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THE

MILLENNIAL HARBINGER,

CONDUCTED BY

W. K. PENDLETON.

CO-EDITOR:

PROF. C. L. LOOS.

These things I write unto thee, * * * that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—1 Tim. iii. 14. 15.

Contend earnestly for the faith which was once delivered to the saints.—Jude

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VOLUME XXXVII.

BETHANY, W. V.:
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THE MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *JANUARY*, 1866. [No. 1.

INTRODUCTION.

We enter upon another year in the midst of many new and solemn responsibilities. To feel this fact, is of itself a high incentive to labor. The man who does not feel that God, the church and society are calling upon him to do something, will be of but little use to the world. Selfishness is idolatry, because it is the principle of covetousness. He who loves himself only or supremely, must be covetous. All things are valued—all actions performed—simply as and because, they bring gratification to himself. To glorify God—to benefit man—to build up the church and spread the sweet influences of religion and morality over every interest of Society;—these are not in all their thoughts. Yet these are the highest, the most glorious ends of our earthly being. To this, the voice of the Great Father is ever calling his children; and no one can be said to have learned the lesson of life till he has received as his, this sublime mission of becoming a co-worker with God in restoring the beauty and bloom of the paradise we have lost, in the brighter paradise we are called to regain.

Upon the threshold of this new year of 1866, we desire to renew our vows, and to devote with increasing zeal our energies to the sacred cause of humanity, religion and truth. We propose to follow no abstract theories; to build up no new or old philosophies; to exalt and worship no new divinities. As a Christian,

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we shall follow Christ; as one walking by faith, we shall be guided by the word of divine revelation; and as an advocate of the all-sufficiency of the word, and the binding authority of apostolic precept and example, we shall oppose all attempts to set up new lights, whether of reason or revelation, and set ourself resolutely against all human traditions and inventions, as injurious devices to improve upon the wisdom of the divine economy, and substitute the vanity of man for the simplicity of God. These things, like the stained glass of the cathedrals to which they belong, serve for the most part only to discolor or keep out the light, hinder the power of the truth, complicate what God has made simple, and, confusing the minds of the multitude, keep them from the comprehension and obedience of the gospel.

The world is suffering for the restoration of apostolic Christianity; the great heart of the times pants for something which it does not see in our present divided Christendom. Weary and hungry and thirsty and heavy laden—where shall it find rest? whither look for the bread and the water of life? in whose infinite strength find relief from its burthen! We offer our metaphysics, but they give no food; we build the airy and gorgeous temples of our philosophy, paint elysiums on the distant fields of the dim but coming future, and decorate with the gladness and warmth of hope, the inviting paradise of "progress" and "development," but they furnish no rest to the soul, give no answer to its anxious inquiry concerning its destiny, and leave it in a bewildered dream of bliss which is only for others, and of a rest which comes not, till the crying heart shall lie crushed and lost under its burthen. Their promises and hopes are for a blissful future of humanity on earth, but in which we shall have no share.

Looking upon these things with an eye familiar with all their pretensions, and in a profound conviction of their utter delusiveness, we turn from them, as emptiness and vanity, and cling all the more fondly and confidently to the Glad Tidings which are for all people, and which alone contain God's power to save the world. Let metaphysics and philosophy learn of Paul, and bowing their proud heads low before the Cross, cry with him, "I am not ashamed of the gospel, for it is the power of God unto salvation, to every one that believes"; let sectarianism abandon the spirit of party and division, and call all men everywhere to this simple Power of God; let the lovers of union learn that only by exalting the gospel above all things else can the Lord's true peo-

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ple be brought together in harmony and fellowship, and the world be made to believe in Christ as the Sent of God and the Savior of men; and then we may reasonably hope for a change in the fortunes of the church, and the effect of her influence upon the world. Her weakness will be turned into strength; her strife into zealous co-operation; her divisions into glorious and mighty unity; and her feeble members into multitudinous hosts of the the Most High.

We call ours a Christian land, and our people a Christian people, but how is it true? What proportion of our population hears the gospel; how much smaller the number of those who intelligently and faithfully embrace it! Not over one in twenty of our teeming millions habitually enters the houses of public worship provided for instruction in Christianity; and of these not over a tithe, perhaps, truly exhibit the power of the gospel in their life and conversation. How small is the influence of the gospel! how few the hearts in which its beauty and holiness are shining forth in living power! Shall Christians be content with this condition of things? Shall we not rouse ourselves up to the magnitude of the work, and rally the Lord's forces for a determined and earnest effort to leaven this mighty lump of infidelity that is raging like a curse throughout our land!

It is gratifying to contemplate the activity of our brethren in this great work. They, more largely than any other professors of religion, show their confidence in the power of the gospel to convert the world. They not only preach it by all the methods and means which they can now command, but are wisely preparing for a still more extensive and systematic proclamation of it for the future. A larger and more general liberality is becoming manifest every day in the contributions which they are making in support of all the great interests of the church. The college, the missionary and the press—the three great and universally recognized agents for the proclamation and spread of the gospel—are laid hold of with a generous and sustaining hand; and many large-hearted sons of God seem in earnest and wide awake to the calls of the age for light and guidance. All this is truly encouraging, and should stimulate us to still higher activity in these spheres of labor and usefulness. Let us go on from work to work; from liberality to liberality; from contribution to contribution; from our present degree of zeal and industry to still greater and greater measures of effort; and the Lord will bless our confidence

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with a richer harvest of souls than the most sanguine of us have ever dreamed of.

As in the day of the Savior, so now we make void the gospel by our traditions. We are fighting about points of difference, instead of harmoniously working for the great and vital things which we hold in common. The power of the gospel is bound with the withes of partyism, and the beauty of the truth is concealed beneath the fashionable dress in which it is bedecked by the milliners of orthodoxy. In vain do we hold conferences for the banishment of sects, while each sect "stands upon the manner of its going." Utterly worthless are our sermons on Christian union, so long as each party trims the basis to conform to its own deformity. We must learn to come together as little children, and sit down in utter oblivion of our sect-love or sect-hate, and take the gospel just as we find it in the blessed word of divine inspiration. Until professing Christians learn this lesson, there is absolutely no hope of union. It is idle to talk about it, till our love for Christ and earnestness for the unity of his people lift us above the trammels of sectarianism, and inspire us with the strength and the freedom that belong to the true children of God. O, that we could see this! that men who labor in these holy things could see how small is the triumph of party, and how grand is the unity of Christians; how weak and divisive are human systems, and how strong and all-embracing is the gospel; how complex and recondite is theology, and how simple and easy of apprehension are the terms and the offer of salvation!

It is with us and our union meetings, very much as it was with the Corinthians and their communion gatherings. "When ye come together in one place," says the Apostle, "it is not to eat the Lord's Supper; for each one, in eating, takes before another, his own supper." So when we come together in these alliances, we bring our own supper with us, and all else is distasteful to us. It is not the Lord's way, but ours, that we come to recommend; not the gospel, in its demonstrative evidences, glorious facts and soul-satisfying promises and hopes, that we are concerned for, but some subtle theory of our own *about* it; some speculative doctrine we would teach in explanation and qualification of it; some popish or patristic legend or license that we would attach to it; some strange fire that we beg leave to substitute for that of the true apostolic service;—it is these and the like human elements for which we come to contend, and because of which we keep the

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people of God divided, and hinder the prayer of the blessed Savior for the unity of his disciples.

What have these reflections to do with this our introduction? says the reader. We answer, they are suggested by difficulties which we see lying in the way of the work upon which we are entering, and we desire to call your attention to them, dear reader, that we may invoke your aid in attempting to remove or surmount them. We can do nothing of ourselves alone. We look to God and the brethren to help us in the labors of this new year. Do you ask how you can help us? What we write can avail nothing unless it is read. You can help us to get it read. You can get friends and neighbors to read it;—if in no other way, can read it to them. Let the Harbinger, like the Christians of the first persecution, be scattered abroad, that it may become everywhere a preacher of the gospel. These preachers were the most restless of propagandists. They did not let the people rest for a moment. Right in the very teeth of persecution, they preached Christ and him crucified, and so they triumphed. Let this too be our spirit and practice, and a better day will soon dawn upon the church. She is in the midst of a mighty conflict, and it becomes us to be up and doing. Secretly but powerfully, the forces of infidelity are everywhere at work, and unless the rising generation can be guarded and guided with a vigilance and wisdom greater than we now see, the coming age will behold Christianity but little more than a philosophical speculation, and the positive power of revealed truth almost universally reduced to the condition and rank of the vague and fluctuating laws of reason. This is the tendency of all teaching of the day, save that of the Bible, and we must meet it boldly and refute it manfully, or the day will go against us. Aware of the danger; familiar with the enemy's tactics; acquainted with all his devices of argument and resources of sophistry; and conscious of the already strong entrenchment of popular prejudice behind which he engages Christianity, we nevertheless enter the lists without fear and free from all misgivings, confident in the power of the truth and the help of Him who calleth us to victory.

W. K. P.

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Kitto's Biblical Cyclopædia. New Edition. Art. Baptism.

Baptism, as an ordinance of the Church of Christ, we may fairly believe, will be a subject of discussion, in one form or another, as long as truth and error are warring with each other on earth. This will be true of every great truth, and of every divine ordinance ordained for the salvation of men. He that hopes for anything else, hopes in vain. He that strives and expects to subdue discussion, by teaching men to hold the truths and ordinances of God in little esteem, by making them non-essentials; he, who even with a higher appreciation of these, for the lack of that faith, and the manly courage which is one of its first fruits, (2 P. 1 : 5) is willing and hopes to purchase a peace by forbearance and compromise; he, finally, that from the enthusiastic ardor of his own faith, and devotion to the truth, looks for a ready and speedy universal recognition of the divine truths and institutions;—all these have built their hopes on false grounds, and will be surely disappointed. Man will not allow it, and God will not allow it. Man is too perverse in sin and error to yield the controversy, and God, on the other hand, will not suffer his word and truth "to be made void" on earth; it shall stand and shall accomplish that whereunto it is sent. As it is an infraction of the divine majesty, for man to hold any truth or institution of the Gospel as an indifferent thing, so it is a base and cowardly betrayal of conscience and the truth and favor of God, for him that has a better faith and clearer convictions, to compromise these for a transient, false peace, or treacherous, guilty human favor. Baptism, as every other sacred ordinance, must be defended and kept inviolate from error and wrong. In this age of licentious religious latitudinarianism, of bitter sect-hatred, fierce sect-ambitions, and blind sect-delusions, and of guilty compromises of truth and righteousness, nothing is more needed than a firmly-based devotion to high and holy truth, an "earnest contending for the truth once delivered to the saints".

We design to call attention to a very note-worthy fact in the present history of the controversy on Baptism. It is so significant, that it deserves to be fully revealed and understood. It is a fact well-known to every one who has fully investigated the baptismal controversy, that the mighty tide of evidence from philol-

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ogy, history, commentaries, &c., &c., from every age and from every land, is overwhelmingly against all the pretenses of Pedobaptism; that many of its most learned and able friends have denied it every foundation in the letter of the divine Word.—These words are spoken advisedly and responsibly, and from a full knowledge of their truth. The defenders of apostolical baptism have made a triumphant use of these admissions and testimonies from the Pedobaptist side, to the discomfiture of their opponents. These candid evidences have not a little contributed to the wide-spread decay of Infant baptism through our own and other lands. Especially strong have been the blows struck against this institution by such eminent authorities as standard Greek Lexicons and Biblical Cyclopedias. To have these heavy guns, so generally from their own camp, turned against them, was terribly damaging and galling to the advocates of Pedobaptism. This fact has within a few years, to use a military phrase, led them to make a change of base. But the motives have been so patent, and the strategic maneuvre so foolishly attempted in full sight of the hostile camp, and withal so awkwardly executed, that it will only bring new defeat on the struggling cause. The New Edition of Kitto's Cyclopedia is a notable instance of this. In getting up the first edition of this deservedly popular work, Mr. Kitto requested Dr. A. Neander of Berlin to write the article on baptism. The editor deemed it necessary, in deference to the Pedobaptists, we presume, to append to this article a note explaining why he had requested Dr. Neander to write the article, and that the latter, from want of time, had committed the task, with the editor's consent, to Dr. J. Jacobi, "whose knowledge," says Neander, "and critical talents fully qualified him for the task; and whose theological principles are fully in unison with my own." This note, however, we presume, did not justify, in the eyes of Pedobaptists, the insertion of such an article in an English Cyclopedia; for the force of it was openly against the claims of this institution. It does not merely, as the new article proposes to do, give the views held by the various parties on this subject, but takes positive ground. Of the *mode*, Dr. Jacobi says: "To be admitted to baptism in the apostolic age, there needed no further development of Christian knowledge than a professed belief that Jesus was the promised Messiah. To be baptized in his name, meant, to receive baptism in the belief that the power and dignity con-

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tained in the idea of a Messiah was realized in Jesus. The professsion of faith (1 Pet. 3 : 21) probably was such as to convey this idea ; and next also, the formula of baptism in the name of Christ, or, according to Matt. 28 : 19, of the Father, Son, and Holy Ghost, when the whole body was immersed." Of Infant baptism the author says : "Infant baptism was established neither by Christ nor by the Apostles. In all places where we find the necessity of baptism notified, either by a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. 7 : 14, since Paul would certainly have referred to the baptism of children for their holiness (comp. Neander, Hist. Planting &c., 1. p. 206). But even in later times, several teachers of the church, such as Tertullian (De Bapt. 18,) and others reject this custom ; indeed, his church in general (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its *practice* was nevertheless, for a long time, confined to a mature age."

"In support of the contrary opinion, the advocates, in former ages, (now hardly any) used to appeal to Matt. 19 : 14 ; but their strongest argument in its support is the regulation of baptizing all the members of a house and family (1 Cor. 16 : 15 ; Acts 16 : 33 ; 18 : 8). In none of these instances has it been proved that there were little children among them ; but, even supposing that there were, there was no necessity for excluding them from baptism in plain words, since such exclusion was understood as a matter of course."

Such is the very decided ground taken in this article, and it is in harmony with the course of the body of the leading German theologians and scholars, as well as of many eminent English Pedobaptists, as of Dr. Hare in an article published some years ago in the *North British Review*. That such an article was unsavory to English Pedobaptists, is not surprising. Yet the article was to be, according to the nature of the Cyclopedia, a true history of Baptism, and Dr. Jacobi states here what he knew to be, from the clearest proofs of history, simply the truth in the case. But the tyrannous intolerance of sectarian courtesy,—to give it the gentlest name, uttered its *anathema sit!* on Dr. Jacc-

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bi's article, and it was summarily "cast out" from the New Edition, and one palatable to the delicate tastes of the English sect-world has been substituted Dr. Jacobi is a pedobaptist, but he is not in "bonds." The writer of the new article is a pedobaptist, and so fully reveals himself. Yet we confess that he is, for the occasion, more impartial almost than we could have expected.

We call attention to certain statements made by this writer on the *mode* of baptism. In the first section he speaks of the usage of βαπτιζειν by the classical writers. This usage he gives in the following subdivisions. "1. The dipping of an object into water or any other fluid, or quasi-fluid, for any purpose whatever. 2. The immersing or sinking of an object. 3. The covering over of any object by the flowing or pouring of a fluid on it. 4. The washing or wetting of an object, whether by aspersion or immersion." On these four divisions in the classical usage, he says by way of conclusion: "From this it appears, that in classical usage βαπτιζειν is not fixed to any special mode of applying the baptizing element to the object baptized; all that is implied by the term is, that the former is closely in contact with the latter, or that the latter is wholly in the former."

In the first place, this fourfold classification is wholly superfluous; a show of critical distinction without foundation or necessity, calculated to mislead, and looks as if intended simply to introduce gradually the final object, the fourth division. The simple idea is one,—the immersing in a fluid, whether this be accomplished in one way or in another,—it amounts to the same; and divisions 1, 2 and 3, are substantially the same, involving, however, the one essential idea, the submerging under water. These three divisions are, therefore, wholly meaningless in the purpose of the article, and in the significance of the ordinance.

The fourth division is utterly gratuitous and unsupported. One solitary passage is cited to sustain the position, and what is it? Ασκος βαπτιζη δυναι δε τοι ου θεμις εστι "As a bladder thou art *washed* (i. e. by the water breaking over thee,) but thou canst not go down." A moment's attention will reveal the altogether gratuitous rendering of "washed,"—really an excessively weak attempt;—for what contrast is there between *washing* and a final *sinking* to the bottom? The thought is, "though thou mayest be overwhelmed and buried under the water, for a moment as lost, yet (as a bladder) you shall rise again, and not finally go

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down." This is the simple and clear, significant meaning of the passage, and needs no such straining whatever, as the writer gives. Each of the first *three* divisions is supported by several passages; that, of course, was easy; all that could be done for the fourth, is this passage,—the best of course that could be done,—and how little that serves the purpose the reader can in a moment judge.

The conclusion, also, as above quoted, is fallacious. For, whether the submerging is done in this or in that way, is not the question. It is, does βαπτιζω mean a submersion or not? That is the true question, and the only point of consequence in the discussion of this ordinance. It is as above, a show of critical accuracy of no weight, and deserving of no regard, especially in this controversy. But when the writer says that "all that is implied by the term is, that the former (the fluid) is closely in contact with the latter (the object baptized), he again cites not a single passage to support him. All the passages he quotes to sustain the first three meanings, teach entire submersion; the only one quoted in favor of the last meaning, we have examined; and if, as he intimates, he draws his conclusions from these passages,—which one teaches the idea "that all that is implied is, that the fluid is in close contact with the object," in any way, exclusive of entire submersion? To what straits these advocates of non-immersion are driven, and how easily they can draw their conclusions,—how ready they are to catch at "the shadow of smoke"—to use a Greek figure,—as a substantial reality to cover themselves withal, is here illustrated.

The second section treats of the use of βαπτιζω in the Greek of the Septuagint, and cites the four cases in which the word there occurs: 2 Kings 5: 14, "And Naaman went down and baptized himself seven times in the river Jordan," "where," says the writer, "the original Hebrew is *yitbol*, from *taval*, to dip, plunge, immerse;" Is. 21: 4, 'Iniquity baptizes me,' "where the word is plainly used in the sense of overwhelm;" Judith 12: 7, 'She went out by night * * * * and baptized herself at the fountain'; and Ecclesiasticus 31, (34) 30, 'He who is baptized from a corpse.' "In these last two instances," adds the author, "the word merely denotes *washed*, without indicating any special mode by which it was done; though in the former the circumstances of the case make it improbable that the act described was that of *bathing*." We beg leave to assert the contra-

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ry. First, because the word used implies a submersion under the water,—and the author himself says, "In the Greek of the Septuagint βαπτιζειν signifies *to plunge, to bathe,* or *to overwhelm*"; secondly, the habit of bathing was most common in that country, as fully declared under the article *Bath* in this very Cyclopedia; —see article. The passage of which the last quoted words are the beginning, concludes: "It is never used to describe the act of one who dips another object in a fluid, or the case of one who is dipped by another." This is certainly sapient and weighty reasoning! Naaman was commanded to baptize, or dip himself: is it a wonder then that sombody else did not immerse him? Judith *bathed,* dipped herself; is it remarkable that nobody dipped her in the water?—the man that had been defiled with a dead body, also *bathed* himself. Learned friend!—bathers generally attend to themselves in this pleasant office of dipping, or plunging themselves, under the water; and the orientals regarded it as a most delightful task.

The words immerse, overwhelm, or bathe, and many others, can all be used in these various ways, with a freedom common to language, without at all losing, for a moment, the one, essential idea in them; and so of baptize. There is no critical force, and nothing to the point in question, in the author's conclusion from these cases. That it was 'improbable' that Judith *bathed,* is an assumption contradicted by all we know of eastern habits; and in this very Cyclopedia, under the head of *Ablution,* it is said that Judith *bathed* herself. Baptized from a corpse is equally clear; as bathings were the customary forms of purifications from pollutions. In speaking of the 'baptism of affliction' of which Christ speaks, Mark 10: 38, 39; Luke 12: 50, our author says: "Some interpreters suppose there is an allusion in this language to submersion as essential to baptism (see Olshausen *in loco;* Meyer on Mark 10: 38); but nothing more seems to be implied than simply the being overwhelmed in a figurative sense, according to what we have seen to be a common use of the word by the classic writers." It is not very easy to see the point here sought to be made against the idea of submersion by the writer. Of course the use of baptize and baptism in this case is figurative, and denotes an *overwhelming* by a flood of affliction, as the writer himself says; and if this is the meaning, submersion surely is sustained by this passage; and affusion and aspersion are entirely rejected by the figurative language of the Savior.

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The change that has come over this Cyclopedia in the new Edition, is observed also in some Lexicons. *Groves'* first edition of his Greek Dictionary knew nothing of *aspersion* or *pouring* as a meaning of *βαπτιζω*. In the last edition, however, the original definitions have been interfered with, and it has been perverted to the help of infant sprinkling; by whose authority, at whose hands, we know not. Robinson, also, in the first edition of his Greek Dictionary for the New Testament, did not know of any authority for *rantism*, as a synonym for baptism. In his last edition, however, he has changed front, and comes to the rescue of infant sprinkling. Indeed, he sings his palinode vigorously; he seeks to make all amends for faithlessness to this ordinance in the past, and works hard,—much after the fashion of our Cyclopedist,—to sustain the sinking cause, by a very sorry system of classical and scriptural exposition.

These late changes look very suspicious to the unprejudiced mind. These efforts against all the clear light of philology, history, and biblical exegesis, look to us very much like the mournful struggles of ultra-montane Romanists, to sustain the absurd pretensions of Pope and Popery. Neither such outrages on philology, history, and the Bible, nor the Pope's Encyclical and Syllabus, will succeed. We repeat with all freedom and in full responsibility,—the question of *baptizo* is a settled question before the learned world! and it is settled against every pretense of pouring and sprinkling,—these flagrant, and notorious aberrations from truth, and reverence for God, his Word and ordinances. We say to these perverting Cyclopedists and lexicographers, "your maneuvre is seen and understood;—you are too late!"

C. L. L.

CHRONICLES.

FREEDOM OF CONSCIENCE.

There is no privilege more sacred than this,—to enjoy undisturbed freedom of conscience. There is none, to secure which we should more earnestly strive. It demands courage, and unshaken faith in God's providence, and adherence to the truth, whatever may be the consequences. In the times in which we live, we are liable to overlook this privilege or to violate it; but life is not so dear as its exercise. The State has no right to interfere with it, so far as the Christian is concerned; and the

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Christian has no right to interfere with the conscience of the State; both must be respected. There are two sides to this question, as indeed there is to all questions. The Christian has his conscience, and it should be held inviolate. Let no hand touch this sacred ark but God's. This is his prerogative. There is the lightning of his retributive vengeance slumbering in it, and sooner or later it will be seen and felt. But if the Christian suffers by it, let him suffer. He suffers for righteousness' sake, and is happy, having a good conscience.

The popular mind has undergone a great change on this subject within the last two hundred years. Even John Knox, the great reformer of Scotland, did not think but that the sword was the only arbiter of the State in settling matters of conscience "against blasphemers as the Word of God requireth." It was at that time thought to be unsafe to trust the conscience to the individual mind of its owner on the subject of religion. The State was appealed to in regard to the ultimate decisions of creeds and councils. The Inquisition and the *auto de fe* are the true exponents of the doctrine. They show us what are the substitutes for the decisions of conscience in the individual mind. Coercion in religious matters, has always been the dogma and the argument of priests and prelates and those who are controlled by them. The dominant party always had the right of conscience, and its verdict was final. But so soon as it fell into disfavor and the sword hung over its head, by way of reprisals, the clamor was raised in regard to the rights of conscience by those who had always violated them. They then demanded toleration, a thing which neither State or Church can offer, and no one can give but God. I ask no toleration, so far as the rights of conscience are concerned. They are God-given. I may suffer, but it is the privilege of truth to stand until smitten down. It has the eternal years, and can afford a thousand martyrs with the cross, blood-stained, as its *signum*. But if toleration is demanded, then every man is tolerated, just so far as he tolerates, because every man is at liberty to exercise his own judgement on all questions of duty, and should allow it to all others.

The church asks no toleration from others either in her own domain or in the world. She only asks to be let alone in the full and free exercise of her Godlike privileges. Conscience is above all human legislation and above all the decrees of Ecclesiasticism. It is an infamous and most impertinent thing for human hands to

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interfere with it. But are there no fears to be apprehended that this privilege shall be disregarded and put under ban?—Let us be on our guard. Whilst every Christian should be loyal to the State and render what is due to the magistrate under God, yet he should not forget that "all authority" of a spiritual character belongs of right to our Sovereign Lord the King! In his realm all Christians are "freemen."

Let it be remembered that those who hold most sacred the rights of conscience and are true to its decisions in times of public disturbance, when party feeling runs highest, are in the most danger of being injured and reproached. They are the only men, at last, of sterling integrity and of priceless worth. I repeat, if they suffer, let them suffer as Christians for conscience' sake, and the church will lose nothing by the loss, but will be the richer and the purer. JAMES CHALLEN.

THE CONVERSION OF THE EUNUCH.

Acts viii. 26–40.

Nothing contributes more to the true understanding of Christianity, than the close study of the cases of conversion which are recorded in the New Testament. This is the fountain to which we must go for pure water. What was necessary then, is necessary now. The rule and the method of the apostolic preachers must be the rule and the method of those who now proclaim the Glad Tidings. This case introduces to us two parties—the preacher and the auditor—Philip and the Eunuch. This Philip, it seems, was not the apostle, mentioned in Matt. x. 3, for after this Philip had preached the word to Samaria, we are told that the apostles, who were at Jerusalem, heard of it, and sent Peter and John down to them, that they might receive the Holy Spirit, for as yet he was fallen upon none of them (Acts 8. 13–15). He was not the apostle, then, but probably the deacon, mentioned in Acts 6. 5, also styled, because of his acting as an itinerant preacher, the Evangelist (Acts 21. 8).

The Eunuch was a man of high rank in his own country.—Doubtless through a false translation, this man has come down to us who read the common version, greatly misrepresented. He was the Treasurer of a queen, and though called ευνουχος (eunouchos), we can scarcely avoid the conclusion that the term was used

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in its *official* and not in its *literal* sense; for we are told, that "he had been to Jerusalem to worship," and we learn from Deut. 23. 1, that no *eunouchos*, in the literal sense, could be allowed to enter the congregation. Persons of this kind were generally selected as chamberlains and other chief officers about kings' persons and households, and hence the term naturally and soon passed from a literal to an official signification. "A man of Ethiopia" he would be called from that being the place of his birth, just as Paul was said to be of Tarsus. Ethiopia was a general term for the regions of South Africa, but we learn from Pliny that this race of queens, who bore the name of Candace, ruled over an Island in the Nile, called Meroe, and hence we are warranted in fixing this Island as the home of this officer. He was probably a Jew by birth, not simply because "he had been to Jerusalem to worship," for this a proselyte might do, but because, more critically, it is said he was reading the Prophet Isaiah; reading not in the Septuagint, but in the Hebrew, as we judge from the use of the word περιοχη (place) in the 32nd verse, in allusion to the division of the Hebrew Bible into Haphtaroth, which it is said was not the case with the Septuagint. A more satisfactory reason than this, perhaps, will be seen in the fact, that the door of the gospel had not yet been opened to the Gentiles.

It seems he was already a pious man. Returning perhaps from a religious festival at Jerusalem, and approaching Gaza, we find him engaged in the devout study of the Scriptures. His heart and mind are bent upon the prophetic word, curious to know what it was of which the prophet spoke. And this tone of mind and heart ever brings us into contact with the divine blessing. In some way the Great Father will make them to us a word of life, when thus we search the Scriptures. How little the Eunuch knew or thought of the good providence of God, which at this very moment was preparing the way for his introduction into the kingdom of Christ! In his darkness, he pores over the precious but mysterious words, but little dreams of the light that is presently to fall upon his mind, by the ordinary way of explanation it is true, but yet by an infallible teacher specially sent of God in answer to his honest and anxious inquiry for divine knowledge.

Philip was at Jerusalem, a long way off to the north of Gaza. He had been preaching the gospel to the Samaritans, but now, by divine direction, he is sent to meet this inquiring student of

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prophecy, and through it, to declare the gospel also to him.—Obedient to the heavenly command, he goes down to Gaza, and finds the Eunuch sitting in his chariot, and reading Isaiah the prophet. Again the Spirit speaks to him, and tells him to go near, and join himself to the chariot.

In these extraordinary and miraculous proceedings, we discover the agency of a special providence; but it is to be observed, that the extraordinary influence of the Spirit in this case is all exerted upon Philip, the preacher. We have no intimation that there was any special direct spiritual influence exerted upon the heart of the Eunuch. He claims none, and none is claimed for him by the historian. A signal providence, extra of the Word, cannot be denied. On the contrary, it is expressly asserted; but it was in the directions given to the preacher of the Word, not in any consciousness of a direct spiritual power, extra of the Word, in and upon the heart of the hearer. It is important to note this fact, for if in any case the insufficiency of the preached Word could be anticipated, it should be here. Evidently it pleased God to show a special interest in the queen's Chamberlain, and either before the arrival of Philip, or after it, if in any case of conversion under the gospel dispensation there could be a departure from the ordinary means of conversion, it would be made in so remarkable a case as this. But no: the means, the conditions and the terms of pardon are the same for all, and no matter what extra *providential* agency may be called into play, after all, the preached gospel, heard, believed and obeyed, is to be the power of God unto salvation.

The tone of the Eunuch's mind is beautifully exhibited in his reception and treatment of Philip. All things considered, the approach and address of Philip might have been considered as very rude. He meets a stranger of high distinction traveling the highway in a chariot, and finding him reading the Scriptures, without a word of introduction or ceremony, asks him if he understands what he reads. To most men of this high rank, such an address would have been taken as an insult, and the questioner repulsed with rudeness. But my Lord the Chamberlain is too intent on seeking for hidden knowledge to put this interpretation upon a question which no doubt excited on the instant, the hope of light. A single glance at Philip would be sufficient to satisfy this honest searcher for hidden truth, that the questioner was no rude and impertinent wayfarer, but a man who, like himself,

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reverenced the Word of God, and one able, perchance, to help him to its mysterious meaning. Therefore he frankly confesses his ignorance and need of a teacher, and with true politeness, invites Philip to take a seat with him in his chariot; and now they are together—Philip ready to explain, and the Chamberlain ready to hear—the one with the power of the gospel in his words, and the other with a willing and ready place for it in his heart.

The passage which the Eunuch had been reading was this: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth."* It is found in Is. 53. 7, 8, but is quoted from the Septuagint, which differs in the 8th verse quite materially from the Hebrew. Gesenius renders the Hebrew original thus: "From calamities and judgment he was taken away, and who of his contemporaries regarded it that he was taken from the land of the living?" The question doubtless refers to the custom of allowing the acquaintances of one condemned to death to speak, if they knew aught why he should not suffer. Dr. Lightfoot, in his researches on this subject, says that it was the custom when one was led out to be stoned, for "one to stand at the door of the Sanhedrim having a handkerchief in his hand, and a horse at such a distance as it was only in sight. If any one therefore say, 'I have something to offer in behalf of the condemned person,' he waves the handkerchief, and the horseman rides and calls back the people. Nay, if the man himself says, I have something to offer in my own defense, they bring him back four or five times, one after another, if it be anything of moment that he has to say. If no testimony arise that makes anything for him, they go on to stoning him: the crier proclaiming before him, 'N., the son of N., comes forth to be stoned for such or such a crime. M. and M. are the witnesses against him; if any one have anything to testify in his behalf, let him come forth and give his evidence.'"

* This passage is translated thus by the Bible Union: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away; and his generation who shall declare? For his life is taken from the earth."

Anderson translates it thus: "As a sheep for the slaughter was he led; and as a lamb before his shearer is dumb, so opened he not his mouth in his humiliation. The sentence against him was taken away; but who shall describe the men of his generation!"

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But there was none to speak for the blessed Savior. We see him going out under the heavy burthen of the Cross, treading without a friend that mournful path to Calvary. Of his contemporaries—there were enough, if they would speak. Palid cowards! they could eat of the loaves and the fishes, but they could not speak a word for the Jesus who had fed them. We see no waving of the handkerchief, and sudden riding to and fro, to carry the voice of friendly remonstrance to the judges—pleading why he should not die. He was about to be "taken from the land of the living," but who cared! That multitude that should have rent the heavens with their indignant shouts, when he fainted and fell under the heavy cross, have not a word to say in his behalf. He had taught them as man never taught, fed them, cured their sick, made whole their maimed, given sight to their blind, raised their dead;—surely they will tell it, if but in muttered gratitude! But no. The hand of violence is upon him, and they rail with the rest, and hail him to his death! O wondrous sufferer! thus to carry our sins alone, without a friend, a comforter, or an advocate.

A description like this might well challenge the attention of the Eunuch, and prompt the question which he puts to Philip, "Of whom speaks the prophet this? of himself, or of some other man?" To answer this question was to unfold the gospel, and we are told that Philip took up the text and preached to him Jesus. It was a splendid text, and we can well imagine points that Philip must have made from it in order to instruct and convert the distinguished man who sat by his side.

1*st. The story of his sufferings.* This would be new to the Eunuch, for though he had just been to Jerusalem, it was soon after the martyrdom of Stephen, and the disciples were scattered abroad by persecution, and if he had heard anything of Jesus, it would be only such an account as he would get from his enemies. "Saul was making havoc of the church, entering into every house, and, hailing men and women, committed them to prison." There would be but little opportunity, therefore, for this stranger, on a visit, perhaps, to some religious festival, to hear anything but the vaguest and most prejudiced accounts of Jesus or his followers. When, therefore, the wondrous life of Christ, and his awful death were narrated and described to the Eunuch, he must have been deeply moved. It would not be the effect simply of a pathetic tale, about one viewed as an ordinary

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hero-man; but that of a divine tragedy, in which the people in their madness and fury were laying their impious hands upon the Son of God. The Eunuch as a Jew would understand that this Jesus was the long expected deliverer of Israel, and while Philip dwelt upon the insults that had been heaped upon him, the agonies that he had borne, and realized the picture of the prophecy in the actual scenes of the crucifixion, he must have felt, that his countrymen had forever dashed from them the cup of their long coveted honors, and blotted out from the sky of their future, the only star of promise that had ever risen in their horizon.

To this honest and anxiously inquiring Jew, the story could have had no less effect than this. All about it identified Christ as the object of the national hope. His miraculous birth; his public recognition by the Father at his baptism; his divine purity and power in resisting temptation; his inspired wisdom as a teacher; his supernatural might in working miracles; all combined to convince him that in Christ the promises of prophecy were fulfilled, and the expectations of Israel realized. But when the story of the Cross came, and this Jesus, feeble as the feeblest, cries in the agony of death, how changed the prospect! Like the two disciples journeying to Emmaus, he could only sorrowfully turn away from the disappointed hope, and say, "We thought it had been he that should have redeemed Israel."

But we pass through sufferings to victory. The disappointments we feel are often only the dark passages to a brighter day. Death is fearful only to him who has not seen it under the power of the gospel. This must have been the condition of the Eunuch, and therefore, we may well imagine that Philip would hasten to explain to him,

2*nd*. *Why he suffered.* The chapter of Isaiah which the Eunuch was reading, would now seem to him almost like a recapitulation of the sufferings which Philip had been describing. "As a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." But not for himself—for no offense, no sin of his, did he suffer. "Surely," continues the prophet, "he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions,

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he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Here is the doctrine of vicarious suffering. Philip must explain to the Eunuch, that this prophecy means, that Jesus should die as a sacrifice;—that though "he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him; to put him to grief; to make his soul an offering for sin." This was no strange thought to the Eunuch. As a Jew, he well understood this doctrine. It was written in blood, upon every record of his nation. But this point of the preacher would shed a startling light upon his previous learning on this subject. Suddenly there would break upon him the sublime significance of the mysterious ceremonies of the tabernacle and the law. Philip could show to him that the gifts and sacrifices, which perhaps he had just been to Jeruslalem to offer, could not make him perfect as pertaining to the conscience; but Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us (Heb. 9: 9–12).

Thus would his mind be prepared to look to the cross not as a scene of helpless and hopeless suffering, but as a sublime fulfillment of the type of sacrifice; the substance of every shadow; the completeness of every symbol; and the perfection of every offerer. The victim is no longer the friendless sufferer, with no power in his death, but now the bleeding Lamb of God that taketh away the sin of the world. He shall see of the travail of his soul and be satisfied; for by thus bearing their iniquity, he shall justify many. It was this that sustained him through the fearful agonies of the cross, and the still more appalling suffering of the garden. He bore the burthen of sin that he might deliver us and become a successful intercessor for transgressors. He was carrying our cause in triumph through the trial and the crisis of death. It could not be done without encountering all the might and the malice of hell: yet beyond the struggle, there spread out before him the prospect of a people redeemed; a paradise restored; the kingdom of Satan overthrown, and the power thereof broken;—and seeing this, he was satisfied, and went down wil-

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lingly to the work of his Father's will. He must enter into the holy places not made with hands, for these were but figures of the true; but into heaven itself. He can only do it with his own blood: and therefore now once in the end of the ages, he appears to put away sin by the sacrifice of himself, that he may stand for ever more in the presence of God, a successful advocate of our cause.

But this would naturally and we may say almost necessarily compel the Eunuch to inquire and Philip to speak of the doctrine of the resurrection. He who has been thus put to death, must rise again. The glorious results of his suffering require the power of an endless life to bring them as a blessing to the nations.—"In that he died, he died unto sin once, but in that he lives, he lives unto God." What would be required by the conditions of the case, Philip could announce as an established fact. Without the resurrection of Christ, the story of the Cross is without meaning or power. The explanation of the sufferings of Christ demands the inference of his resurrection; and what the harmony of the story requires, the testimony of many eye-witnesses is at hand to affirm. Philip could preach, as an actual fact, the triumphant resurrection and glorious ascension of the Christ.

The scene of his ascension would lead to a recital of the last words of Jesus. Philip would tell the Eunuch how the blessed Savior explained the sufferings of his life, as in fulfillment of all things that had been written in Moses and in the Prophets and in the Psalms concerning him; how he had said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem"; and this would bring him to explain

3rd. How the benefit of his death could be enjoyed. It is frequently said of us, more derisively perhaps than truly, that we cannot preach the gospel without going to the 2nd chapter of Acts for our text. Be this as it may, we may well suppose that it was true in this instance of Philip. Not only had there been but very few other sermons preached as yet, under the gospel dispensation; but in developing the conditions of this salvation, the proclamation of which, according to the Savior's parting and final instructions, was to be first made at Jerusalem, it was necessary for him, in order to satisfy an honest inquirer like the Eunuch, to show him what was done and said on that occasion. He would

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tell him of the wondrous sign by which the scene was opened; of its effect upon the apostles; of the multitudes that came together to see what it might mean; of Peter's sermon; of its effect upon the people; and finally how, when they cried out, "Men and brethren, what shall we do," Peter announced the grand law of pardon, and said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Thus we may suppose did Philip preach to the Eunuch the unsearchable riches of Christ; and we may well see how the Eunuch would be struck with the exact correspondence of the great argument made by Peter, and that which Philip had built up from the prophecy of Isaiah; why he would feel the same crying need of this salvation, that the convicted of Peter's audience had expressed; and turn, as they did, without delay, to the same conditions of pardon, so gladly received by them. We find in this man a nobility and independence worthy of all imitation. He does not stop to consider the consequences; to consult his retinue —to whom it seems the gospel was not preached, because, perhaps, they were Gentiles; he does not ask for any modification or reservation, but coming to water in the way, he says: "See here is water: what doth hinder me to be baptized?" The result was immediate; there is no long "seeking for religion." It was found in faith and obedience. There is no mournful and protracted agony for the answer of an "experience." This was found in the answer of a good conscience. There was no demand for a special work of the Spirit on the heart. Philip is ready to administer baptism, because the Eunuch believes in Christ, and is willing and ready to obey him. All that Philip demanded was a confession of his faith. "If thou believest with all thy heart, thou mayest." Even this, our highest critical authorities are agreed, is a spurious reading, introduced by theorizers, who doubtless feared that the Eunuch was apparently getting his pardon in too simple and matter of fact a way. It is the same spirit that we still find struggling against the practice of demanding nothing but the simple confession of faith in Christ, as a requisite for baptism. But the interpolation makes no difference, for it is true, with or without it, that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The Eunuch does not hesitate to confess; and Philip does not hesitate to baptize him. The chariot is

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stopped, "and they went down both into the water, both Philip and the Eunuch; and he immersed him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the Eunuch saw him no more, for he went on his way rejoicing."

Thus we find that a perfect stranger to Philip and to the gospel which he preached, is converted by a single sermon and filled with the joy of pardon. There is no pulpit rant, no altar, no anxious seat, no ceremony of having his sins prayed for, no invocation for a sensible pouring out of the Spirit to change the Eunuch's heart, no waiting for an internal evidence of pardon, no spectral delusion of a heavenly vision,—but simply honest and earnest searching of the Scriptures, a faithful and plain explanation of the Gospel, a cordial reception of the truth as it was taught, and a prompt and unreserved obedience to the command of baptism. This is all—and the Eunuch is saved. W. K. P.

Bible Description of a Thunder-Storm.—There is no phenomenon so awful as a thunder-storm; and almost every poet, from Homer and Virgil down to Dante and Milton, or rather down to Grahame and Pollok, has described it. In the Bible, too, we have a thunder-storm, the 29th Psalm—the description of a tempest, which, rising from the Mediterranean, and traveling by Lebanon and the inland mountains, reaches Jerusalem, and sends the people into the temple porticos for refuge.

"The voice of the Lord is on the sea; the God of glory thundereth; the Lord is on the mighty sea. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness of Kadesh. The voice of the Lord discovereth the forests; and in his temple doth every one speak of his glory. The Lord sitteth upon the flood (the water torrent); yea, the Lord sitteth King forever. The Lord will give strength unto his people;" and now the sun shines out again: "The Lord will bless his people with peace."—*Rev. J. Hamilton.*

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ANTI-CREED MOVEMENT.

DETROIT, MICH. Jan. 9th, 1866.

DEAR BRO. PENDLETON:—I send you the following, which I cut from the "Peoples' Journal," an influential paper published in Scotland.

It is but one of a thousand evidences, that are manifesting themselves every day, *that the days of human creeds are about numbered.* There will be a sharp conflict before it can be announced as a fact; but let the advocates of the "Bible alone" as a sufficient rule of faith and practice, have patience. "Yet a little while," and they shall reap the reward of their labors.———Very truly, W. T. MOORE.

PRINCIPAL TULLOCH ON THE CONFESSION OF FAITH.

"The address by Principal Tulloch, at the opening of St. Mary's College, St. Andrews, on the study of the Westminster Confession, is characterized by all the ability and eloquence of the reverend Principal, and, in the light of recent events in the Glasgow Presbytery, will be read with much interest. We select the most important points of this remarkable exposition. After stating that the subject had occupied his mind for many years, Principal Tulloch went on to say that he had long seen that the day was approaching when the position of Creeds and Confessions would be subjected to the most searching scrutiny."

THE COMING CONFLICT IN THE CHURCH.

"I have long seen that the day is approaching when the claims of all creeds and confessions to hold the place they have hitherto done in the estimation of the Church will be keenly canvassed. We are even now on the eve of this day. The saying of Principal Robertson, when he retired, towards the close of last century, from the active part which he had taken in the church's affairs, that the propriety of formulas of faith would prove the great questions of this age, is rapidly verifying itself. What may be the issue of this question I do not pretend to predict.—But that it will ere long sift not only our Church, but all Churches, and stir the spiritual intelligence of the country as no other question has done, I entertain no doubt. And whatever may be our special views regarding it, in this we must be all agreed, that the study of that Confession of Faith to which our Church has attached itself must be an indispensable preliminary to any good issues of controversy on the general subject. Ignorance or in-

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difference, or, I may say, that blind traditionalism which sometimes masks both, must be the worst preparation for any great conflict awaiting the Church.

NECESSITY OF REAL STUDY.

"The Confession of Faith, in order to be understood and estimated at its real value, must be studied both historically and philosophically. And I do not hesitate to say that it can only be understood aright by those who know something of the spirit and genius of the great Puritan conflict out of which it sprang, of the religious writings of the men who were concerned in its production, and the distinctive principles, both theological and ecclesiastical, which these writings were mainly intended to defend.

POPULAR NOTION OF CREEDS ERRONEOUS.

"The popular ecclesiastical notion of creeds and confessions as in some sense absolute expressions of Christian truth—*credenda* to be accepted very much as we accept the statements of Scripture itself—is a notion, in the face of all theological science, which every theological student deserving the name has long since abandoned. Those creeds and confessions are neither more nor less than the intellectual labors of great and good men assembled for the most part in Synods or Councils, all of which, as our Confession itself declares, "may err, and many have erred." They are stamped with the infirmities no less than with the nobleness of the men who made them. They are *their* best thoughts about Christian truth as they saw it in their time; intrinsically they are nothing more; and any claim of infallibility for them is the worst of all kinds of Popery—that Popery which degrades the Christian reason, while it fails to nourish the Christian imagination. And so it is that the student of the history of doctrine, who has entered into the meaning of the successive developments of the Church's thought and life, can *locate* as it were these various creeds—through them read the theological spirit of the age to which they belong, and again understand them through the study of the men and the times which originated them, and whose controversies and modes of thought made them what they are.

NOTIONS ON THE CONFESSION OF FAITH NO EXCEPTION TO THIS.

"Seeing, therefore, that creeds generally bear so strongly the stamp of their time, and that the Confession of Faith both from

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its length and the multitude of its details, and from the deeply marked peculiarities of the party with which it originated, is not only no exception to this common law, but, on the contrary, a signal illustration of it, it must be obvious how impossible it is to understand it without the study of its time and the men who chiefly figured in it, and whose labors and writings gave the chief direction to its religious thought. Had these men indeed enjoyed any special Divine guidance—had they even been men of special spiritual elevation above the prevailing tendencies of their age, their work might have stood by itself, and been, if not fully, yet largely intelligible, apart from a knowledge of the influences which surrounded and moulded them. But, so far from being men of such a character, they were men peculiarly under the influences and the prejudices of their time—men whose intellectual and spiritual life, as they can yet be traced, were scored deeply by the pervading lines of its special currents of thought and feeling, and who have transferred these lines everywhere to the dogmatic structure which they built up in committee, slowly, amidst many interruptions, in the Jerusalem Chamber—"a fair room in the Abbey of Westminster."

THE CHURCH ASLEEP UNDER TRADITIONALISM.

"Many signs warn us that we must no longer as a Church repose in a mere blind traditionalism under the impression that our fathers have settled the sum of Christian knowledge for us, and left us only to follow in their steps. My own profound conviction is that religious thought in Scotland, no less than in England, has already entered upon a movement which is destined to remould dogmatic belief more largely than any previous movement in the history of the Church, and that it is well-nigh impossible that the old relation of our Church to the Wesminster Confession can continue. It is an utter misconception of the nature of belief, and of the growth of Christian thought in all ages to reprobate new tendencies of speculation and of culture arising within national churches. It is worse than ignorance, it is mischievous folly merely to denounce such movements under the names of "Broad Churchism," or of "loose and vague theology." Nicknames have always been the resource of exasperated and decaying factions, and as they are a mere makeshift for reason and sense, they only do harm to the cause which uses them. The real exigencies of the crisis we are reaching is seen in the very excitement of the blind forces around us, some of which, while unable to rise to

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any large or enlightened comprehension of the movement amidst which they stand, are yet tossed and hurried by its onward course, which they vainly seek to stem by vulgar abuse, or by wordy syllogisms—syllogisms which while they shut out the simple light of the very central truth of the Gospel, that God is, and ever has been, the Father of all His rational creatures, training them by a truly parental discipline, only do this by the help of various minor novelties of doctrine which are far more truly "heresies," in the Apostolic sense of the word, than the broad positions which they venture to attack. No one within the Church, I hope, will be moved by accusations flung from such quarters, which have least of all any claim to advise and counsel it.

THE SCHISMS AND INTOLERANCE OF SCOTTISH THEOLOGY.

"But perhaps the greatest need of our time is the need of a truly enlightened and charitable tolerance of each other's fair differences in the theological controversies upon which we have entered; and which are still awaiting us. With all the talk of liberality in our day, there is nothing appears to me more rare than genuine liberality of thought and feeling—the spirit which welcomes cordially every true effort of reason, or even every struggling effort of generous impulse to discriminate and settle truth in our disturbed religious atmosphere. And this rarity is almost as conspicuous among the now numerous class of dogmatic unbelievers as among the most bigoted partisans of so-called orthodoxy. Each class alike would have all men to think with them, unheeding the vital differences of mental and spiritual structure which necessitate in men, and will ever continue to do so, the most marked diversities of opinion. Toleration will never attain to its full practical exercise, smoothing as a benign emollient all the wheels of our spiritual, intellectual, and social progress, until it is recognized universally that every man's thoughts on any subject are his own "before God," and not another's. No man has a right, and no class of men have a right, to dictate to me what I shall think or believe. This right of free thought is the indefeasible right of every rational being made in the image of God. And because God has made men to differ in their powers of thought, so He not only permits but encourages them to differ in religion as in other matters. Men will think differently in theology just as in philosophy. The same mental biases incessantly appear in both. They take the direction and color of the minds

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that cultivate them, and you can no more mould to a uniform type the thoughts of men in the one case than in the other.—There is, indeed, a substantive unity of revealed truth in the Scripture, but there is no guarantee for its uniform apprehension; and theology is the human apprehension of this truth, and not its revealed substance. Theological differences, therefore, are permanent in human nature.

THE ONLY GROUND OF CHRISTIAN UNION.

"The ground of "agreeing to differ" is, notwithstanding all assertions to the contrary, the only possible ground of Christian union. No one can prize such union more than I do; but there is something still higher than union—in comparison with which mere formal union is not to be named—and this is freedom—freedom to exercise your Christian reason in the light of Holy Scripture, and to think not as any other person thinks, or any collection of persons who may call themselves the Church think, but as the Divine Spirit may enlighten and guide you. Christians have differed in all ages, and they will continue to differ as to all matters, whether of creed or government, into which the dividing edge of the intellect enters. They have only ceased to differ when they have ceased to think. Quietude of opinion has always been an omen of evil, and not of good for the Church. But difference of opinion need not involve alienation of feeling. It has only done so hitherto because men have confounded their own theories with God's truths. But with the decay in all Churches of belief in any infallible theory of doctrine, and the recognition of the clear right of men to differ in their thoughts of the Divine mystery before which they equally bow their hearts, there has been a growing spirit of charity. Some flagrant examples to the contrary, indeed, still exist, but there is a steady advance in the right direction. There is an increasing demand for moderation, courtesy, and fairness in the sphere of theological no less than of philosophical discussion; and those who do not yield to this demand discredit at once themselves and the cause which they maintain.

PRIMAL TRUTHS BEYOND CONTROVERSY.

"The great facts of the Gospel stand disencumbered of all theological subtleties in the living face of the Holy Gospels—in the words and deeds of Him "who loved us and gave Himself for us." There we may read without the guise of any later theo-

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ry the story of our redemption : and it may be that God designs to teach us, by the very dissolution of our cherished arguments and highly-wrought dogmas, as well as by other notable signs, that it would be well for all our Churches to turn more than for some centuries they have done to the study of the primary and highest expression of evangelical truth in these gospels—to turn from every human master to the living words of the Great Master, "Lord, to whom shall we go but unto thee? Thou hast the words of eternal life." While we can hold to these living words, and feel that they unveil the highest spiritual beauty—beyond all that otherwise the heart of man can conceive—that they are verily words proceeding out of the mouth of God, and discovering to us His heart of unfathomable love, yearning over every soul that He hath made, that He may gather it into His ample bosom, and bless it with His light and love and grace— while we can feel this—and God grant that we may feel it every hour of our lives —we have no need to be discouraged nor to take fear by reason of the theological difficulties amidst which we live, and which it seems to be the burden of our age to bear.

A SEASONABLE ADVICE.

"Try to remember often, when your minds are in doubt and tossed with the conflicting statements of rival theologians, that there is one Master in heaven, even Christ ; and that there is one Spirit, even the Spirit of Truth, who will guide you into all truth if you ask His aid. Every spiritual minded, I should almost say every honest and right-minded student will sometimes feel the need, amidst his studies, of retiring into the secret chamber of his own heart, with no one near him but God, and no influence stirring him but the Spirit of God. In this communion, into which mere theological controversy never enters, you will alone find that which controversy never gives, the vision of the Divine —the "light of life." No argument, however able, no words however good, can unveil this light. They rather veil it with their earthly films. But God by his Spirit reveals it. The Lord God giveth us light ; and then most chiefly when the din of argument has sunk, and the silence of prayer and meditation begun—when the lower activities of the controversial intellect are still, and the higher aspirations of the uplifted soul are waiting to be filled."

We chronicle with pleasure every indication of the declining

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power of creeds. With them must go the peculiar institutions that stand upon them. Along with creeds must go the unscriptural practice of infant baptism and the admitted human invention of sprinkling and pouring for immersion. These are the great obstacles now in the way of a very general and true union among professing Christians. Remove the authority of creed-teaching, and circulate widely among the people a pure version of the Scriptures, or at least one that has the fidelity to the original to translate *baptizein* by *immersion*, and what will these malpractices have to stand upon? This is a great movement, none the less so, because it seems to be advancing very gently and slowly. It is certainly laying the axe to the root of the tree-sectarian, and it must fall. How strange it appears that these bald and stupendous frauds should have usurped so general and wide-spread and powerful an influence over the mind of Protestant Christendom! Nothing connected with antiquity can be better or more conclusively made out, than that these practices and perversions are only according to the doctrines and the commandments of men, and though such things are denounced by the Savior himself, good men and great nevertheless go on in a blind or careless acquiescence, and thus the people are kept to-day under their thralldom. Honor to the men, who will boldly and in the dignity of truth, rise up to protest anew against the creed-formulas that are the sustaining instruments of this evil. Let the people see that through the mists of antiquity, they have been receiving as divine, the miserable substitutions of men as frail and sinful and erring as themselves. If I worship, let me worship a being worthy of my homage. If I believe, let my faith rest in an infallible teacher. If I submit to ordinances, let me at least feel that they are commanded by God. If I adopt a church *cultus*, let me know that it is prescribed by the Savior and his apostles—either in express precept or clearly exhibited practice. This is ground worthy of a man to stand upon. But to ape the fathers,—to live under the trammels imposed by the dark ages,—to take any creed with an implicit faith at the hands of men, whom in all things else we regard as immeasurably our inferiors,—this is not worthy of the people or the progress of this generation.

Let us come back to the Bible and stand together for a true version of it. I know of no way to bring about a union among the people of God, but this. In this way we have confidence, and for this we will strive. This reformation began in this way.

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True men of God determined that they would take the Bible and nothing but the Bible, as authority in matters of faith and practice. They were pedobaptists when they united on this ground,—but they were in earnest, and when they came to see that the Bible did not authorize some things that the creeds, under which they had been raised, had taught them to believe and practice, they instantly abandoned these things. And thus they grew into unity. What has happened to these men will likewise come to pass with those who shall do like them. No matter how good a creed is, let the friend of union hate it,—because it keeps the people of God apart. We need nothing of the sort. If any one wants to know what we believe, let us explain to him the Scriptures, and thus we shall bring him, not to us, but to Christ. Union in Christ is better than accuracy in a creed. *Thinking* right will save no man. I must love Christ and his people, better than my thoughts about his doctrine, before I am fit to take up my cross and follow him. The best creed is the unwritten one, which speaks out in a life of love and obedience. Let us believe what the Savior says, and do what he bids us,—and for these, let us look for ourselves to his blessed word,

As I pray for union, so I pray for the overthrow of creeds.—They are the tyranny of the intellect over the heart. They put piety and brotherly love in a strait-jacket. They forbid us to worship except under the shadow of their doctrine: they anathematize our fellowship, if it steps out of the circle of their rescript; they damn us to infamy if we dare the dignity of free and manly thought. Venerable men of Westminster, and other architects of theological thought! what right had ye to impose these limits upon us? Have we not the words of the Spirit as ye had?—Have we not the light, and much more than ye had? And besides, and better than all, have we not a spiritual freedom, that you were never permitted to breathe, and without which ye could not know the mind of the Spirit as we can know it? We venerate you in your place, but it is not as authoritative thinkers for us; we admire your learning, but it is not to throw away or disparage the light of our own; and we accept your great and noble works, but not as substitutes for the Word of God. Three or four hundred years of English Protestantism is enough to have brought us to a day of Christian freedom,—and we are waiting for the deliverance that seems to be nigh at hand, with patient but hopeful hearts. W. K. P.

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THE MISSOURI OATH ONCE MORE.

BRO. PENDLETON:—I have read with interest the various articles that have appeared in the Harbinger from yourself, and from brethren Proctor and Burgess, on the "Missouri Oath."

I think you all confound in the discussion several different questions, that ought to be kept distinct:

1st. Is the law wise in policy, and just in principle?

2nd. Ought a Christian preacher who can take the oath without violence to his conscience, to do so?

3rd. What is the duty of those preachers who cannot subscribe to the oath in good faith?

In answer to the first question—"Is the law wise and just?" I understand you to say—No. I agree with you. The law, in my judgment, is indefensible.

Because some preacher or preachers have violated the law of the land, has the State a right to exact of me an oath that I never have and never will. I deny any such right; but concede the right of the State to punish the offender or offenders for their offense.

Brother Burgess asks, "Has a State the right to protect itself?" Yes; but not in this way.

2nd. Though the law be an unjust one, ought a preacher who can take the prescribed oath conscientiously, to do so? You say —No. I disagree with you.

Suppose I were to go to Russia to preach the gospel, and the Russian government were to say to me, "You must take an oath not to disturb the peace of the Empire, or to enter into any scheme to overthrow the imperial government." Ought I not to take the oath, that I might prosecute my work in peace?

Your allusion to Polycarp and the early Christians, is, I think, irrelevant. They were required to deny the Lord and to repudiate his authority. The Missouri oath makes no such exaction.

3d. What ought a preacher in Missouri to do, who has sympathized with the rebellion, and who cannot in good conscience take the oath?

Much depends on circumstances. If he can do more good by leaving the State, let him leave. If he feels compelled to stay and preach, and the State prosecute him, he must suffer.

I scarcely think any arbitrary answer can be given to the ques-

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tion. Perhaps many had better wait till the law is repealed; and in the great future lend their influence for the enactment of laws which will secure justice and liberty to all the inhabitants of the land.

You complain that Bro. Burgess has lugged the negro into this controversy. May I, without offense, say, I think you are oversensitive. This primary injustice of ours to a dependent race, lies at the root of the trouble. The liberty which we claim we must grant—grant cheerfully, as a matter of justice, else we will have no security for ourselves, and ought to have none. The question is a living one, and ought to be patiently and fearlessly canvassed.

There is one other question, incidentally started by Bro. Burgess, in his allusion to the American Revolution, upon which I take issue with him.

It may be thus stated: Have Christians EVER a right to participate in a movement to establish a new government? I understand Bro. B. to say—No. I say—Yes: and unless you think it would be too great a departure from the main design and spirit of the Harbinger, I would like to publish a brief article on the subject.

If we can canvass these questions patiently, and in the fear of God, we may be able each to see his error, and all see the truth of God.———Peace and good will to all.

JOHN SHACKLEFORD.

REPLY.

Our readers will be pleased, as we are, with the calm and well expressed judgment of Bro. Shackleford. It does not appear necessary to say much in reply to any thing he has so judiciously said. I can very cordially agree with him in the case he supposes, of a Christian missionary going to Russia to preach the gospel. Under such circumstances, I too would take the supposed oath. But I see no analogy between the cases. The rule could in no case estop any true minister from his work. But the Missouri oath not only may have, but has had, this effect. This is a practical proof that the cases are different, and that the Missouri oath is essentially different from the one he supposes.

Bro. Shackleford thinks my allusion to Polycarp irrelevant. Perhaps it is, to the case he has in his mind—but not, he will agree, to the supposition of Bro. Burgess to which I applied it. I did

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not say it was a parallel to the requisition of the Missouri oath, but that it was to the case Bro. Burgess supposed, "where the very life of the State was threatened." I cited it to show that even in such a case it might be the duty of a Christian to disobey. Bro. Burgess' supposition implied that the life of the State is a thing more sacred than duty to Christ. I contend that it is not, and that even when *such* an issue exists, the Christian's duty is to obey Christ. I do not suppose that even Bro. Burgess would differ with me on this point, when he sees the issue fairly stated. I cited the case merely to expose the fallacy which lurked in his reasoning, but which, I am bound to think, he did not perceive.

We cannot see the present practical interest of Christianity that could be promoted by opening our pages to the discussion of the possible case in which Christians might have a right to participate in a movement to establish a new government, and, therefore, must prefer to keep them for other purposes, of more importance to the ends for which we labor. W. K. P.

ENDOWMENT OF BETHANY COLLEGE.

DEAR BRO. ALLEN:—Your communication of last month, reporting a part of the liberal contributions which have been recently made to Bethany College, has doubtless gratified many of her friends—none perhaps more than the great and good man who, in the prime of his life, gave so much of the anxiety of his noble Christian heart to the founding of this institution. You and I know how earnestly he has looked forward to this day, and with what unfaltering faith he has cherished the hope that his brethren would not let this begun work fail for the want of their support. We have seen how the announcement of your success thus far has brought the silent tears of gratitude to his eyes. It has seemed as if God was allowing him to see of the fruit of his labors, that his heart might be satisfied, before it should be still in death. The donation by the noble Brothers Phillips, of *fifty thousand dollars*, has impressed him with a sense of confidence and gratitude, as though it had been a personal favor to himself. I know how they love and venerate him, and wish they could realize how deeply he recognizes the lasting beneficence of their generosity. The nobility of these men should excite the admiration of all who love the cause for which Bethany College was founded,

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and who still pray for her prosperity. They have been wise and laborious toilers for these means of usefulness. Their success is not that of unmerited luck, but of patient, laborious, judicious and earnest, prayerful work; and now that God has blessed their industry and toil, they stand forth with open hands to make their success a blessing to the world. Bethany College is not the only channel through which they are casting their bread upon the waters. We know how broadly they are scattering their means over the whole field of public enterprise. The college, the missionary society, all are feeling the benefits of their sustaining aid. With enlarged practical views of the great work of the church, they are apportioning to all her agencies for growth and evangelical labor, a liberal share of their means. They love the whole cause, and with broad and comprehensive views of its wants and its responsibilities, they have determined to help it, as God has prospered them. The spacious and beautiful church which they are building in New Castle, at an expense of sixty thousand dollars, will be a monument of their devotion that generations yet to come will be grateful for,—and from many a once cheerless and needy fireside the voice of thankful hearts will rise up amid comfort and plenty to call them blessed. We know not how many evangelists they are sustaining at their own expense, but we know of several; and besides this permanent gift that they have bestowed upon Bethany College, they are also contributing liberally to sustain five or six young Christian brethren under her tuition, while they are studying to fit themselves for public usefulness in the ministry. We can in full faith and with fervent heart pray for the continued prosperity of such men, for we have come to know with what simple and unostentatious earnestness they are doing these generous deeds for the cause they so much love. We write not these facts to gratify them, but rather to cheer the many Christian hearts who will be happier for knowing that we have such men among us. You and I know, dear brother, how deep a chord of grateful confidence in the regenerative power of the gospel, these things have struck in our hearts, and you will understand, thence, why I wish to tell them to others.

Nor has it been only these large expressions of generosity that have touched us. The nobility of the heart is seen in little as in large gifts. Indeed, as a general rule, men of small means give more liberally, in proportion to what they have, than men of large means. Some of the purest and most precious deeds of benefi-

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cence, are expressed in the merest mites. Some years ago, while appealing for aid to this same cause, I was more touched by the little gift of a conscientious old negro, than by the larger donation of his wealthy master. I had been making a public plea for an educated ministry, and this old man, who could not read, and could never expect to learn, felt the value of these things for others, and its importance to the cause of his Master, and came forward with his fifty cents—his all—and freely gave it. It was the expression of a heart greater and nobler than that of the founder of Girard College, because it was filled with the love of God.

I often think of the beautiful illustrations of female influence, some of which I have witnessed, and others that you have narrated to me, as coming to your aid, when all other arguments had failed. I think that Bethany College owes much to these noble women. If we lost a paradise by her too confiding heart, it will doubtless be through her aid in great measure that many of us will regain it. When our selfishness is hesitating, it is good for us to submit the case to our wives. They will help us to be noble.—They work by love, and love is a great conqueror. You will never forget those striking instances in which, when you had almost despaired of moving the still resisting subject of your persuasions, a wife's

> "Love took up the harp of life, and smote on all the chords with might,
> Smote the chord of self, that, trembling, pass'd in music out of sight."

I notice that, besides the $2000 which you report as given by R. M. Bishop & Co. to the general endowment, you name an additional gift of $5000 from R. M. Bishop, for the specific purpose of founding a Library. This is wisely and generously done.—Thanks to Bro. Bishop for making this specialty. A good library is one of the great ornaments and aids of a great institution.—Bethany College greatly needs one. We hope this fund will be greatly augmented, and besides this, that our library will be increased by donations of books from private libraries. Some, we know, who have good libraries, propose to leave them to the College by will. Others we hope will imitate their example.

I think it strange, Brother Allen, that so few persons have remembered Bethany College in their wills. One would think that this last act of a Christian man could scarcely fail to give some token of gratitude to God for his earthly blessings. Just as he is going to his final account, surely it is reasonable to expect him to make some entry to the credit of benevolence. I imagine it will be a

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strange spectacle to see one who has been entrusted with a large stewardship, giving his account, and telling that the last act of his life was to deliberately put all that he had, beyond the reach of his Master—to give it away perhaps into unworthy hands, and take care that, so far as he could prevent it, none of it should go to the cause of Christianity. How much wiser the course of our venerable bro. A. Pickard, of Bellefontaine, O., who, being childless, recently bequeathed to Bethany College his whole estate! Is it not for the want of thought and timely counsel, that so many good men go to their final account without leaving behind them one token of their regard for the great interests of humanity! And may not this neglect be a cause of the divine judgment which, we notice, so often falls upon their posterity! The money that should have been given to the Lord, turns to corruption in the hands of those whom it was intended to bless, and leads them forever away from God to the endless ruin that awaits the proud and impenitent sons of luxury and wealth. Alarming, awful weakness of parental love, that will with deceitful riches bar up against their children the way of everlasting life! It is enough almost to shake our confidence in one's sincerity, to see him, by his last will and testament, bequeath his all to a godless offspring, who have no sympathy with him in his Christian life, and who he knows will only spend it upon their lusts. The great Scriptural doctrine of a responsible stewardship, is but too little realized by this age of carnalized Christianity. I was struck with a sentiment expressed by Bro. W. B. Mooklar, of Covington, Ky., in a letter received from him a few days since. He was sending me his check for $1000, his donation to Bethany College,, and he said, that he did not regard it as a gift to the Lord—for what had he that the good Lord had not given him?—but as an offering on the altar of faith—a token of his appreciation of his love and kindness to him. This is the sentiment of filial dependence and love: would that it could be more generally felt by all of the Lord's adopted children!

I am glad to hear you say that you appeal to no passion or local prejudice—for it is eternally true that no permanent blessing will rest upon any success obtained by such appeals. "A good name is rather to be chosen than great riches (endowments), and loving favor rather than silver and gold." Persevere in these high aims and motives, and the blessings of God and man will fall abundantly upon your work. Fraternally yours,

W. K. P.

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Final Revision of the New Testament by the Bible Union.

TROY, PA., January 1, 1866.

DEAR BRO. PENDLETON:—I have just been reading the *Second Revision* of the New Testament, from the Committee of the Bible Union. On comparing it with the one issued two or three years since, I find the improvements great. And with your permission, I would say a few words to the brethren, respecting it.

Our brethren have, from the first, been out and out revisionists. We are not so wedded to any particular translation that we cannot help forward every right effort to get the truth more clearly expressed, no matter by whom the work is done. But in the Bible Union we have a special interest. We have given liberally to sustain the workmen, and to procure for their use all the helps that one of the best Biblical libraries in the world can furnish.—Our scholars have in various ways added their contributions.—When the first edition of the Testament was issued, the revisers stated in a prefatory note that a subsequent revision would be given; for there were some questions which they had not yet had time and opportunity to decide upon. Since that period, their work has received a pretty searching examination, and every page of the present issue bears evidence of the labors expended upon it.

A little over a year ago, at the request of the Officers of the Bible Union, and of Dr, Conant, one of the Committee, I went over the Gospels, Acts, and some of the Epistles, noting all the amendments which seemed to me desirable. I held frequent consultations with Dr. Conant, and found him anxious to do all in his power to render the work perfect. Through him I submitted the results of my examination to the Committee; and I am gratified in stating that I find in this Final Revision the Committee have in almost every case that I deem really important, come to conclusions in harmony with my own suggestions.

I like the appearance of this family and pulpit New Testament. The print is very large, adapted to the eyes of the aged. The paper is of superior quality. The binding is strong, and the book comely.

I like the revision. It is a vast improvement upon the first revision, and in all respects it is superior to the King James Version. First, the style is modernized. The awkward inversions of

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sentences, where the verb comes before the nominative, in the common version, are changed into good English. The grammar is much improved. The *eth* family is all gone. *Demons* is given instead of "devils," except where the Greek word means the Devil: *Far be it*, instead of "God forbid." The *bishops* all lose their office, and "overseers" take their place. The *Letters* of the apostles to the churches are given to us as "Letters," and not "Epistles." The names of the ancient coins, "denary," "shekel," "half-shekel," &c., are not confounded with modern coins of different values. "Except ye be converted and become as little children, is properly translated, *Except ye turn*, &c. Much care has been bestowed upon the Article. The participial form of construction, beautiful alike in Greek and in English, is carefully observed, and all quotations of poetry from the Old Testament appear as poetry. By comparing the common version of Matt. 15: 1–11, with the Revision, we can easily observe the excellency of the latter, which I here quote:

XV. THEN there come to Jesus the Scribes and Pharisees from Jerusalem, saying: 2Why do thy disciples transgress the traditions of the elders? For they wash not their hands when they eat bread. 3And he answering said to them: Why do ye also transgress the commandment of God, for the sake of your tradition? 4For God commanded, saying: Honor thy father and mother; and he that curses father or mother, let him surely die. 5But ye say, Whoever says to his father or his mother, It is a gift, whatever thou mightest be profited with from me, 6shall not honor his father or his mother; and ye made the word of God of no effect, for the sake of your tradition.

7Hypocrites! Well did Isaiah prophesy of you, saying:

8This people honor me with their lips,
But their heart is far from me.
9But in vain they worship me,
Teaching as doctrines commandments of men.

10And calling to him the multitude, he said to them: Hear, and understand, 11Not that which enters into the

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mouth defiles the man; but that which comes out of the mouth, this defiles the man.

The chapter and verse arrangement can be seen in the above quotation. The spaced words in the fourth verse are to indicate that they are quoted from the prose portions of the Old Testament. All prose quotations are thus printed in this revision.

Some of our brethren imagined that John the Baptist, and baptize, would find places in the Final Revision. But the truth triumphs. We have John the *Immerser*, *immersing* those who came to him, in the river Jordan.

The book is worth all that it has cost to us. And now let it be circulated. I hope that all our brethren will obtain copies at once. Begin this new year in our families and pulpits by a careful study and reading of this best of books. Considering the present expense for paper, printing, binding and postage, I think that $2 for such a book as this is a very small price. For that amount sent to Bro. W. H. Wyckoff, or Bro. C. A. Buckbee, at the Bible Union Rooms, 350 Broome St., New York, any of our brethren can have one sent to them. S. E. SHEPARD.

Western Preacher.—Vol. 1.—We have just received this volume. It is a collection of *twenty-nine* sermons, on a great variety of subjects. The collection has been made, and some of the sermons have been written, by "Elder James M. Mathes." We have not had time to read the book, but from the names of many of the authors, and the good taste and sound judgment of the editor, we can scarcely fail to do good in commending it to the public. It is a volume that, we doubt not, will prove an agreeable and profitable accession to many a Christian library. We cannot, in this short notice, better introduce it, than by naming the list of contributors:

D. S. Burnet, Isaac Errett, E. Goodwin, A. R. Benton, R. Milligan, A. I. Hobbs, J. S. Sweeney, George Campbell, J. M. Mathes, B. H. Smith, James Challen, S. K. Hoshour, Thos. Munnell, O. A. Burgess, Wesley Short, J. M. Henry, A. D. Fillmore, B. K. Smith, Aylett Rains, Aaron Chatterton, J. Hartzel, Charles Beecher, and P. Hall;—each of these has contributed one, and some of them two sermons to this work.

It is "The *Western* Preacher," but we see no reason why it should not become one for other points of the compass also. W. K. P.

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A SUGGESTION.

[We thank Bro. Hopson for this suggestion of his confidence and esteem. We will not forget his "suggestion," but cannot see definitely enough as yet the way to a speedy fulfillment of the work, to make any certain promise of what we will do. The task would be a pleasing one to both of us, and the time may not be long before we shall be heard from, as he so kindly invites. But we cannot now *announce* the work.

P. & L.]

A Kentucky friend and brother in Christ has made me a gift of McGarvey on Acts. I have given it a careful, studied examination. The Commentary can be criticized—so can all human productions; but still I regard it as a felicitous performance, decidedly creditable to the author and to Bethany College, his Alma Mater, and eminently useful to the cause of truth.

I learn from the Quarterly that Bro Lard contemplates the publication—at no distant day—of a Commentary, somewhat similar, on the Letter to the saints at Rome. I move that Bro. W. K Pendleton prepare one for publication on the Epistle to the Hebrews, and Bro. C. L. Loos one on the "Gospel of John;" that other competent scholars among us be requested to undertake a similar work, and that it be distinctly announced on what book each scholar is to write a commentary. Let there be no collision of authorship—let there be no two commentaries on the same book of the New Testament, somewhat conflicting candidates for public favor—let each one devote his best energies and ripest attainments of learning to the work by common consent allotted to him, and then, by this judicious distribution of labor, we could hope for the fullest and best commentaries on the N. T. that the scholarship of the age could produce. When these several commentaries are published, let every one among us who has sufficient scholarship to justify a notice of his opinion by these respective authors, criticise their work closely and severely, but kindly—in private communications—not in published letters.* The best of us have some pride of opinion and of scholarship, and though liable to blunder, do not like to be publicly convicted of a mistake. I know of nothing more likely to accomplish great good, and to bring "the truth as it is in Jesus" and the church that holds it into favorable notice, than the carrying out of the above suggestion.

WINTHROP H. HOPSON.

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* This would be the most successful plan of securing, in succeeding editions, correction of errors that had crept into the first edition—promising an ultimate approximation to perfection.

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GOOD WORDS FROM OUR CORRESPONDENTS.

THE CAUSE IN THE SOUTH.

The Christian reader will peruse with interest the extracts which we publish from southern correspondence. The true-hearted are awake and at work for the Master. Success to their efforts! Who will help us to send them aid?—See, brethren, this great and open field! I have just received a long and earnest letter from Bro. James Atkins, recently of Akron, O., but now Revenue Collector of the U. S. at Atlanta, Ga., praying the brethren, especially the Missionary Society, to sustain our devoted and accomplished Brother Lamar as a missionary at Atlanta. The brethren in Georgia, he says, are at present utterly unable to do this important work for themselves. Support for a single year would be all that they would likely need. This would allow them to recover their means to some extent, so that they could sustain the mission themselves. The importance and central influence of this place, and the prospect of its very rapid growth, suggest it as a most eligible post for such a work. Bro. Lamar is well known, north and south. He is a willing and devoted laborer in the Lord's vineyard, but like many others, is no longer in a condition to work at his own charges. We especially invite the liberal heart of our brotherhood to consider this proposition, and we beg the Board of the Missionary Society to give it their prayerful and prompt attention. W. K. P.

SYRACUSE, NEW YORK, December 25, 1865.

DEAR BRO. PENDLETON:—We have increasing reasons for profound gratitude to God, that, through our brethren, the truth, in its primitive simplicity and purity, is taking root and flourishing in the hearts of the people in the Northern and Eastern as well as in the Western States.

The progress of purely Scriptural principles leaves its sure and blessed impression every departing year; and our fraternity of brethren and sisters are made glad by extending the rights and immunities of citizenship in the Kingdom of Christ to thousands of proscribed aliens who rejoice in the liberty of their new heritage.

It is a subject for great joy to the Christian philanthropist, that in the great Emporium City of this continent, our brethren have finally secured a very eligible and commodious house of worship, from which, the Word of life may go forth to save the benighted thousands around. Such an enterprise, as our good brethren in New York city have recently accomplished, has been the object of ardent desire and prayer to many of our liberal minded and earnest Christian brethren, who devoutly sought that New York and the New England States might receive that "form of doctrine" which has liberated so many tens of thousands in the West, from the thralldom of humanism and from sectarian heresies and dogmatism. On Lord's day October 29th, 1865, the "House" was formally opened by a discourse from Bro. D. P. Henderson of Louisville Ky., to about 500 auditors composed of the best intelligence of the city. In the evening Bro. Brewer, the pastor, addressed a "crowded house."

On the following evening—Monday, October 30—Bro. Henderson commenced a series of meetings every evening and preached his last discourse in New York on Lord's day December 17th. During the first fifteen or twenty days, the labors of Bro. Henderson appeared to fail of that amount of success which had been anticipated; but the indefatigable Evangelist had full faith in the "preached Word," and labored still more arduously and earnestly to increase the family of the saved. He stood valiantly on the walls and pro-

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claimed the truth. He laid seige to the fortress, and encompassed the walls thereof many days. He blew the trumpet of the gospel patiently and faithfully, and his reward followed his endurance. The walls fell, and the "people came out of her" to the number of more than forty, and wrote their names in the Lamb's book of life.

The cause of the Redeemer was immeasurably promoted in New York, by the labors of Bro. Henderson, and we confidently trust that Bro. Brewer, if his health be preserved, will energetically and successfully continue the good work, so that, that great city may become noted, the world over, for the diffusion of apostolic Christianiiy, through the mass, high and low, of her people. From New York, Bro. Henderson proceeded to Syracuse, where he had already been announced to deliver several discourses. The congregation of our brethren here, numbers about 140; Bro. A. N. Gilbert is their Pastor.

The house of worship occupied by the church, is an elegant and commodious modern structure, and is usually filled to overflowing on the Lord's day.—Bro. Henderson delivered eight discourses here to large and intelligent audiences, and left, for his home, with every indication that success would mark his labors in Syracuse. Bro. Gilbert has an excellent field in this vicinity, to publish the truth to those who "inquire for the old path," for there is a multitude here, evidently full of interest to learn the will of the Lord more perfectly.

Fraternally your Bro., THOMAS D. BUTLER.

BRO. CAMPBELL:—The storm of war has passed over and the calm has come,—and indeed it is a calm; we are shut out from communication with the world. So far as the political world is concerned I am indifferent, disgusted as I am with schemings of man. I am not, have never been and never desire to be, a politician,—cast my last vote for peace,—failed completely in attaining the end desired,—expect never to vote in an election of a political nature again. I have not heard one word, definitely from the brethren North since the war began, and especially since it closed. I have been to Montgomery several times since the national army took possession, and have inquired in vain for brethren among the soldiers—I am glad indeed of this matter. If there be any one feature in the Reformation that will stand prominent, as evidence of a pure religion (Christianity I mean) to future generations, outside of the teaching of pure speech, it will be this,—that the prominent men of the Reformation both North and South, actuated by the Gospel, curbed their selfishness and cried aloud that the Gospel is peace and good will, and that those who are moved and guided by it, should be advocates for peace—should be controlled by a spirit of peace.

Primitive Christianity never saw a brighter day in this section of country than at this time. Internal commotions indeed trouble us. All the evil consequences that could possibly arise from the sudden transition of a class of uneducated, uncultured slaves, from a state of bondage to a state of perfect, yea, the most licentious freedom, are upon us. Still we are trying to let none of these things move us, believing that there is a life above, "and all that life is love." Bro. Neely of South Western Ga. and myself held several meetings last spring;—one at Sandy Ridge, Lowndes co, and one at Fair Prospect, in this co., at which there were upwards of sixty united. In these labors we were assisted by Bros. Cyrus Reeves and W. C. Kirkpatrick, occasionally. The two last named and myself visited Bro. Dr. Adams, at Pine Apple, Wilcox co., held a meeting, at which forty-six were added to the family of the faithful. Bro. Adams returned with me to my home (Fair Prospect), and four joined during his stay. In the mean time Bros. Reeves and R. W. Turner, held a meeting at Antioch, Montgomery co., at which twenty united. Previous to this, Bros. Neely and Turner held a meeting at Antioch, Pike co., and eighteen united.—These meetings have all been since the federal army took possession. So you see we are not idle here. We are trying to get a plan started by which we can make the Gospel self-supporting. Bros. Neely and Reeves are now holding a meeting at Berea, Lowndes co. I start this evening to join Bro. Adams at Bragg's store, Lowndes co.

We are not without our troubles. The death of the energetic, zealous and

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indefatigable laborer and defender of the truth, Elder Prior Reeves, I suppose has not reached you. We lost much in his death. I would say more of his triumphant death but have not space. But recently has come to my knowledge the unwelcome tidings of the untimely death of Bro. J. C. Mooney, forerly a student of Bethany. There are few better than he. I know nothing of the brethren beyond the river.

We are much in need of books, Bro. Campbell; we have not sold what little cotton we have. The river is low and the price not so good as we expect it, and we are waiting for the rise in the river. We need hymn-books especially. Bro. Adams and myself have concluded to send to you for fifty hymn-books to satisfy the immediate wants,—thinking that we are known at Bethany sufficiently to get credit for so many, and as soon as we can ship cotton we will send for more. This country needs two hundred or more. We have no mail facilities nearer than Montgomery, but as soon as we have, I want the Harbinger. I want to hear all the news from the church. Never was so ignorant on the subject.

We are poor in this country, Bro. C.: the brethren suffered much, not so much immediately in this State, but we are satisfied that all things work together for good to those that love God—riches are ruinous anyhow. But the Christian is always rich without a cent in his pocket.

Address me at Montgomery, Alabama, care of Messrs. Fuller & Middleton.

Yours in the one hope, JUSTUS M. BARNES.

STRATA, Montgomery co., Ala.

RICHMOND, VA., Nov. 13, 1865.

BRO. PENDLETON:—In October last I held a four days' meeting at Gilboa, hard by your ancestral home. Six made the good confession. Two years ago I held a meeting in Richmond, about this time, resulting in sixty accessions. I have just closed a meeting here with fifty-five additions to the church—six by letter, two reclaimed, four from the Baptists, and forty-three by baptism.

The Convention of the Disciples of Christ of Va., met here last week. From a variety of causes, very few persons attended. We lost many of our brethren—especially the young—during the war. We lost many by emigration west before the war. We suffered further loss in State membership by the separation of W. Va. from the Old Dominion. Our best informed brethren, having before them no exact statistics, but speaking from the knowledge that an enlarged acquaintance with the churches would give, making also due allowance for diminution of numbers from the three above mentioned causes, estimated our present numerical strength in Virginia at ten thousand in April last, at the close of the war. Dr. Bullard—the Evangelist of Virginia as to zeal, success and labor performed—in a recent letter to me, reports, since April, in his section, five hundred additions, through his labors and that of others. In East Va. we have had about the same. I am under, rather than over the mark, in reporting to the brotherhood through the Harbinger, *one thousand* additions in Va. within the last six months.

A few, and only a few, of our churches were demoralized by the war. These few we feel fully confident of being able soon to reconstruct. I start in the morning on a short preaching tour to the churches of Jerusalem, Smyrna and Rappahannock, and will write again on my return. Pardon me for this long letter.

You are not of us any more, as a citizen, but I know you like to hear from old Va., and that your heart and "fond memory" are often with the land of your birth, and the friends of "auld lang syne."———Your Bro. in Christ,

WINTHROP H. HOPSON.

FREDERICSBURG, VA. Nov. 20, 1865.

Bro. PENDLETON:—Bro. L. Cutler has taken charge of the church meeting at Berea, near Spottsylvania Court House; so we once more enjoy the blessed privilege of meeting with the Lord's people, and celebrating our Savior's death and burial, though only once a month. Bro. Cutler held a protracted meeting there in September, and met with great success, having one Baptist to join, and eleven or twelve converts: amongst whom were my sister and self. In Oct.

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there was also another addition. As a general thing, the congregations were large, and always attentive. Many Christians of different denominations were present; some professed to agree with us in every particular, while others were at least given fresh object of thought. Our pastor is highly esteemed as a Christian gentleman, and minister of the gospel, and with our Father's blessing, I am confident that through his instrumentality "the word of God will have free course and be glorified." L. M. ALSOP.

BRO. PENDLETON:—The cause has prospered in South West Virginia during the past year; there have been some 500 additions.

I wish you could and would stimulate evangelic efforts in the Kanawha valley. We have churches reaching from my location to the vicinity of Fayette Court House. My last trip was in that direction. The mineral wealth of that region, the near and level route it presents from the West to the Atlantic, Baltimore, &c., which must speedily give it a railroad, and the discomfiture which sectional politics have given to sectional religion, should direct attention to this radiating line through Western Virginia. * * * C. BULLARD.

Orange C. H., Va., Jan. 9, 1866.

DEAR BRO. PENDLETON:—We have just closed a most interesting meeting here of several days' continuance, during which I gave twenty-six consecutive discourses, both as to time and mostly as to matter, to generally large audiences, especially the latter part of the meeting. The people generally did themselves the honor to come out and hear the gospel for themselves—there were of course some exceptions, This gave us the best opportunity to lay our plea for a Bible Christianity and a union of all Christians before this community, that we have ever had, notwithstanding we have had a fine hearing here for a few years past.

The immediate result was thirty additions; twenty-nine immersions, and one from another congregation: fifteen males and fifteen females—eight heads of families, the most of them males. We had the new converts arranged into a Bible-class, and a young men's social prayer-meeting established, into which all the young brethren entered with commendable zeal.

The bishops of this church have now quite an increase of care, but I hope they will prove equal to the task. The meeting was a happy one for the saints, and an impressive one for the community. The brethren are getting up a club for the Harbinger.——Your bro. in Christ, A. E. MYERS.

Morristown, Belmont co., O., Jan. 12, 1866.

BRO. PENDLETON:—During the month of October last, I conducted a meeting, in conjunction with Bro. J. F. Johnston, of Bear Grass, Ky., with the Antioch congregation, Oldham, co., Ky., which resulted in much good to the cause in that community. Some 19 persons were added to the congregation—18 by conversion and immersion. The chapel here is erected on the estate of Sister Lizzie Henshaw, and was built chiefly at her expense. It is a neat and commodious house, and a noble contribution to the Master's cause. Why cannot these who have been blessed with the stewardship of much of this world's goods, erect houses of worship, and educate and support worthy men, many of whom are in need in these trying times, for the work of the ministry? Sister H. had the pleasure of seeing her sister obey the gospel, and also many of her near and dear relatives. This congregation is near the Ohio river, and 15 miles from Louisville.

There have also been some 8 or 10 additions, recently, to the church at Falmouth, Ky. J. R. FRAME.

Milfordton, Knox co., O., Jan. 2, 1866.

DEAR BRO. PENDLETON:—The following is a statement of Missionary operations during the past year. I have traveled 7790 miles, at a cost of $159.46. Delivered 285 discourses, resulting in 84 additions. Have sent out 1705 letters.

We have secured $17,947 26 of pledges, and received in cash over $7000.—All pledges now due the Society amount to $30,585.00. We have had 73 Evangelists aiding our Mission. No. of days service, 3042; No. of discours-

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es 3734; Destitute places visited, 114; No. of baptisms, 2366; No. of others added, 500; total, 2866; No. churches organized, 9. We trust and pray that the same providential care may be over Bro. W. R. Jewell (the Cor. Sec. elect) that has been our strength, and that ALL the brethren will lend him a helping hand in his arduous work. For your kindness, Bro. Pendleton, in giving our appeals a place in your most excellent paper, accept grateful thanks. Remember me before the Lord. In hope and Christian love,

INDIANAPOLIS, Ind. R. L. HOWE.

BRO. PENDLETON:—The church at this place is in a very promising condition. The Sunday-school is large and interesting. Much attention is given to teaching the children the songs of Zion. We are making arrangements to build a a parsonage in the spring.

The congregation numbers about 125, and is very wealthy, but needs educating on liberality. Have had a number of accessions during the past year—had 3 immersions on the 31st ult.——Yours, &c. J. S. LOWE.

Elmore, Ohio, January 17, 1866.

BRO. PENDLETON:—I was engaged three weeks in the month of last Nov. in Lawrence co., Ills., teaching Christian perfection. At the County Seat, Lawrenceville, we had 6 additions to the church, three by faith, repentance and immersion, and three reclaimed; and but for our meeting at Vincennes, Ind., and the sickness in the place, we would have continued the meetings several nights longer, and judging from the audiences, we would have had many more additions. We only held meetings of nights about one week; the other two weeks I was at Bridgeport and Monnt Zion. But there was much sickness.—My health and voice were very good; thank the Lord for that, and all his mercies. I send my Christian love to Bro. and Sister Campbell.

Your brother in the Lord, J. B. NEW.

INDIANAPOLIS, Ind., Dec., 29, 1865.

BROTHER PENDLETON:—We have just closed a meeting of six weeks with the church here for which I have been laboring for nearly 3 years past. I did the public labor except five days and nights and the co-operation of the church in prayer, praise and exhortation; about forty were added to the congregation during our last meeting, while there is still manifestly an evidence of the continued struggle of error and truth. May the Lord bless his people and keep them from all sin and folly, is my prayer. C. G. BARTHOLOMEW.

ROCKVILLE, Parke co., Ind., Dec. 28, 1865.

BRO. PENDLETON:—I am now at Enon, about five miles from Salem, baptising because there is much water here. Twelve have been immersed, one united from the Baptists, one from the Methodists who had been immersed, and one reclaimed, making fifteen in all. I am holding the meeting in a Baptist meeting house. I go from here to hold a meeting in the C. Presbyterian meeting house at Jacksonville. To God be all the praise. J. B. CRANE.

BURNSVILLE, Pa., Nov. 30, 1865.

JACKSONVILLE, Pa., Dec. 26, 1865.

BRO. PENDLETON:—At the close of another meeting held at the above named town I report four additions to the army of the faithful. Two by conversion, one Cumberland Presbyterian whom I immersed, and one from the Baptists. Also two Methodist preachers "convicted" acknowledging all true they heard, participating in the meeting with great warmth of spirit. In consequence of our holding the meeting in the Cumberland Presbyterian house, their resident pastor's opposition privately to us, resulted in his "death," as to his future influence both with his own congregation and outsiders.

Our cause is much lifted up in this part of Pa. An ocean of prejudice has been removed and much good done. J. B. CRANE.

Bro. Alanson Wilcox, Paw Paw, Mich., Jan. 1st, reports "two churches organised in Mich., and seventy gathered into organizations."

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THE

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DEVOTED TO PRIMITIVE CHRISTIANITY.

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RIPE FRUIT FROM AN EVIL TREE.

"A corrupt tree bringeth forth evil fruit."—MAT. 7: 17.

Some time since, the Unitarian Divinity School, at Meadville, Pa., sent forth into the 'vineyard' a number of young theologians, as preachers. A sermon was preached to these 'Divinity' graduates by the Rev. O. B. Frothingham, to impart to them the final unction, ere they started out on their mission, We learn from this fact, that this 'Divinity School,' in which the Unitarians and those popularly called 'Bible Christians' co-operate, accept the teachings of this Mr. Frothingham, whose utter abandonment of all fixed faith in the Bible has been long since notorious. For we cannot suppose, that he would have been invited to the important task of addressing a body of 'Divinity graduates,' had he not enjoyed full confidence. Only a knight of noble fame, and of acknowledged fidelity and valor, is chosen as worthy to give the final stroke of knighthood to the young candidates of knight-errantry, and to instruct them, by way of final consummation and charge, in the mysteries and duties of the Order. Mr. Frothingham, it seems then,—and it is well to know this,—is accepted by this associated body of people, as a *master* of high rank.

The burden of the sermon was, "Authority in the Pulpit,"—one of the greatest questions to the ministry and the church, whether we accept the word 'authority,' which has various meanings, as indicating the *source* from whence what a man preaches

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comes,—whether of God, or of men; or whether it denotes the *power* the preacher wields over the souls of men;—two things that are, moreover, intimately allied, in the order here stated, as cause and effect. We have not seen the entire sermon, which was regarded valuable and sound enough for publication; but we find in the *N. Y. Observer* some full passages of it that have attracted our attention, and which we propose to notice, as clearly indicative of what the life-current of this evil tree of Unitarianism is, and what inevitable fruits its mature life will produce. We mark it also as a clear manifestation of the beguilements of "that old serpent," that first deceived man with a specious, flattering lie, and whose aims, and ways and means have ever been the same.—Listen, then, reader, to the voice of this elder "prophet," and teacher of the "younger prophets:"

"Young men, you are going out as preachers of the Glad Tidings. The pulpits of the land will welcome you in that peculiar capacity. They will welcome you not as popular orators, not as scholars or critics, not as Biblical students or theologians, but as sons of the prophets—ay, as prophets yourselves. They will expect you to speak with authority. Your courage is your credential. It is your calling to speak so. It is your duty not to DISCUSS, but to AFFIRM. You are to deal with the categorical imperative. You are to declare the deepest faith of Church and Bible flowing in to-day. To back you is the knowledge and experience of mankind thus far. You are to study it, draw it forth, proclaim it as the last decree of the Eternal. Fear not what skepticism, in the name of faith, may say to you; heed what faith says to you, in the name of skepticism; fear not what atheism may admonish, &c.

"You must preach YOURSELVES; so only can you preach Jesus, or the Bible, or the wisdom given to the saints. You must preach yourselves, honestly, simply, telling no lies, affecting no policies. The politic prophet is a misnomer. Let the truth come straight through you—all the truth that will—and be satisfied with that. But look you that all DOES come that WILL come.—Preach yourselves, not in conceit or foolish vanity, but in humility of mind. Preach your best selves; and, for God's sake make yourselves worth preaching. Cultivate diligently the inward life; keep the simple veracity of your nature; cherish the moods of aspiration; live in the atmosphere of great souls; lift up your eyes to the kingly forms of reformer and saint; let your souls be always kneeling before their ideals."

Look, for a moment, at the language here used. When Satan sought to deceive Eve, he used fair and cunning words; so also when he tempted Jesus; and he thus disguised the evil purpose of falsehood and of ruin. Fair speeches and lofty, high-sounding words, addressed to the pride of the heart, are a terrible delusion to unwary souls. Where the mighty power of God is not,—a

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power that breaks the cedars of Lebanon; that shakes the mountains and breaks the rocks in sunder; that descends to the depths of the grave, and searches the mysterious depths of the human heart;—a power that in His Word moves in such simple yet sublime majesty;—where this is not, amends are made by the vain pride of man, by putting in its stead the pompous, inflated ghost-forms of hollow, human rhetoric. Do these misguided, vain men, dancing through their 'Paradise of Fools,'* imagine that the living, eternal Word and Power of the Omnipotent is to be thwarted, and the world to be conquered and held in subjection, by such speech 'of swelling vanity'? Oh, profane pride!—by the simplicity and power of faith in them that believe, and by the foolishness of the preaching of the Cross, God will yet terribly reveal and bring to nought this idle 'pride of foolish men,' that rises up against his Christ and his ancient truth. There is no fear that such stilting declamation, while it pleases the complacent performer, and gratifies itching ears, will sway a great influence over men. As the healthful appetite of common life will soon grow weary of the costly viands prepared by gastronomic skill to stimulate and gratify the diseased, weary palate of a bloated epicure, and will return to the simple food of temperance, health and strength; so the souls of men will soon loathe this empty show of words, that neither feeds, satisfies nor comforts, and will turn to the simple words of life,—the heavenly bread and water, of which alone if a man eat and drink, he shall be filled,—he shall hunger and thirst no more!

There is, moreover, in these high priests and common priests of this new faith, an affectation of grandiose, *authoritative* utterances; of annunciations of marvelous, unheard-of thoughts; of startling antitheses; that are, we presume, to be the trumpet-heralds to announce to the world the approach of a new kingdom of light and glory; that are to startle, confound and conquer the world by the wondrous loftiness of their Titanic, heaven-daring assumptions; that are to vanquish by their sudden strangeness and marvelousness. But this flourishing of trumpets will soon become very common, and by and by, contemptible. It is simply religious, theological *charlatanism*,—the trick of the vender of wares in the markets, who, with startling declamations and most wonderful, almost miraculous pretension, in high-sounding phrase, amazes for a while the gaping crowd, and succeeds in selling to a few his shallow cheats; but by and by, he is under-

* See Rogers' Eclipse of Faith.

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stood and laughed at, and has to try a new place for his performances. This has been precisely the history of this new race of prophets. It is all in the order of humanity as it is;—in the great Vanity Fair of the world, charlatans have a necessary and fitting place.

Look once more at the effort at peculiar, perverted and oblique forms of expression. These men cannot talk like other men.—Obliquity, obscurity, nature reversed, is the order of the day.—It is partly the natural consequence of attempting to walk in strange, untried paths; of straining after, and at, novel, nebulous, remote thoughts and conceits; of the passion of being different from all else;—and finally, it is an aping of German style in the same paths. And yet, since 'the morning stars sang together,' there has not been on the whole face of the earth so perverse, absurd, and *un*-human a style of writing as that adopted generally by these German philosophers and theologians, whom these men, and others, are notoriously seeking to imitate. These absurd models in the old world, write and talk in a manner far beyond all approach to understanding by the common people.—This charge, alas, can be made good generally against even the better class of the theological writers,—those who are even called evangelical. Why this absurd philosophical and theological, learned jargon, is beyond the comprehension of other men. If the salvation of men depended on the light given by these luminaries, alas for the world! If even the good that is to be found in the better class of these writers, is to bless mankind, it must first be translated, even in their own tongue, into the language of common people and common sense.

But the greatest sin of these extracts, and we presume of the whole address, is what is here taught,—in the diabolism of this bold, impious assault on the Word of the Almighty, and the corrupting, flattering appeal to the pride of the human heart. What can these men mean, in thus arrogantly presuming to force their bald fallacies upon an intelligent world? Do they think the world will allow such an abuse of language as they are guilty of? "You are to declare the deepest faith of church and Bible," &c., and yet they utterly abandon and denounce this very "faith of the church and the Bible,"—and mock at it. "So only can you preach Jesus, or the Bible, or the wisdom given to the saints;"—while refusing to be guided by these, and announcing as their 'gospel' another thing altogether, cutting themselves loose entirely from all the positive authority of "Jesus, Bible, and the wisdom of the saints," of the entire past, and substituting some

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thing else altogether. How disingenuous, how dishonorable!—This is the boldness of bad men, and we can have no respect for it whatever. No man on earth has a right so to abuse human speech as to give these great words a signification they never bore and never can bear,—meanings utterly hostile to the words themselves. This false dealing will not be allowed.

But let us look more closely at this teaching. "Your courage is your credential;"—not the authority of God, his word, his revealed truth. "Your courage"! this is the "credential" of the highwayman, who stops not to reason; who shows no authority but his lawless bravery. Paul, too, was one of the bravest of men; but he dared to preach no other gospel but "Christ and him crucified," and declared any one accursed, *anathema*, who preached any other. He, exhorted the Christian to "be strong;" to "be a good soldier of Christ;" but this strength was to be "in the Lord and in the power of his might," and "in the grace that is in the Lord Jesus." Again, Mr. Frothingham exclaims, "It is your duty not to discuss, but to affirm." God himself says to man, "Let us reason together;" and Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Paul "*reasoned* with men out of the Scriptures." By His Son, by prophets and apostles, God has condescended to *prove*, to *demonstrate* to men the truth; to "*convince* the world," by every form of sound argument, ordinary and miraculous,—"by the demonstration of the Spirit and with power." But these new "prophets" need not prove anything; the merest new-born stripling of this 'Divinity School,' is advised to stand up before men, and braving himself with his "courage" as "credential," deal "in the categorical imperative,"—simply "to assert, not to discuss." That is *his* high prerogative; and the world,—this great world of mighty souls, of great hearts and intellects, are to bow humbly before this "categorical imperative," this mighty "asserting" of these men, and acquiesce and believe! What amazing blindess and insane vanity!—This "assert only, do not stop or condescend to prove," has been a fond, practical dictum and maxim of the pantheist Emerson, of Boston. But these seers will find out, that whatever their conceit of themselves, after all, the world cares very little for their "categorical imperative," and will demand something better, will demand argument and proof, ere they accept them as true prophets.

Again says the sermon, "You are to preach yourselves: so only can you preach Christ and the Bible, or the wisdom given to the

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saints." If this is to be the style of preaching by these 'divines,' then certainly the advice not to discuss but simply to assert, is a most appropriate and needful caution; for with such declarations, all reason and all Biblical authority is at an end. It would be sheer folly to reason with men that can make such declarations. Paul declares that he was "determined to know nothing among men, but Christ and him crucified"; and to Timothy he said, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead, at his appearing and his kingdom, *preach the Word*"; and this was the "Word of the gospel," which he said "we preach"; and again, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." To the Corinthians (1 Cor. 15; 1, &c.) he says, "I declare unto you the gospel which I preached, which you received," &c., and what Paul here calls the gospel, Mr. Frothingham and his coadjutors reject. Again, the apostle says, "God forbid that I should glory save in the cross of Jesus Christ." Finally, Paul declares in express language (2 Cor. 4: 5), "We preach NOT OURSELVES, but Christ Jesus the Lord";—"ourselves," we declare to be, but "your servants for Jesus' sake." And these were apostles, whose word was sustained by demonstrations of divine power. Yet these men had the very humblest opinion of themselves. "Who then is Paul, and who is Apollos, but ministers by whom you believed, as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." What an immense difference between the language and spirit of the apostles, and the language and spirit of these late "prophets." Moreover, Jesus says in *his* final charge to *his* apostles, "Go into all the world and preach the gospel," &c. Mr. Frothingham says to his missionaries, "Go into all the world and *preach yourselves*"; and impiously adds, "So only can you preach Jesus or the Bible, or the wisdom given to the saints." A more positive contradiction, in word and spirit, could not well be imagined;—and when was such "wisdom" ever "given to the saints"?—and what saints? It is not with these men we reason; not for them we quote the Holy Scriptures; for what care they for the Scriptures? It is to others we speak, to expose and to warn. It is almost past belief to hear such things as the above uttered in the name of religion and reason, in 'sermons,' and to 'divinity graduates.' How the covert treachery of unbelief within, grins through the thin guise of 'sermon,' 'divinity,' and 'Rev'! Yet

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to all this it must come. The living God will force these empty shadows from beneath, these forms of a murdered, lifeless Christianity, thus to reveal their enmity to Christ and his gospel.

The Word of God is not the law of these men. "Yourselves;" "your *best* selves;" "the knowledge and experience of mankind;" this is to be "proclaimed as the last decree of the Eternal."—"Keep the simple veracity of your nature; cherish the moods of aspiration &c., &c."; such is the fanfaronade of these reckless, proud, impious men. What such "preaching of your best selves," such "cherishing of the moods of aspiration" has produced, and can produce, is fitly told by one of their preachers at one of their conventions, when he says of his congregation: "Some believe everything, some believe nothing. Some believe a little, and some are trying to believe something." What a satire on religion and Christian faith!—and what an exposure of the hollow cheat these vain men are practising on themselves and the world!

This then is the fitting end to which Unitarianism, this sad aberration from the great vital truth of the gospel, has come!—Let every Christian man look at it, as it lies here in this deep shame and guilt, and learn that this system in its very central, essential conception, is at direct war with the whole meaning and power of the Gospel. Its progress is destruction to all that is divine and saving and rejoicing in the Christian faith; and its end is utter death. Such preaching as this sermon is in form and substance but a repetition of the serpent's words to Eve; "*Ye* shall be as Gods" YOURSELVES; "you" YOURSELVES, (see extract above) "shall know good and evil"! The first and second temptations, one opening the Old, the other the New Testament, are both repeated in this great modern delusion. To this sad consummation, too, that unhappy, misguided people have come, who once boasted of primitive Christianity, and called themselves Bible Christians, especially those of the eastern part of our country, because they cherished from the beginning this radical error of a false view of the Divinity of Christ among themselves; and none who do this can live.

C. L. L.

BELIEVING.—Believing is neither more nor less than heart-looking. Whosoever looked at the brazen serpent was made well, however ill he was, and however feeble his look. Just so, whosoever looks to Jesus by faith, is pardoned, however great his sins may have been, and however feeble his faith.

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CHRONICLES.

DEACON'S OFFICE.

The church of Christ exists on earth for the double purpose of instructing and perfecting its members, and for converting the world. Its highest purpose is, the devotion and spiritual growth of its members; for without this, there is no aggressive influence to be made upon the world.

To accomplish this, much is due to the labors and efficiency of its Elders and Deacons. They are the only officers known in the church as belonging to its primary organization. Evangelists are sent out by the churches as a part of its creative functions in new districts, and do not necessarily form a distinct power in the church. They are the apostles of the churches to do their work in fields in which they as a body cannot act.

The office of Elders is clearly defined in the Acts of Apostles and the Epistles. We shall not call attention to this subject. Our design is to speak of the Deacon's office.

The word specially designating the office of Deacon, is not found in Acts, 6th chapter; and some have doubted whether the office of the seven in the Jerusalem church is the same as that which is spoken of in the Epistle to the church at Philippi, and in the Epistles to Timothy. They were men eminently endowed with the gifts of the Holy Spirit; and they were to do what the apostles had been doing, in serving the church in the daily distribution of its temporalities. Two of them distinguished themselves by their evangelical labors—Stephen and Philip (Acts vi. 8-10; viii. 12, 29, 40; xxi. 8). The presumption is, that being men full of faith and of the Holy Spirit, and having been engaged in waiting upon the church in an active field of beneficence, their talents for higher labor were greatly increased, and by that law "that to him that hath, more shall be given," they enlarged the field of their labors and *magnified* their office. How many of those who have learned as Deacons in our churches have become Evangelists? Doubtless many, and so in every field of labor and employment in the house of God.

We incline to the belief that the seven persons appropriated as curators in the church in Jerusalem, were Deacons, in the proper sense of the word. The absence of the name proves nothing in this case, against the labors they were to perform. Nothing can be found in the word Deacon, either for or against the appropriate office known by that name. Paul calls "Jesus Christ a minister

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[deacon] of the circumcision" (Rom. 15:8). Christians are called deacons in the same sense: "If any man serve me, let him follow me, and where I am there shall my servants [deacons] be" (Jno. 12: 26). Magistrates also: "For he is the minister [deacon] of God to thee for good" (Ro. 13: 4). Both Paul and Apollos are called deacons: "But ministers [deacons] by whom you believed" (1 Cor. 3: 5). The word is used even as referring to Satan's officials: "Therefore it is no great thing if his (Satan's) ministers [deacons] also be transformed as the ministers of righteousness" (2 Cor. xi. 15).

If Stephen and Philip preached the word and made converts, they did so, not because they were ordained as deacons, but because they were full of faith and of the Holy Spirit. The whole church of Jerusalem did the same, when scattered by the hand of persecution. All Christians, as kings and priests, have the same right, according to their respective abilities. Now the cause of Christ will never prosper as it should, until the same is done among us. That they had these superior qualifications, does not prove that their office implied more than that of deacons, according to our general acceptation of the office. Nothing is too precious to be laid upon the altar of Christ. The best we have should be given to him. To do an inferior work well, is far better than to do a good work ill. The commonest implements in the Temple were of pure gold.

We will point out what we conceive to be the duties of deacons in the Christian church. We do not say that for all we affirm we can find express warrant from Scripture, in so many words. A servant (or deacon) in a family, is called upon to do whatever his relation to the family implies. It is not necessary that any specific duty shall be defined.

1. He should give special regard to all the secular affairs of the congregation.

2. He should attend to the gathering of all the money necessary for the support of the cause and the wants of the poor.

3. He should watch over the education of the poor; and be an efficient help in the Sunday School.

4. The deacons of the church and the Elders should have their stated meetings for conference and mutual help.

5. They should serve at the Table of the Lord.

6. They should be earnestly engaged in the cause of Christ, as they stand in the light of *representative* men of the congregation.

7. They should see that all debts due by the congregation, should be faithfully paid; and that all repairs for the meeting-

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house should be made: that fuel should be provided, the house kept in good order, and every comfort compatible with the necessities oft he case be given to the worshipers.

8. They should call to their aid at stated times others, in the church, male and female, as occasion requires, that nothing be wanting.

9. They should be elected for life or during good behavior.—The yearly election of elders and deacons is an abomination. It is simply ridiculous and insupportable. Permanency is attached to these offices.

We want for the office of deacon

1. Men of good sense, of much practical wisdom, and of honest minds.

2. We want men of large hearts, of delicate susceptibilities, and of generous and self-denying minds.

3. We want men of known piety and intelligence; of well established character; firm, patient, active, and zealous.

4. We want men of benevolence, who will care for the poor;—ready for every good work. Such men will be very dear to the church, and will reflect great honor upon the Divine Institution. Can they be found? If they can, appoint them.

JAMES CHALLEN.

A PROPOSITION FOR UNION.

In a recent copy of the Richmond Va. Enquirer we find the following:

"PROPOSED UNION OF BAPTISTS AND DISCIPLES.—An important proposition has been made through the Religious Herald of this city, by the Rev. Dr. William F. Broaddus, of Charlottesville, looking to the union of the congregations of the Baptist and Reformers, or Disciples, churches. The points of difference between the two churches are said to be very slight, and we agree with the Herald that if there can be union without a sacrifice of truth and good conscience, it is surely better than a schism with its bitter rivalry and constant strifes.

"The following is the proposition from Dr. Broaddus:

"MESSRS. EDITORS:—This is the age of *Reconstruction*. A few months ago the two wings of the Presbyterian Church, *Old School* and *New School*, found a platform on which they could unite, and are now happily joined in one brotherhood. At this time politicians are busily engaged in efforts to re-unite our scattered States and restore them to harmonious co-operation. May these efforts succeed!

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"It has occurred to me that this would be a favorable time to inquire whether there could not be formed a re-union between the Baptists and the people called Reformers, or Disciples. For more than forty years this controversy has been going on, and it appears to me to be time that something should be done to ascertain whether there be any possibility of removing the obstacles that lie in the way of our again becoming one people.

"Would the parties agree to select some ten men on each side, to meet in convention, and have a friendly *talk*, with a view to consider the question of re-union? Such convention could, of course, have no ecclesiastical jurisdiction. Their deliberations, however, might help the parties to re-unite, or else convince all hands that re-union is impracticable.

"I deem it improper, in this article, even to *hint* at any *terms* of re-union. I write to inquire what our brethren think, and what the Reformers think of the propriety of making some efforts in this direction. I hope you will give a place in your columns to any Baptist or Reformer who may choose to respond.

W. F. Broaddus.

"The Rev. James W. Goss, of the Disciples Church, responds to the above letter as follows:

"Dr. William F. Broaddus:—*Dear Brother:*—Your proposition through the Herald of a move towards bringing about a union between the Baptists and Disciples, fell under my eye a week or two since, but a temporary derangement of the mail has prevented me from seeing a subsequent number of the paper, and I do not know whether your appeal has been responded to or not. It finds a responsive echo in my heart. Neither we nor you have any organization that can respond authoritatively to your proposal. I, therefore, partly at the suggestion of others, and partly upon my own responsibility, respond in favor of a convention composed of ten from each side, as you suggest. But how shall these delegates be elected? In the absence of any body or tribunal authorized to appoint them, may not we appoint them? I will take the liberty, then, of naming ten brethren to act on our part, if you will name ten to act on your part. I first, then, suggest Richmond as the place of meeting, and the Wednesday after the first Sunday in April as the time. Though you do not define the field, I assume that Virginia only is contemplated in this special move, with the hope that any union which might result here, would follow elsewhere and everywhere. If you concur in these suggestions, there will remain no obstacle in the way of completing the plan. Should your efforts to unite these two hosts of the Almighty, and to turn their united artillery upon the foes of Bible truth, succeed, then indeed will your sun set with a lustre that will leave a joyous brilliancy upon the walls of Zion.

In the common hope, I remain your brother,

James W. Goss."

No two brethren are better known to the denominations to which they respectively belong than are these correspondents.—They enjoy too, we believe, and deservedly, as large a share of

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public and denominational confidence and respect as any other ministers belonging to their respective bodies. They have had the very best opportunities of knowing the temper and disposition of the people, whose action they invoke, and would not, it may be presumed, take such a step as that indicated by the correspondence, without reasonable ground for believing, that it would lead to successful and good results. We hail the proposition, therefore, with peculiar pleasure. It is one of the brightest beams that has yet broke upon us, through the dark clouds that have so long lowered over the church. We welcome it, as promise of better things to come. Surely every disciple of Christ will throw into such a movement the earnest co-operation of his whole heart. Let us try if the Lord be not in it, and seek to know his pleasure.

What is it that keeps us apart? It will be said there are irreconcilable differences. Suppose it be true. What is the nature of these differences? Are they such as to justify the alienation that exists between us? Let us look at ourselves. Are we perfectly agreed on all questions that have arisen and that now exist among us? Do not many of us hold different metaphysical and theological views on some of the deeper questions that the spiritual life must ever stir in the human mind? I know some, prominent and great for noblest works of the Christian life, who lean to what we denominate Calvinism; and on the other hand, some equally so, who lean to what we call Arminianism. Indeed, from much close observation of the covert theories that underlie, unconsciously, often, the reasonings of men, I feel warranted in saying, that we could discover traces now, in the present day and among our own brethren as well as among other denominations, of nearly every type of philosophical and theological speculation that has ever held a conspicuous place in the controversies of the church. True, that in the origin of sects, it generally happens that some particular view of these subjects is made very prominent, because of the power and force that are given to it by the originator, but the peculiar view gradually passes from the prominent place in the field of speculative thought, and the vital elements of religion alone become the attractive power of proselyting, and then many will be gathered together of different opinions, and kept in fellowship by the higher power of a true Christian love. These differences do not hinder fellowship, till some one, ambitious of change and animated by the true spirit of heresy, seeks to erect them into unlawful prominence by making them the distinctive criteria of party organization.

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See what a difference there is among us on the policy of missionary societies! But no good man, who loves the gospel, and fears the Lord, would seek to make this difference a ground of division in the church. A missionary and an anti-missionary party, each denying the other the followship of the saints! How absurd and awfully wicked to put incidents and policies of the kingdom, in place of the kingdom itself, and thrust the shapeless idol of opinion in the head, into the place of the glorious image of Christ in the heart!

Look, again, into our ablest periodicals, and see what almost polar differences are revealed in discussion on the subject of spiritual operation and influence. From a conception of a mere outward providence *amongst* Christians, to the nearest verge of a fascinating mysticism, the writers have tilted with each other—and yet we have no schism—no strife—no interruption of fellowship—no disturbance of confidence—no thundering denunciations of heresy that anybody cares about. The power of the *fact* remains through all the diversity of speculation about how it came to be, and we are one despite of the differences,—*one in Christ*, if not in opinion. Would that we could understand the exact worth of this standard, that as a *standard* has done so much mischief to the church. I mean the *standard of opinion*. Far be it from me to depreciate the importance of right opinions.—They are to be labored for with unceasing toil of thought and vigilance of criticism. Right opinions are an incalculable help to right practice. Error in opinion hinders progress in a true life. But opinion is not life itself. It is what we think about life,—its ways and means, and therefore almost vitally important to life itself sometimes, but still never to be confounded with it. Take a single example from the metaphysical world. Consider the controversy between Locke and his adversaries, concerning the powers of the human mind and the origin of our ideas. How widely they differed, yet the mind remained with all its powers. Ideas came to him and them in teeming richness and varied beauty, despite of their controversy. One of these views was supposed to involve errors that would lead to consequences embarrassing to the march of metaphysical investigation, and subversive perhaps of the spiritual temple of Christian faith. And on these accounts they were justly the subject of much and earnest controversy.

So with the Holy Spirit. So with the true life in Christ. Men may enjoy these themselves, to a certain extent, and yet advocate or entertain speculative views about them, that are erroneous, in-

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jurious even, and it may be, if made dogmatically prominent actually pernicious. On these accounts, they may and should become the subjects of earnest and thorough discussion, but, except where held and enforced in the wicked spirit of heresy, with the view and to the practical effect of dividing the church, they should never be allowed to interfere with Christian fellowship, or divide in their divine work, the people to whom the Lord has committed the duty and honor of enlarging the walls of Zion.

Take, again, the question of faith. We all, with equal earnestness, insist upon the indispensable condition of faith, in order to the forgiveness of sins. But when we come to the metaphysical discussion of what faith is, the investigation reveals that there are distinctions, more or less subtle according to difference of education or natural power of analysis, that we can never fully harmonize. Any of us can quote Paul's definition of it, and all of us will accept it, but let us proceed to interpret it and to translate it into one of our own, and immediately we begin to discover shades of difference in what we understand by it. Is it too much to say, that this will and must ever be so? But who will agree, that on this account, we must divide in our fellowship and break up into hostile and contending parties!

Or consider still further, the much mooted question concerning the order *in time*, in which faith and repentance are produced in the mind. Many persons think this matter so plain that it is *almost* heretical not to see it in their way of understanding it. One *must* believe, they say, before he *can* repent. But then, one says there are different kinds of faith. And here arises another complex discussion. Subtle and keen analysis dissects away at it right honestly and sometimes right angrily, and in the long run it is discovered that there is some confusion in the use of terms, —some blending of things *in fact*, with things *in theory*, and the disputants settle down like wise men in the conviction that a good deal may be said on both sides, and upon the whole, they ought not to divide about distinctions, which never disturbed the plain and simple minds of the apostolic converts. Some one suggests that there is a difference between *chronological* and *logical* antecedence; that in point of *logical* antecedence, faith must, in *thought*, precede repentance; but that in point of *chronological* antecedence, there must be some change in *the feelings* before the will can be persuaded to yield the consent of the heart, and that possibly upon the final analysis of the question, it may be found that *saving faith* and true *converting repentance* may be twin births of such equal age as to bewilder the most sagacious judge, as to

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which is entitled to the blessing of the first born; and so they say, it will not do to build a party on a point so sharp as this, and therefore sit down together, as they ought to do, in the fixed agreement, that so there is no doubt of the fact that a man has both—they ought not to be too scrupulous in demanding of him which he attained to first.

Do we say that these are questions that ought not to be investigated,—talked about,—lectured about, and debated? By no means. Let us treat them as opinions of more or less importance and value, and strive by all the powers that are given to us, to reach the truth concerning them. We do not think that truth is ever adequately represented by error, or that it is a matter of small concern whether we are right or wrong on even small matters. On the contrary, we regard even slight errors, as productive, often, of great evil. Let us struggle for the light in all things. But the point we make is, *that we should not erect these differences into standards of fellowship.* Let us agree to this—and then discuss them like honest men, anxious to know the truth, that we may enjoy the richness and glory of its eternal blessedness.

We might push our illustrations much farther, but we only design to suggest the argument, by which it may be shown that these and similar differences do not justify the divisions of which they are to a great extent the cause. I do not undertake to examine into the differences in opinion that exist among the Baptists; but I call them to consider how many such there are, and to inquire whether they are not already fellowshiping many who differ as widely among themselves, as individuals, as the Baptists and Disciples do, as bodies;—and then to decide, whether the same measure of toleration which they extend in the one case, may not and ought not to be exhibited in the other? If the law of consistency condemn us, how much more the law of Christian unity!

We have never thought that there was a justifying reason for the separation of the Disciples from the Baptists. We have looked at the whole history, with some degree of freedom from the excitement which almost unavoidably influenced those who were the original agents in the case, and it has ever seemed to us, that a larger spirit of charity and Christian toleration might have prevented it. But errors of the past cannot be helped, save by neutralizing, as far as we can, their effects. This is our duty, and this is reformation. Of course it would be stupid to say that this separation took place without a cause. There were many causes. We propose not here to review them, nor to utter

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any invidious judgment as to who is responsible for them, but we take the ground that they were causes which, more tolerantly managed, might have led to much profitable knowledge and wholesome reformation, without at the same time creating any organic division, or disturbing in the least the freedom and oneness of our fellowship. But our opinions are often held superstitiously, that is, religiously rather than rationally; and hence, when they are oppugned, we dogmatize about them, and denounce our opponents, instead of discussing and calmly examining the reasoning by which our opinions are assailed. What men may think is made as much a matter of rule as what they must do;—hence the origin of creeds, and the tyranny of systems of theology. Christians are beginning to see that this is all very absurd. The gospel is giving us a freedom that is revolting against this hoary error, and that will soon hurl it from its long usurpation.

But it will be asked, Can the Baptists and Disciples form a union without some formula of faith, that will, after all, be virtually a creed? Will it not be necessary for them to come to some agreement concerning their differences? We answer—If this is in the contemplation of the parties who are moving in this matter, they may as well save themselves the trouble of the trial. What we need to do, is to say, that upon a full and prayerful review of all the facts in the case, we feel it to be our duty to recognize in full and free fellowship each other as brethren, and to unite as one body—the body of Christ—the church of our Lord and Savior, in all holy co-operation in spreading the gospel and converting the world; that believing, as we do, that there is no other name given under heaven by which men must be saved, but the name Christ Jesus, we will unite heart and hand in preaching Him as the Savior of sinners; that holding, as we do, that faith, repentance and immersron are the divinely appointed conditions of pardon, so far as the agency of man is concerned, we will go forth with this proclamation and persuade the people, thus to accept the offered mercy; and in short, that accepting as we do, the New Testament, as the only divinely inspired and all-sufficient standard of faith and practice, we will believe what it reveals and obey what it commands. Let this be the *principle;* the practice must grow out of it. The first thing is to unite in the true spirit of disciples, under the Great Teacher. Uniformity will grow out of the union. The one Head will mould into harmony the one body, and day by day, we shall all grow up together, a glorious spiritual temple, through the indwelling power of the Holy Spirit,—having *one God and Father*

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of all, one Lord and Savior, Jesus Christ, one faith, one repentance, one immersion, one Holy Spirit, one fellowship, and one hope.

I cannot close this article without reverting to the origin of the movement which became the occasion of this separation. Early in this century, some fifteen or twenty paidobaptists (at the time, organized into a Seceder congregation, in the county of Washington, Pa.), agreed to meet together once a week to examine the Scriptures, under the guidance of this rule:—That they would take up the history of the origin and training of the Christian church, as given in the New Testament, and conform their faith and practice in all things to apostolic precept and example; believe all that was revealed, and do all that was commanded; and require of themselves and of one another, nothing that was not required by the apostles. Among this number were Thomas and Alexander Campbell. The purpose with these men was honestly put, and they went to work at the investigation. Among the first things that challenged their attention, were Baptism and Weekly Communion. The Scriptures were plain, and the rule for their conduct was inflexible:—what they discovered to be taught and practised, they must do;—and honestly they conformed. That venerable and devoted man, Thomas Campbell, who was familiar with the Scriptures from his youth—who, for years, had cherished no other desire than to know and do the will of his Father in Heaven, was by the operation of this simple rule, honestly adhered to with the docility of true discipleship, led to see the error of infant baptism, and the unauthorized change of the ordinance of immersion into sprinkling—and at once to conform his life to the new light which the Scriptures had thrown upon the path of his duty. In this spirit they went on, and out of this came changes in their preaching, which excited opposition and led finally to the separation, which we trust now may soon be, as far as possible, repaired, by a re-union of those who ought ever to have continued *one*.

The method by which these men searched for their duty, was strictly inductive, and the promptness with which they conformed their conduct to the discovered teachings of the Scriptures, admirably noble and honest. Cannot the Baptists and Disciples meet together now, under the regulation of a similar rule, and help one another to know the truth more perfectly? It is not to be assumed by any party, that they cannot be improved in the knowledge and practice of the truth, and none who loves the Lord and trembles at his word, can refuse to submit himself to this

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honest rule of investigation and progress in the things that nourish the divine life.

I cannot feel that it is right for us to be separated from the Baptists, as we are. The prayer of the Savior for the unity of his people is a perpetual rebuke to the state of feeling and formal alienation that exist between us. Only let us agree to mutually co-operate in striving for *sanctification through the Word of truth*, and we shall come speedily to see the truth with one mind. The prayer of the Savior encourages us to hope that his blessing will rest upon the effort. Let us hear him when he cries so fervently and affectionately, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they may be one, as Thou, Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

W. K. P.

A GOOD ARGUMENT.

The following argument for the truthfulness of the Christian religion may not be new to many, but it is one I do not remember to have seen anywhere in print, and in the hope that it will at least be read by some, I have concluded to write it out. It is based upon a principle implied in Psalms 94: 9.—"*He that formed the eye shall he not see*"? The thought lying upon the very surface of this passage is, that the one who creates a given faculty in man, of course, possesses the faculty himself. If the Lord had no eyes and knew nothing of vision, it follows that his workmanship would possess nothing of the kind in their organization.—He that formed the ear must himself hear. The same may be said of all the mental and moral powers of man—reason, memory, love and such like—the fact of their being found in man's constitution is first class evidence that God feels these powers in himself and exercises them in reference to other existences.

We now elect the single feeling of *Mercy* as found in man, and argue from its exercise on earth among men, that the Almighty must feel this same moral quality that he has placed in us. If he knows nothing of such a moral tendency it is evident it would not have been found in his creatures. He that formed the eye,

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shall he not see; and he that created a merciful soul, shall he not feel merciful? Without controversy both of these questions are to be answered affirmatively; and as man not only cherishes a merciful disposition towards others but actually shows mercy by forgiving offences and not exacting the last farthing, it follows that God not only feels merciful but acts mercifully toward those who have sinned against him.

In the next place it may be laid down as an undeniable postulate that mercy is predicable of sinners only, as the subjects of it. We cannot pardon a just man. God does not pardon the holy angels. He can exercise mercy toward none but sinners against his holy law. So then, as sure as he exercises mercy toward man at all, man must be a sinful creature. That he does both feel and exercise this mercy we have before shown from the fact that the same thing is found in us, his workmanship. From this it must be admitted that all have sinned and come short of the glory of God, since all are the subjects of his grace.

But sin is the transgression of law, and the violation of every real law, whether in nature, civil society, or in religion, is followed by inevitable punishment, from which neither tears, nor sorrow, nor even reformation will relieve us. It would be but a very plain and well-known truth to say that *pardon* is the only means by which a condemned criminal can escape the impending penalty. Reformation of life would not, nor would any other resort relieve him. The law must have its course unless there is some way of exercising mercy. Now as salvation from the curse of a broken law can be obtained only by pardon or mercy, there must either be a system of mercy for man, or no man on earth will ever escape the wages of sin, which is death. Whoever, then, proposes such a system must be the friend of sinners, and must have the only practicable plan of bringing men to God.—And if man is ever to come to God, such a system must be true. It only remains to say what many already know—*that none but Jesus ever offered to save us from our sins by forgiving them, by mercy.*

No one of the twenty-four false Christs ever offered to die for our sins or in any way save us from them. None even hinted at redemption. Such a conception was a thousand leagues above their loftiest thoughts. "Lo, here," and "lo there," was the best they could say, promising their deluded followers some merely temporary good. Nor could the very best heathen philosophers do any better. As an example let any one read Cicero's first

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conversation in his "Tusculan Disputations" on the question "Whether death is an evil," and mark the darkness and floundering of this wisest and best as well as most eloquent of Romans, as he turned in every direction for a little light. Poor old man; my soul pitied him as I read him. No true knowledge of sin, or a Savior, no resolution of surrounding enigmas, or explanation of interminable contradictions cheered his struggling heart.

Now turn to the life of Jesus Christ who was almost contemporary with Cicero, and observe with what ease he handles all these questions about death, sin, salvation and mercy. He does not labor up to these ideas but handles them with the ease which long familiarity with them produces. He came to *save sinners*, to preach forgiveness, to show mercy. He came not to write a great poem. Homer had done that well enough. He came not to give us a specimen of eloquence above all others, for Greek and Roman orators had already used all the eloquent words and sentences that human language was capable of. Nor did he come to give us a new set of laws, for Moses had already done that. It is worthy of all acceptation "that Jesus Christ came into the world *to save sinners.*" *He was simply a Savior*—not a lawgiver so much as a Savior from the curse of a law already given and already broken. He therefore is the friend of sinners if they have any friend; he will bring us to God if it is at all practicable, inasmuch as his scheme of mercy is the only possible method.

Here there seems to be a series of sequences leading us directly to a confession of our faith in Christ—He that created the feeling of mercy in man must himself be merciful; if he is merciful his mercy must be shown to sinners; if men are sinners, they must have broken some real law to which a penalty was attached; the penalty could be escaped only by pardon of the offense; without pardon there could be no salvation and no heaven; whoever then comes to man with power to forgive, offers the only possible plan of redemption; and finally, as Jesus stands alone both in the conception and in the execution of this method, he alone is to be trusted as a Savior, upon whom, if we cannot rely, our faith is vain and we are yet in our sins.

If we run the argument backward it is equally conclusive—If Jesus Christ does not forgive sins he is no Savior; if *he* is no Savior we look in vain for another who can lay any respectable claim to the name; if there be no Savior, then God never exercises mercy toward unfortunate man at all; then as a merciless Being he is

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not our father, and we are all orphans left to cry for the bread of life we are never to receive.

"Oh! dreadful state of dark despair,
To see my God remove,
And fix my doleful station where
I cannot taste his love."

The above argument, though brief and plain, has often been a fulcrum to my soul when like any other child I felt the need of a reassurance of a Father's love. We may not be doubters of his love, but how often do we, like John the Baptist, wish to reassure ourselves, when he said, "Art thou he that should come or do we look for another?" Different arguments address themselves with varied force to different individuals, and to me the strongest argument to-day for the truth of the Bible is, that it develops a system of *mercy* precisely suited to the wants of our poor race.—Forgiveness is a stronger ground of hope than all our good works. When Bossuet was dying his friends tried to comfort him by reminding him of his many great and good works. "Don't talk to me about my good works," said he; "only talk to me about pardon." How much easier to be saved by pardon than by the works of any law; how much more honorable than to suffer out our own sins either here or hereafter, and how sweet to feel all through life the joy of sins forgiven and to know that Jesus can even

"———— make a dying bed
Feel soft as downy pillows are."

To him let us commit the keeping of our souls as unto a faithful creator and merciful redeemer. THOMAS MUNNELL.

HOSPITALITY.

The Greeks and Romans recognized the paramount importance of Hospitality, by making the chief of all their deities, its guardian. The Bedouin marauder feels himself bound to protect the stranger who has thrown himself upon his hospitality. The Arab traveler, when night comes on, enters a village, and either demands entertainment of some householder, or takes his seat and waits for some one to proffer the required food and lodging. In the morning he departs without offering any recompense beyond the simple parting salutation, "God be with you;" for host and guest equally feel that no other requital is honorable.

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We have all read and felt the touching story of Mungo Park's entertainment by African women, and Du Chaillu, the modern traveler, states that the natives of Central Africa, after a certain ceremonial, will entertain and defend the stranger, as their own kith and kin.

Among the Jews, the rites of hospitality were regarded as a sacred obligation. The guest, on appearing, was invited into the abode without inquiry, furnished with every necessity; and courtesy dictated that some days should pass before his name and object were asked. On his departure, he was not allowed to go away alone and empty handed. (Judges 19: 5.) During the great festivals, no inhabitant of Jerusalem considered his house his own; every home was full of strangers; rooms and beds were furnished free to the immense concourses that assembled on such occasions.

There is no more beautiful picture of primitive hospitality than the simple story, in the eighteenth chapter of Genesis, of the entertainment of the angels by Abraham. As he sat in his tent door, in the heat of the day, he saw three strangers approaching. "And he ran to meet them from the tent door, and bowed himself toward the ground. And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, so do, as thou hast said. And Abraham hastened into the tent to Sarah, and said, Make ready quickly three measures of fine meal; knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it to a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed; and he stood under the tree, and they did eat."

It must be remembered that this pressing hospitality was tendered to, and these generous preparations made for, total strangers; for at this time Abraham knew nothing of the character of his guests.

We have this urgent hospitality repeated by the nephew of Abraham, as related in the following chapter. He is represented as sitting in the gate of the wicked and doomed city; probably awaiting the arrival of strangers, that he may conduct them to

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his own abode, and thus save them from the insults of his townsmen. As soon as he sees the unknown travelers, he respectfully salutes them, and presses them to abide with him for the night. They at first declined, and then, "He *pressed them greatly*, and they turned in unto him, and entered his house, and he made them a feast, and did bake unleavened bread, and they did eat."

The inexpressibly sacred light in which the rites of hospitality were regarded by eastern nations, is shown by the proposal of Lot to expose his own daughters to the fury of the mob, rather than yield up the strangers who had committed themselves to his protection. His offer cannot be excused, or even palliated, unless we remember that he deemed himself bound by every holy obligation, to maintain his hospitality intact, at any personal and family sacrifice whatsoever.

I call attention to these cases, because "they were written as examples to us." "Be careful to entertain strangers," says the great Apostle, with Abraham and Lot in mind, "for thereby some have entertained angels unawares." Will not all the holy brethren seek to imitate the example!

The grandest exhibition of hospitality that the world has ever seen, was presented in the infancy of the Christian church.—Many have supposed the strong expressions found in Acts 2: 44 and 45, and Acts 4: 32 and 34, to indicate that a *community of goods*, in the modern sense, existed in the ancient church. It would be easy, did space permit, to show that such was not the case; but in another sense, all things that they possessed were common. "Neither said any of them, that aught of the things he possessed was his own."

Such should be the case in every Christian congregation. All is the Lord's, only entrusted to the care of his stewards; all to be used for his cause, as its exigencies may require. Here was a great and sudden demand. The little band of one hundred and twenty disciples was enlarged in a single day, to a church of thousands. Many, probably a large majority, were from other parts of Judea; some from distant lands. It was needful that these remain in Jerusalem until thoroughly instructed in the "apostles' doctrine," and imbued with the spirit of the kingdom, that they might be prepared to "go everywhere, preaching the word." It was needful that a grand *Biblical Institute*, with the apostles as professors, should be established, that preachers should be prepared to herald in every direction, the message of life.

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With a sublime magnanimity that the true church will show in every great emergency, this first congregation rose to meet the crisis. The stranger brethren were retained in Jerusalem, and entertained at the expense of the whole company of brethren. At first, the apostles, subsequently the seven deacons, were guardians of this remarkable hospitality. As the purses of the brethren were exhausted, other possessions freely followed; houses and lands were cheerfully sold, and the prices laid at the apostles' feet. Brethren from abroad were infected by the noble example, and "Joses, surnamed Barnabas, a Jew of Cyprus," was doubtless not alone in selling his land and furnishing the proceeds for the occasion. The necessity that called out this noble generosity, existed until the dispersion that followed the martyrdom of Stephen, after which we find these strong expressions in the evangelical history no more. But this benevolent hospitality survived. As proof of this, I might adduce many other passages, that the reader can easily recall.

Does that reader call upon the religious world to "go back to Jerusalem," for the *theory* of Christianity? Must he not, consistently, scrutinize and seek to imitate the *practice* of this model church? Will he not reverently heed this example, while we ask his attention to the apostolic precepts that teach the same important duty.

Paul, whose continued journeyings led him to realize the need of hospitality, most earnestly enjoins this sacred duty. We have already quoted his command, to "*Be careful to entertain strangers*"; we may add his injunction to the saints generally, to "Be given to hospitality"; he still farther presents it as an essential qualification of the *Elder*, that he should be distinguished by his regard for this obligation.

Hospitality springs from the very nature of our religion. The essence of Christianity is Love; its fundamental precept, "Do unto others as you would have them do unto you"; its teaching is, that we poor, wretched, helpless bondsmen, have been bought by the Savior's blood, and that we, with all that we can claim, belong to the Lord. Our homes and possessions belong to God, our Father; and hence must be freely open to our Father's children, our brethren in Christ.

Society has changed since Abraham entertained the angels; the simplicity of ancient manners has departed; the forms of hospitality have changed, but their spirit must be preserved.—

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While I rejoice to know that many of my brethren abound in this grace, I am sadly conscious that thousands are lacking. I trust I shall be pardoned for mentioning one of the many instances illustrative of this, of which I am personally cognizant:

In a thriving western village lives a nominal Elder in Israel, who is said to be worth $75,000. A few years since, a reputable preacher, a stranger in the village, sent there an appointment, as it was on the route of a journey he was making. Having the name of this Elder, he called on him for entertainment, and after some conversation, was asked to walk down town. As they were crossing the street, the *Elder* (?), turning back with a "Good day, sir," left the preacher to find a hotel. I am thankful that this is an extreme case, but many might be adduced that indicate a want of hospitality disgraceful to a professing Christian.

Another grave error is this: often the preacher, with a meager salary, barely sufficient to meet his imperative necessities, is suffered to maintain the hospitalities of a congregation. Without a single scruple, or effort to aid him, his brethren can see him bowed to the earth by a burden that no one, but himself, will bear.

Another great mistake is, in not making the preacher an allowance liberal enough to enable him to "entertain strangers." Often living on the scantiest salary, unable to maintain a comfortable establishment, he is ashamed to invite company to his house, and is often compelled to endure the humiliation of apparent rudeness to those whom he feels that he ought to entertain. Every congregation, after a liberal allowance for his own support, should add enough to enable the preacher to maintain a decent hospitality. Enable him to live so that he will not have to do violence to his generous impulses and sense of Christian duty. Enable him to live so that in this grace he may set a worthy example to the flock; and let the flock imitate his example whenever in harmony with the teachings of the word of God. B. W. J.

"Brethren, I declare unto you the gospel which I preached unto you," &c. 1 Cor. 15:1. On this, Coleridge says: "Why should the obsolete though faithful Saxon translation of *ευαγγελιον* be retained? Why not 'good tidings'? Why thus change a most appropriate and intelligible designation of the matter into a mere conventional name of a particular book?"

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A CENTURY OF AMERICAN METHODISM.

One hundred years ago, in 1766, the first Methodist Church was organized in America, constituting with its leader six members, half the number of the first Christian Church. These persons are generally called "Palatines." Their ancestors, persecuted by Louis XIV on account of their Protestantism, and expelled from their home in the Palatinate on the Rhine, had sought refuge in Ireland. There, after a time, immorality and irreligion became sadly prevalent among them, until at length, through the agency of Wesley and his followers, they were reclaimed and became again a truly devout people. In 1760 a small company of them emigrated to New York, to whom a few other families were added in 1765. To the former group belonged one of those notable women, of which the annals of Methodism are so prolific, Mrs. Barbara Heck, who may well be called the mother of American Methodism, and who as a German Methodized Irishwoman seems to have possessed that peculiar combination of excellences which is sometimes associated with the descriptive—"Dutch Reformed Irishman." Grieved over the religious indifference and doubtful practices into which her friends were falling on their arrival in this country, she stirred up Philip Embury, who in Ireland had been licensed as a Wesleyan "local preacher," to hold religious services in his house. He consented. Barbara procured for him a congregation of four persons besides herself. Embury preached and enrolled them in a class, meeting with them weekly thereafter. This was the beginning of Methodism in America, the handful of corn on the top of a mountain, whose fruit is already shaking like Lebanon.

Embury was assisted by Capt. Thomas Webb, of the British Army, "a man of fire," as Wesley called him, who had lost his right eye at the battle of Louisburg, and who always preached in full regimentals, with his sword on the desk before him. He it was, who was wont to ask of a convert, "Is his purse converted?" Through the labors of the two evangelists large congregations were drawn together, so that soon a chapel became necessary. In 1768 the John St. Church was built, "the cradle of American Methodism." Embury, who had been its chief architect, and who had preached the dedication sermon in the pulpit which his own hands had built, was first in the list of its trustees, and

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thus, in the words of Dr. Stevens, "he had the honor of being first preacher, first class-leader, first treasurer, and first trustee of the first society of Methodism in the Western Hemisphere.

About the same time, that "hearty Irishman," Robert Strawbridge, inaugurated Methodism in Maryland. Richard Owen, "the first native Methodist preacher of the continent," was converted through his agency, and became his most efficient fellow-laborer.

"In the meanwhile, in response to appeals from America, English evangelists, full of missionary zeal, began to come over.—First came the volunteers, Robert Williams leading, whose entire outfit consisted of his saddlebags, a bottle of milk, and a loaf of bread. He was "the apostle of Methodism in Virginia," and is still further worthy of mention as "the first Methodist minister in America that published a book, the first that married, the first that located, and the first that died." One of his spiritual sons was Jesse Lee, "the founder of Methodism in New England." Soon after Williams, John King came over, a good specimen of that pluck which has been of such signal service to the cause of Methodism everywhere. He was "the first Methodist who preached in the city of Baltimore." The second time he preached there, which was on training-day, he was attacked, but held his ground against the mob, and finally conquered it. Curious facts there are in the history of Baltimore. She mobbed the advance-guard of Methodism, and is now its stronghold in the New World. So, in our own day, we have seen her mob the advance of the Union Army, and then become the staunchest Union city in the land.

Soon came the regular delegates of the English Conference, greatest of them all, Francis (subsequently Bishop) Asbury, the Wesley of the West, a genuine apostle, of whom it has been estimated "that in the forty-five years of his American ministry he preached about 16,500 sermons, or at least one a day, and traveled about 270,000 miles, or 6,000 a year; that he presided in no less than 224 annual conferences, and ordained more than 4,000 preachers."

"From the first the progress of Methodism was amazingly rapid. Its tender infancy was nurtured amid the storms of the Revolutionary War, yet even then we are told "it more than quadrupled both its ministry and members." In 1773, its first Annual Conference in the city of Philadelphia consisted of 10 preachers, all save one, foreigners, and reported 1,160 members. In 1784,

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its first General Conference which witnessed the organization of the Methodist Episcopal Church, comprised about 80 preachers, and reported about 15,000 members. At the close of last century it had 8 Annual Conferences, 3 Bishops, 287 traveling preachers, besides hundreds of local preachers, and nearly 65,000 church members, more than 13,000 being Africans. In 1844, when the Southern churches seceded, it comprised 4,600 traveling preachers, and more than 1,170,000 members. In 1860, just before the rebellion, the two M. E. churches, North and South, reported 1,743,515 members, 9,771 traveling, and 13,541 local preachers. This hundredth year, the M. E. Church alone has 60 conferences, 6,281 itinerants, 8,205 local preachers, and 928,320 members, exclusive of the Southern, Canadian, and Minon branches. Its churches and parsonages are valued at $27,000,000. It has 25 Colleges and Theological Schools, with property amounting to $3,055,000; 158 instructors, and 5,345 students; and 77 Academies, with 558 instructors and 17,761 students. Its Book Concern has a capital of $837,000; 30 cylinder power presses in constant operation, about 2,000 books on its catalogue, besides tracts, &c.; 14 periodicals, with an aggregate circulation of more than 1,000,000 copies per month. Its Sunday School Union comprises 13,400 schools; more than 150,000 instructors; nearly 918,000 pupils, and more than 2,500,000 library books. It issues nearly 2,500 publications, besides a monthly circulation of nearly 300,000 numbers of its periodicals. Its Missionary Society has 1,059 circuits and stations, 1,128 paid laborers, and 105,675 communicants. Aggregately there are now in the U. S. and Canada, as the results of the Methodism of 1766, 1,972,770 church members, 13,650 traveling preachers, 15,000 local preachers, nearly 200 colleges and academies, and more than 30 periodical publications; 1,986,420 communicants, and nearly 8,000,000 people.

These statistics, for which we are indebted to the interesting Historical Sketch of Dr. Stevens, entitled "The Centenary of American Methodism," are certainly very instructive. We know very well that other things than figures must be taken into account in estimating the progress of a great moral agency, like American Methodism. Still, no one can look at such figures as we have given above without feeling that they indicate facts and principles of the very highest importance. They are full of significance to our Methodist brethren themselves. They call upon them to praise God joyfully for the wonderful results which he

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has enabled them to accomplish, to accept most humbly the responsibilities which their numbers and influence cast upon them, to examine most honestly how genuine and permanent is the success indicated by the outward phenomena represented by statistics, and to strive most earnestly to do more than ever in the future, and to do that better than ever. Other churches are called upon to ponder the lesson which this Centenary year of Methodism impresses on them, and to emulate whatever seems to be of permanent worth and power.—*Chris. Herald.*

SKEPTICISM—AND HOW TO MEET IT.

DEAR BRO. PENDLETON:—I am obliged to you for publishing so promptly the rapidly written Essay I sent you on "Buckle's Civilization of England." I read the first volume, and made those remarks on it, most sincerely believing that the other volumes had been successively published, and that I could read the whole when the war should cease, and put us again in connection with the world of books. Little did I think when I said, "It will prove a splendid failure," that any thing was uttered of a prophetic character; but judging of the whole work by the principles developed in the part before me, my mind was made up as to its results. There is something imposing in the apparently magnanimous spirit of the author, the profession he makes of justice to the dead, and liberality to the living, by which many may be misled, as I was by the first hundred pages of the book. I find upon inquiry that this work is well known in literary circles, and therefore I wish I had gone deeper into its examination.

There is a great tendency in the public mind to unbelief, and we need not wonder, distracted as are almost all minds by conflicting creeds, good men, and antiquated churches! All writers on prophecy have imbibed an impression, from the predictions relating to the present times, that *unbelief* and false faith and superstition would all unite and make a common attack upon the Bible and Primitive Christianity.

How much was I astounded to learn that Buckle was dead, and his work sure enough, "*a splendid failure.*" I could but mourn over splendid talents misapplied, over great learning and greater genius mistaking their legitimate work. Had he been rescued from the *bewitching flatteries* of skepticism, and set to work in the

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separation of the true from the false in religion,—the true and binding character of all the revelations of the New Testament, from the dogmas of men and the authority of churches,—what a field he would have had for his discrimination and his unbounded learning! It is too late in the day of the world's history for any man, however great, to assume, as Voltaire assumes, as Hume assumes, as Gibbon assumes, and as Buckle assumes, that greatness, genius and talents of the highest order belong to skeptics of the last hundred years! We rebut that assumption by the names of Milton, Pascal, Grotius, Locke, Boyle, Cowper, Young, Paley, Lardner, Macauley, Miller, Brougham, and A. Campbell. Here are brilliants who will compare with any names skeptics can bring in any department of literature. Thus we throw up a hasty breastwork, when the enemy is making rapid movements, and intends a special attack upon any particular part of the field.

Alas! what advantages the skeptic has, in the *natural allies* he possesses, in his work of opposing the progress of the Christian religion. These allies are, "*the world, the flesh, and the Devil*"! We begin our effort, and produce our argument, to induce a man to *deny* himself and *take up his cross* and *follow Jesus*. All this is against nature,—is "crucifying the flesh with its affections and lusts"; while the skeptic only needs to muster the points of difficulty which pertain to and surround every subject, both relating to science, art or religion, and his work is done! How strong and pointed the argument must be, to overcome the opposition that will arise in a man's own bosom, against a course that requires such an entire abnegation of the pleasures of sense, and such a devotion to self-denial and self-abasement, and such opposition to all the promptings of pride!

In all our rencontres with infidelity, we should always show the untenable ground of skepticism. We should make it appear that there is *no evidence* that contradicts the *facts* on which our religion is based. *Opinions* and *appearances* are nothing against *facts*. Witnesses in courts are often confused and confounded by artful and tricky lawyers, and made to say and do that which they do not intend, all which is made to bear against the point of fact they bear witness to; but while in law it bears and sways, in equity it does neither. If any one wants to see what ingenuity can do, upon the principles of skepticism, let him read that most racy treatise by the late Archbishop Whately, wherein he sets forth his objections to the reality of the existence and exploits of Napoleon Bona-

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parte. An answer to that production is an answer to all the difficulties, real and imaginary, which unbelief has conjured up against the matters of fact concerning Moses and Jesus.

Preaching, for the next generation, must be of the evidences of Christianity. Because when we convict the partyism and division of the sectarian world of being all wrong—of the flesh and not of the Spirit—there is a strong and natural tendency of the mind to unbelief. A man is sure to try to show that all are in the same situation. Here there is a desperate struggle, which none can realize but those who have really passed through it.—Moreover, we must never lose sight of this peculiarity in unbelief, that it is generally an afterthought, or subterfuge, to apologize for a broken down morality, or for a bad life. Therefore the exhibitions of the evidences must not be dry and tedious lectures upon matters of fact, but searching examinations of the human heart, following the unbeliever, and discovering to him his retreats and hiding-places, so that he cannot escape. Care should be taken that no effort be made to blacken unbelief beyond the necessities of the case, for this will throw the parties upon their defense, and raise a prejudice against the speaker. All should be done with great care and caution.

The best method is always to make the real issue with unbelief, and seriously inquire if, after all the array of objections they can bring, they are satisfied and happy in view of the grand result.—Suppose the Christian religion true, notwithstanding their objections, how stands the matter then? If it is not true, there is then no religion true, and we shall lose nothing by our mistake; but oh how different with the skeptic! Its truth is his certain and irretrievable ruin! Here is an issue that cannot be evaded nor avoided, and here is the reasonableness and power of religion.

Essex co., Va., Dec. 18, 1865. J. H.

Luther, in his busiest season, felt that praying time was never lost. When remarkably pressed with labor, he would say, "I have so much to do that I cannot get on without three hours a day of praying."

Gen. Havelock would rise at four, if the hour for marching was at six, rather than lose the precious privilege of communing with his God before setting out.

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THE RIVER OF DEATH.

BY THOMAS D. BUTLER.

Across the river night and day,
The sons of men are borne;
And earth's fair daughters pass away,
But never more return.

I wandered in a dreamlit hour,
Along the shore alone;
And saw the boats come sailing o'er,
Where suns have never shone.

Some power invisible to me,
Propelled each mystic boat;
And steered it from the breakers free,—
Each to its destined port.

And there an ever ceaseless throng,
Met the unebbing tide;
A boat for each—the journey long—
All reach the other side.

And thus the boats both night and day,
Sail ever to and fro,
Bearing the spirit from the clay,
To joy or lasting woe.

Methought 'twas terrible to live
Without God's beacon light;
But far more terrible to give
The soul to endless night.

I turned to life, resolved to meet
The Lord at early day;
And pray for grace to keep my feet,
In his appointed way.

Louisville, December, 1865.

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REVELATION.

We notice great confusion in the minds of many writers as to *revelation*. We call the New Testament a revelation; and this, by many, seems to be taken as equal to saying, that every thing in the book is a matter of revelation. But revelation, in the strict sense of the term, can only apply to things that lie altogether out of the range of our ordinary powers of knowing. What we discover by our own unaided natural powers, is not a revelation. A revelation is an original showing, not only of something not before known, but which we have no power of bringing into notice or making cognizable. Things already lying within the range of human knowledge, are not therefore legitimate subjects of revelation. If we find them introduced in the New Testament, it does not follow, therefore, that they are revelations. Many things found in the Scripture narratives, are ordinary facts of human life, that required no other power for knowing them, than that possessed by all men in common. But *revelation* requires *inspiration*. It is information concerning that which lies altogether beyond the boundaries of human knowledge and of unaided human knowing. It is of things that are "past finding out."

Our finite powers soon reach a verge, beyond which they can see nothing. Our vision cannot penetrate into the dark and mysterious realm, that we are forced to *think* of as the infinite and the boundless. We cannot fix a limit, and say, beyond this there is nothing. If we conceive ourselves traveling with the speed of light for countless millions of years, and then pause to look forward, we shall be compelled to think that there is still space before us equal to that which we have left behind us, and that the *finite* can never grasp or explore the fullness of that *infinite*, in which it must yet believe.

If it were not that we are compelled to believe in the existence of a something, beyond what we know, there would be no ground for religion in our nature. If we were conscious that the mind penetrates to ultimate knowledge, and grasps the original causes of all effects, and embraces within its comprehension all the possible forces of the universe, we could not believe in a *revelation*, for the simple reason, that there would be nothing left to *reveal*. But it is because precisely the reverse of this is true, that we are ready to listen to the voice of *revelation*. The origin of *superstition* is in this universal

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natural faith in the supernatural. I say *natural faith* in the supernatural, because it is a primary law of the human mind. We must believe that beyond the known *finite*, there stretches still onward, an unexplored *infinite;* and what powers may reside in this dark region, and what intercourse they may have with this sphere of our being, who can tell? But that they may and do possess power and influence, all men are prone to believe. Go as far as we can in our search, we only come to the vanishing point of our knowledge, to find that it begins in *mystery:* and resting upon this verge, where knowledge pauses in darkness, we listen for the voice that speaks from between the cherubim, for further light.

It is here that revelation comes to our aid. That which we can know without the answer of *Urim* and *Thummim*, God leaves us, and requires us, to find out. It is what lies beyond, that He thunders from his pavilion, or flashes in light from the place of the Shekinah. Prophecy is, of course, revelation:—because though it relates to what shall become history, and be seen and read of all men, yet it is an opening up of the veil that bounds the ordinary vision; a disclosure of events which may indeed seem, when they come to pass, to be nothing more than the legitimate effects of known causes, but which nevertheless could not be determined by any power of inference given to mortals. It is the vision of a power of penetration above the power of man; and therefore, to man, clearly a revelation. But prophecy constitutes a very subordinate part of that which is peculiarly *the revelation of the New Testament.* What is this? Let us call especial attention to this question.

First, Let us consider some things which are *not* the *peculiar revelation* of the *New* Testament. 1st. It is not, *that there is a God.* It was the peculiar burden of the *Old* Testament to establish this. The *New* Testament assumes and confirms the sublime truth, but it does not *reveal* it. We need do no more than state this proposition. No intelligent student of the Bible will controvert it.

2. It is not *to tell us what faith is.* I speak of faith as a state or condition of the human mind, without respect to that to which it relates. The determination of this question is a matter for the mind itself to make out. I say, "I believe"; but I need not go to the New Testament to tell me what I mean when I thus speak. Again, I say, "I have faith," it may be in a physician, a lawyer, or a merchant; but if I am asked what state of mind I intend to

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indicate by this declaration, no one would expect me to quote the Scriptures in explanation. We appeal to consciousness, and all men, possessed of minds, will at once understand us. The question is one of metaphysics, and all men are metaphysicians just so far as they understand the constitution and laws of their own minds. No one perhaps is so ignorant of metaphysics as not to know what he means when he says, "I believe," "I have faith." Many subtle things may be found out on this subject by those who make a special study to observe and analyze the phenomena of mind, just as there may be by the physiologist concerning the process of digestion and assimilation of food, but yet we hold it to be indisputable, that all men understand themselves just as well when they say they believe anything, as when they say they digest their food; and this without any light from the *New* Testament on the subject. Thls is not, therefore, a matter of *revelation*, peculiar to the *New* Testament.

3. It is not, *to give us a new and original code of morality.*— The elements of a pure morality are all in the second table of the Law. We will not stop to inquire whether they were not new and original till thus declared. It is sufficient to our purpose to show that they are not the subject of original *revelation* in the New Testament. They are indeed recognized and enforced in the New Testament, and reproduced in a clearness, beauty and fullness that admit of no parallel, still they are not original. Paul acknowledged one God, before he was a Christian, with a faith strong as that which he had after his conversion; and after the strictest sect of the Jews' religion, he accepted and practiced the *morality* of the Law. The Jews had come to adopt many perversions of the moral law, and by their traditions made them of no effect—but our Savior said, Sooner shall heaven and earth pass away than one jot or tittle of it shall fail. Morality, indeed, needs to be perpetually taught, and the varying vices of society will give sometimes one and sometimes another precept the greater prominence in the teaching of reformers. This necessity will account for the large place that moral instruction holds in the teachings of the New Testament, but the principles did not require *revelation* for their authority. They were sufficiently commended by the divine code already given in the Mosaic law and the common conscience and reason of mankind. When Paul said, Let him that stole steal no more, no one supposed that he was announcing a new revelation.

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What then is the peculiar *revelation* of the New Testament?—We answer, 1st, It is that of a means of salvation which man could never have conceived, and which, if he had been able to conceive it, he had no power of providing. The incarnation of the Word, his mission on earth, his sacrificial death, his burial and glorious resurrection,—these are facts of revelation coming to us from the region of the infinite—mysterious to us as their origin—above our powers of conception and infinitely greater than our means to procure. They contain the power of God for salvation, and are known to us only because they are *revealed*.—They could not have been known or discovered in any other way. Man by searching could never have found them out. God alone could provide, reveal and explain them.

2. That this salvation will be personally granted to every one who will accept it, freely, without money and without price, upon the simple condition of faith, repentance and immersion. This again is no discovery of human reason. It is not a deduction or inference from any given premises, but a clear, unequivocal, dogmatic declaration of *revelation*. We learn it, just as we learn every thing else that lies beyond our powers of knowing, by an exprsss declaration from Him who alone can enlighten us concerning the principles and powers of that unknown sphere of authority which lies beyond the limits of the finite. As it is not a discovery of reason, so it is not submitted to the criterion of reason. We may admire the divine mercy and wisdom of the arrangement, as much as we please—and we can scarcely fail to see in it beautiful adaptations to the nature and wants of man—but we cannot by criticism of reason, condemn its suitableness or reject its authority.—We must take it as it is given, and presume neither to modify nor amend it. It is a pure revelation, in which the Infinite One speaks to us from the region of the Unknown, a new lesson of his love.

3. That in this transition from a state of condemnation under sin to a state of justification under the gospel, there is, through the power of the redemptive act of Christ, thus appropriated by faith, repentance and bapsism, the impartation of a new life, which makes the subject thereof a new creature; one born, not again of the flesh, but of the incorruptible seed of the word, and destined, through the nourishing aids that are freely given, to triumph in the endless life of the children of God;—for *he that liveth and believeth in me*, says the Savior, *shall never die*.

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4. That along with the salvation and new creation, there is also given to those who are truly made partakers of it, the gift of the Holy Spirit, to dwell in their hearts as Advocate, Comforter, and Sanctifier; to be with them instead of the absent Lord, the ever present power and medium of divine communion, in and through whom the fellowship of the Father and the Son is made possible and real to the saints.

5. Peculiar also to the New Testament, is the revelation of the fullness and demonstration of the resurrection from the dead.—True the Jews, as also the heathen, had some vague notion of a future life; yet it is only through the New Testament that we see life and immortality brought fully to light. The power of the grave was never so broken as Christ broke it; the sting of death never so destroyed as he destroyed it. Men had dreamed of another life—Christ gave it substance and form; philosophers had vaguely inferred it, from the nature and desires of the soul—revelation uncovers the rocky sepulcher, and demonstrates it in the person of him, *who was* thus *declared to be the Son of God.*

6. To the *New* Testament also are we indebted for the *revelation* of the future judgment. We do not forget that this may be, and has been inferred, upon simply rational principles, as a most reasonable and highly probable part of the economy of the divine government. Still, regarded as a point of Christian faith, we must rank it among the peculiar facts of revelation. If some men have inferred its necessity, as a matter of reason, others, by a similar appeal, have attempted to show its incompatibility with the attribute of divine mercy. Therefore, belonging, as the question does, to the region of the unknown, we take comfort in the sure word of *revelation*, and escape the doubts of philosophy, by the infallible teachings of the Great Judge himself. The doctrine of a future judgment, before which all shall appear and give account of the deeds done in the body, whether they be good or whether they be evil, is not a *perhaps*, a *may-be*, an *inference* simply of philosophy, but a positive *revelation* of the Word of God, and therefore not to be disputed or set aside by the vain and empty conjectures of fallible and finite human reason. What do we know of what God will require in that awful day of the grand assize, save as it has pleased him, in kindly warning, to reveal it to us! Presumptive sophistry of the guilty heart, that would allure us into ruin by hiding from our eyes the dread tribunal that menaces us with death!

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7. In close connection with the judgment, is the question as to the future state of those who shall be judged—and the answer to this question is authoritatively given only in the New Testament. By it alone do we know, that "the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) There are men who "marvel" at this announcement now, as did those to whom it was originally announced, but we must take it, if we take it at all, as a pure *revelation* from the region of the Unknown, and therefore not to be tried and rejected by any authority of our finite reason. We can know absolutely nothing about the matter, save as it is revealed to us, simply because it lies entirely beyond the sphere of our finite powers.

We recognize, then, a sphere of power and of being that lies beyond our powers of knowing. We push our investigations to the utmost, and find ourselves compelled to pause upon a verge of impenetrable mystery. We can go no farther. Knowledge now must wait on *revelation*. Standing in this awful silence, trembling with expectation, and anxious to hear, we are in extreme danger of being deceived. *False* voices may speak to us. Echoes from the beatings of our own hearts may reverberate from the darkness, and seem to us as original teachings from the powers of the hidden realm. We must take care that the voice which we hear is the true voice of God. There are lying spirits ever ready to speak to him who is prepared to hear. Four hundred prophets answered the ambitious Ahab according to his own wishes. They prophesied that that was pleasing to the king, and said, "Go up to Ramoth-Gilead, for God will deliver it into the king's hand"; but when Micaiah the son of Imla is called for, he will *speak only what God saith*, not what pleaseth the king. Out of the darkness comes the true light, and "Israel is seen scattered upon the mountains, as sheep that have no shepherd." A bow drawn at a venture smites the disguised Ahab between the joints of his harness, and the lying spirits of the false prophets cannot save him. (2 Chron. 18.)

We must try the spirits. This is the work of reason. Let us be sure that God speaks, but this being determined, let us listen as little children to the revelations which it may please him to give us concerning those things of which otherwise we could know ab-

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solutely nothing. The radical error of skepticism is, that it presumes to decide upon the truth of the *revelation* by subjecting it to the critique of reason, instead of confining its inquiry to the questions of knowledge and authority in the speaker. These are totally distinct questions, but we cannot enter upon them now. Let the reader ponder upon these great *revelations* of the New Testament, and ask himself whether he has received them as light from on high, given for his guidance, that he may be restored again to the favor and fellowship of the Father and the Son, through the Holy Spirit. W. K. P.

NEW PAPERS.

We notice quite a number of new papers among our Exchanges. We trust it may prove, "the more the better," but we fear, that so far as quality of literature and typography are concerned, the reverse will turn out to be true, and it will be, "the more the worse." We have too many papers, says one; but then who shall say, which of our numerous "most excellent" shall give place to another? We have long perceived this evil, but have ever felt, that an Editor is the last man whom it becomes to speak about it, because the charitable and unsuspecting public will be sure to charge him with selfishness. He of course wants others to make way for him, say they, and straightway set themselves against his judgment, as a matter of righteous rebuke. Well, this may be all right. At any rate, it is not in our heart to say any thing against my brother Editors to-night. I wish that we all had the privlege of being heard, as we deserve, and that the tens of thousands of our brethren who take no paper at all, could be induced to open their blinded eyes to the many good things that we are benevolently concocting for them.—But they won't—and we can't help it.

The mania among us seems to take the form of *lunacy*. We are mad for *monthlies*. I mean we Editors—of course. The *people* have no mania for religious papers of any kind. I wish they had. If any one could invent a patent religious-newspaper-mania-giving compound, and by any kind of humbuggery, get the people to take enough of it to make them *only a little* mad on the subject, we would regard him as a public benefactor, next to the inventor of the steam engine, or the electro-telegraph. But

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we despair. The nearest things I know to it, are a vehement prospectus and an irrepressible traveling agent. The latter of these is much the better, but rather expensive, unless combined with something else, that helps to bear the burthen. Still, despite of these drawbacks, we (editors of course) will multiply papers and struggle on, even under a miserable existence, in casting our bread upon the waters. How little of it ever returns! For my part, after much experience, I am free to say, while a little weary to-night, that I tenderly sympathize with the whole brotherhood of editors, especially the *lunatic* class, which is much the larger. To tell why, would be to reveal mysteries that were not lawful. The saddest thing is, that the people don't know and never will know why. They will go to their graves, I fear, under the fearful delusion that we are the most petted and patronized of mortals;—thinking, indeed, that we are a most ungrateful set not to know and acknowledge that a "*subscriber*" is the noblest of men. And truly when we think how "few" they are, there is reason for concluding that they may be the only "elect" on earth —the few that will be saved. But genius, especially editorial genius, is never appreciated by its contemporaries, and with this comforting aphorism, we say to our brothers of the quill, All hail! To the small public that hears *us*, we introduce and commend you, with our most pathetic greeting. If for your "bread" you get nothing but "stones," why remember it is the fashionable martyrdom in this enlightened and most benevolent and generous nineteenth century, for those who would be Editors, and be content.

"**The Messianic Banner.**"—This is a monthly, by our old and talented brother, John T. Walsh, published in Baltimore, Md. He comes up from the other side of the recently obliterated lines, and "throws his 'Banner' to the breeze, determined to do battle for our Lord, the Messiah." It is a comely Banner, with varied and rich devices, and we trust will be kindly welcomed.

"**The North Western Christian Proclamation.**"—This is not exactly a new monthly, though as it has not yet concluded its first year, we may venture to introduce it as comparatively a stranger among us. It is edited by Elder D. A. Wagner, Waupun, Wis. It "publishes Discourses, Essays, Biblical Criticisms, Queries and Answers, news of the success of the Gospel, Missionary Intelligence, &c., &c." It is judiciously managed, and we trust is doing good work in its sphere.

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"**The Bible-Class Visitor.**"—This is for Sunday Schools, published at Wabash, Ind., once a week, by Bro. W. S. Winfield. We like the first numbers, and shall be glad to know that our Sunday School teachers appreciate its aid in their labors.

"**The Weekly Missionary Gazette.**"—"One great feature of this paper," the editor informs us, "will be a constant effort to keep all Christians aroused to proper efforts to convert the world." "The first number will be issued as soon as a sufficient number of subscribers can be obtained to secure its success." Address C. G. Bartholomew, Rockville, Park co., Ind. We hail with pleasure all earnest and efficient work for the encouragement and establishment of missions. The man is purblind who cannot see their vital importance to the spread of the gospel and the conversion of the world.

"**The Young Ladies' Friend.**"—To be edited and published by W. T. Horner. "It will be issued about the middle of March, 1866, and will contain matter selected from the 'Ladies' Home Magazine.'" Subscribers will address W. T. Horner, Buffalo, N. Y. "It will appear in royal Quarto form, four columns to the page." The ladies are invited and expected to welcome it.

"**The Evangelist.**"—A *monthly*, published at Oskaloosa, Iowa, by a "committee," consisting of G. S. Carpenter, James Brown, W. J. Carpenter, N. A. McConnell, J. E. Gaston, and Jonas Hartzel. This is a strong combination, and one that ought to give us a good paper. It will be devoted "to the advocacy of Primitive Christianity and Education." These are themes of ever living worth and interest, and this Committee can scarcely fail to treat them copiously and well.

"**The Christian Standard.**"—The origin of this paper deserves especial notice. It is upon a foundation altogether new among us in the publishing line, and one from which we are warranted in expecting a very wide and beneficial influence for our cause. We copy its Prospectus in full, that our readers may the more clearly understand the character and design of the movement:

"A joint stock company, under the name of THE CHRISTIAN PUBLISHING ASSOCIATION, proposes to publish, in the city of Cleveland, Ohio, a Weekly Religious Newspaper, to be called *The Christian Standard*, ISAAC ERRETT, Editor. The *Standard* proposes:—

1. A bold and vigorous advocacy of Christianity, as revealed

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in the New Testament, without respect to party, creed, or any established theological system.

2. A plea for the union of all who acknowledge the supreme authority of the LORD JESUS, on the apostolic basis of "One Lord, One Faith, and One Baptism."

3. Particular regard to Practical Religion, in all the broad interests of Piety and Humanity. Missionary and Educational enterprises, and every worthy form of active benevolence, will receive attention. While the Standard is designed to be pre-eminently a religious paper, it will freely discuss the moral and religious aspects of the leading questions of the day, in literature, education, moral and political science, commerce,—in short, all that bears seriously on duty and destiny.

4. A Christian Literature—involving a review of books, and such discussions of Literature, Science and Art, as may serve to excite inquiry, and promote the intelligence and taste of its readers.

5. A faithful record of important religious movements, in the old world and in the new. While it is intended to make the Standard an organ of the interests and movements of the brotherhood of Disciples, it will not fail to present such a view of the teachings and proceedings of all denominations, and benevolent societies, as will keep its readers posted in all the important affairs of the religious world.

6. Such a summary of political, commercial, and general intelligence, as is suitable for a family paper.

Scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone, the Standard will seek to rally the hosts of Spiritual Israel around the Bible, for the defense of truly Christian interests, against the assumptions of Popery, the mischiefs of Sectarianism, the sophistries of Infidelity, and the pride and corruptions of the world.

The Editor will be aided by an able corps of contributors.

The Standard will be published in quarto form, suitable for preservation; and will be about the size of the *Cincinnati Commercial.* The first number will be issued in March or April next.

TERMS—Two dollars and fifty cents a year, invariably in advance. No club rates.——Address ISAAC ERRETT,
Cleveland Ohio."

We learn from the valedictory of Brother Goodwin, that "the Standard" has purchased "the Christian Record," so that the number of our weeklies is not to be increased by this new paper. We need not say anything to the readers of the Harbinger in reference to a paper to be edited by Bro. Errett. His fine powers as a writer are as well known to them as to us, and need no commendation.

We do not propose in this number to notice any of our papers but such as are *new.* Let not our old brother laborers, therefore, think that we intend to slight them. We wish them all abundant success, and pray that harmony and the most cordial co-operation

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may distinguish our efforts for a great and common cause. Having no taste for censorship, nor disposition to find fault with my fellow-editors, I have no fears but that we shall be able to keep the unity of the spirit in the bonds of peace. Let us all think that perhaps there are not, after all, *too many papers*, but that the secret is, there are *not enough readers*. And let our policy be, not to diminish papers, for that is hopeless—they are "irrepressible"—but let us try to increase readers. There is a maxim of a certain school of political economists, which says, that the great secret of success is, to "*stimulate consumption.*" One way of doing this, is to keep a large supply at cheap prices. Editors seem, in the main, to believe in this maxim, and their only hope, therefore, is to get up a cheap religious literature, and multiply readers. Experience must teach us what is wise. Its lesson comes too late sometimes—but still it comes—and then editors pass from teachers to pupils, and retire to learn. We observe, however, that they seldom make docile pupils—even when the great public is the teacher. They cannot be content to be put back to the lower forms—and of course, beg leave to think themselves worthier. We are happy to feel that it is in no case our duty to judge. Submitting therefore to the good sense and kind heart of a great brotherhood, we labor on with thanks and in good hope. We send the Harbinger out again on its mission, and leave it to take care of itself in the world of readers. We shall fill it with the best that we can produce, and make it, if not the most *popular*, at least the most *useful* monthly that we are capable of producing. We shall be sorry to part from old friends—happy to make new ones—and most affectionately strive to do our best part in the common cause of our Master. W. K. P.

THE HARBINGER FOR 1866.

We print our monthly this year in a new and beautiful type, which cannot but please our readers. We wish our friends were numerous enough to warrant us in furnishing several other improvements, that we would like to introduce. But we do not complain. Still, we sometimes feel like urging those who, we know, are anxious for the welfare of the Harbinger, to exert themselves a *little* in a practical way to help us. We trouble them but little with appeals for aid, but it may not be amiss for them

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to know that we are more than gratified by the knowlege that they are striving, if only a very little, to help us circulate what we write and publish. It would not put our friends to much inconvenience to say a good word in season for us, and it would not only oblige us, but aid in a good work. W. K. P.

Meeting of Alumni of Bethany College.

At a meeting of the Alumni of Bethany College, held in the College Building, July 3rd, 1864, the following officers were elected for the oming term: PRESIDENT—C. L. Loos, W. Va.; VICE PRESIDENTS—J. L. Hunt, O., W. O. Clough, Va., W. T. Moore, Mich., R. Moffett, O.; COR. SECRETARY—B. W. Johnson, W. Va: REC. SECRETARY—J. Hall, W. Va.; TREASURER—J. R. Darnall, W. Va.; ORATOR for 1866, O. A. Burgess, Ind., Alternate, J. F. Rowe, Ohio; LECTURER—B. W. Johnson, W. Va., Alternate, W. S. Giltner, Ky.; POET—Wm. Baxter, O., Alternate, W. T. Moore, Mich.

The Annual Commencement of the College having been fixed by the Board of Trustees on the last Thursday in June, according to a resolution of the Society, the annual meeting will be held on the Tuesday previous (June 26th this year). The business meeting will be held at 8 o'clock A. M.; public meeting at 3 o'clock P. M.; Reunion dinner, 5 o'clock P. M.

The Society of Alumni of Bethany College was organized in 1846; this year will therefore be the second decennium of its existence, and should be celebrated at the next meeting with all due interest and devotion. This is due to the Society, and to our Alma Mater, that is now proceeding with new devotion, and new strength, and enlarged means, on her career of usefulness. We expect to have a highly interesting and happy reunion in 1866; and we hope to see a large number of the sons of Bethany come back to revisit her at this annual festival. We send forth an earnest invitation, and promise a cordial welcome, to all.

C. L. L.

They are safest who are most in their closets; who pray not to be seen of men, but to be heard of God.

They that spend their days in faith and prayer, shall end their days in peace and comfort.

The breath of prayer comes from the life of faith.

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Appeal for the Adelphian Society of Bethany College.

TO THE CHRISTIAN BRETHREN, EVERYWHERE:

DEAR BRETHREN:—The Adelphian Society of Bethany College appeals to you for aid. This Society, as you are perhaps aware, is composed of young men who are preparing for the preaching of the Gospel; and its object is to fit them, by its weekly exercises, to enter upon their fields of labor immediately after leaving college. The Society now meets in a small room in the College Building, temporarily fitted up for the purpose; but this room is too small for its present and increasing membership. For the purpose of properly fitting up and furnishing a Hall suited to the wants of the Society, $500 or $600 are required; and we earnestly ask our brethren wherever this may come, to assist us in this work. Should more money be received than is necessary for the preparation of the Hall, the remainder will be used for increasing our Library, which lacks many books to which the student should have access in his religious studies. Brethren, we appeal to you, confident that we ask not in vain. You know that we are sacrificing our time and our means, which we do cheerfully, in order to fit ourselves to labor more acceptably and usefully in the service of Christ, without any hope of earthly gain; and we feel that we are not asking for ourselves, but for the cause which we trust is the dearest of all things to your hearts and to ours.

We ask the Elders of congregations to place this before the brethren in such way as they think best, and to forward the donations to any member of this Committee, at Bethany, Brooke co., West Va.

Donations of Books also will be gratefully received.

W. S. ATKINSON, H. MCDIARMID, J. L. DARSIE, Com.

GOOD WORDS FROM OUR CORRESPONDENTS.

BRO. PENDLETON:—During the past two years, I have been preaching for the congregation at Beargrass, in Jefferson co. Ky., and will continue this year. Last year our venerable Bro. T. M. Allen, of Mo., visited us, and protracted a meeting, in the months of June and July, over three weeks. The result was 63 added to the church. Long may the veteran "soldier of the Cross" live to tell of his Captain.

In the months of Sept. and Oct., with other preaching brethren, I had the pleasure of participating in meetings held in Middletown and at Goose Creek in Jefferson co., and Antioch and Harrod's Creek in Oldham co., Ky., the immediate result of which was 94 additions. The cause of "pure and undefiled

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religion" is gaining good and solid ground in this, as in nearly every section of the great state of Kentucky. But, withal, I am painfully reminded here of the truth of an assertion you make in the Jan. No. of the Harbinger for 1866, viz.: "Secretly but powerfully, the forces of infidelity are everywhere at work." The lull in the storm of battle emboldens the godless; and the soldiers of Heaven's King 'sleep.' "Awake thou that sleepest!"

The Book says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

I am sadly glad that in your 'Introduction' to the Harbinger for the present year, you sound the clarion warning of the bloodless but fearful conflict with ancient and modern infidelity. I rejoice that you fully anticipate, frankly declare, and solemnly warn the "sheep," that the wolf is nigh, and "enter the lists" fearlessly to battle for the victory in the name of Him who calleth.

St. Matthews, Jefferson co, Ky., Feb. 10, 1866. J. F. JOHNSTON.

BROTHER PENDLETON:—We closed to-night, one of the best meetings we ever enjoyed. Bro. J. H. Jones has been our help. The audiences have been very large. Twenty-eight converted and two others added. A large number are heads of families.

I have recently held meetings in Hiram, Portage co., also at Deerfield, same county. Eleven additions at Hiram, and seventeen at Deerfield, all by baptism.

Collamer, O., Feb. 12, 1866. A. S. HAYDEN.

OBITUARIES.

Died at the residence of Elder Kirk Baxter, near Woodville, Miss., on the 25th of Dec., 1865, Bro. Philip Galley, in the 31st year of his age. Bro. Galley was a graduate of Bethany College, and a preacher of the Gospel; for about two years he was pastor of the church at New Lisbon, Ohio. His health failing, he went South last fall, hoping to be benefited by a change of climate; but his disease, (consumption) was too deeply seated, and he sunk very rapidly. Though far from home, and its loved ones, he had the sympathy of Christian hearts, and the kind ministry of Christian hands in his last hours; so much so, that he said there was nothing that could add to his comfort, save the presence of his wife. Bro. Baxter says that "on the Friday before his death, he set about the arrangement of his affairs, and attended to it with as much calmness, as if he were in perfect health; he was perfectly conscious to the last, and longed to go to that better land. I never saw any one more resigned. He requested me to read, pray and sing with him frequently, which I did; he himself often selecting the hymns and passages of Scripture. On Lord's-day he suffered very much, until death came to his relief, at half past one on Monday morning, and never have I seen or heard of such a triumphant death." Bro. Galley was an earnest and devoted man, and his life was such as to leave no doubt but that he has gone to receive the reward of a good and faithful servant. D.

Though not unexpected, yet the tidings of the death of our beloved brother, have filled us with sorrow. In 1859 he graduated here, and left us, with great

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promise of usefulness, and bearing with him the esteem of all, professors, fellow-students, and citizens. His life was pure, earnest, and zealous in the Lord; and his reward now is with our Father above, among "the spirits made perfect."

C. L. L.

Died, in New Lisbon, on the 25th day of December, 1865, of typhoid fever, Emeline Doughton, wife of Stephen Doughton, in the 34th year of her age.

Mrs. Doughton became a member of the Christian church about ten years ago, and was one of the few who prove faithful unto death. She found it hard to separate from her devoted husband and five little children, but she murmured not at the will of Him who "doeth all things well." She was an affectionate and indulgent mother, a true and tender wife. For the poor she had a kind heart and an open hand. As a Christian, she was of a meek and quiet spirit, and when the hour of trial came, her trust in the Savior was firm and unshaken. While many mourn her early departure, none who knew her doubt that she is happy now. She had many and severe trials. All her father's family, (nine in number,) with one exception, preceded her to the grave; and less than a year since her second son was drowned. Her last illness was long and painful; but all the storms of earth are passed, and she now enjoys the peace—the calm of heaven.

Thou dear departed one! our tears
Are freely falling now for thee;
Though thou art blessed, we cannot check
This tribute to thy memory.

We weep, but through our falling tears
Our eyes pursue thy upward track;
And though we sorrow at thy loss,
We wish not now to call thee back.

Thy earthly sorrows all are past,
Thy spirit, which long sought for rest,
Hath folded now its weary wing,
Upon the blest Redeemer's breast.

Oh! may the earnest faith and hope
Which lighted up thy dying eyes,
Be with us in life's latest hour,
To light our passage to the skies.

B.

Died, at his residence, near Steubenville, Jefferson Co., Ohio, Dec. 21st, at 7 o'clock, P. M., of Bronchial consumption, Bro. John Yocum Sr., in the 67th year of his age. Although a lingering decline confined him to his room for months, and his suffering, though not severe or painful was attended with great debility, he maintained to the last his unswerving confidence in the Savior, and died in full hope of an everlasting salvation beyond this vale of tears. The deceased was highly esteemed by the community in which he lived for his industry and honesty in life, and much appreciated by all who knew him for his benevolence and Christian deportment. He leaves a widow and ten children to follow his Christian example and treasure his memory in their hearts. May they all be enabled, by the grace of our Lord Jesus Christ, to meet him in heaven where there will be no more sorrowing or parting—World without end.

Thy passing spirit gently fled,
Sustained by grace divine.
O may such grace on us be shed,
And make our end like thine.

I. B. Priest.

(American Christian Review, please copy.)

Died at the residence of his brother, D. W. Standeford, of Lexington, Ky., Wm. Henry Standeford, son of William Standeford, of Shelbyville, Ky. He had for several years been afflicted with Rheumatism, which brought on an af-

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fection of the heart of which he died on the 15th of Dec. 1864, in the 36th year of his age. He was a generous and noble hearted young man, and greatly endeared to a large circle of friends, who mourn his untimely death. But the stroke is heavy indeed upon his devoted parents. It has left his fond and afflicted mother with a grief that knows no earthly solace. Only He, who is the great Giver, can afford her comfort in this deepest of all bereavements.—May his mercy temper the shock to her torn and still bleeding heart. P.

Died at his residence in Rock Island, Ills., of Hemorrhage of the lungs, John Holt, aged nearly 61 years. He was a native of the State of Maine. He immigrated to Albany, Ind., in 1837, where he embraced the principles of the Reformation. In 1841 he came to Rock Island, Ills., where he resided till his death. As there was no congregation of Disciples at that place, he attached himself to the congregation in Davenport, Iowa, just across the Mississippi. He was highly respected and beloved by his Christian brethren, and his seat in church was seldom empty when he could get there. He was hospitable and kind to the poor and afflicted; he tried to bear his long, more than eight month's suffering sickness, with patience and Christian resignation, and we hope his change of worlds was a happy one, as he said it was no trouble to him to give up this world; but his home is left lonely and desolate, and his numerous friends and acquaintances will miss his hearty greeting. A.

Died in Clarksville, Tenn., on the 6th day of November 1865, of typhoid pneumonia, Mrs. Mildred Billingsley, wife of Dr. J. H. Billingsley, and daughter of Dr. W. V. Bernard, of Louisville, Ky., aged twenty-seven years and one day.

"Death is a fearful thing." There is not in all the philosophies of earth a key to unlock its awful mysteries. Why should a young and loving mother be torn from the fond embrace of her two dear little girls? Why a fond and devoted wife, in the bloom and freshness of life, be stricken down by the icy hand of death? "If in this life only we had hope," then, in such bereavements we should be indeed most miserable. But the departed one looked beyond the tomb to that life where there is no death forever. She realized by faith that though

"An angel's arm can't snatch us from the grave,"

yet

"Legions of angels can't confine us there."

She had from her childhood known the holy Scriptures, and at an early age became a practical Christian.

As a daughter, sister, wife and mother, she had exemplified the quiet, unobtrusive graces of pure religion. During the troubles of the war, and they were many at Clarksville, she was steadfast, immovable, always abounding in good works,—she was probably more than any one instrumental in keeping up the Sunday-school, of which she was a constant and faithful teacher; and did much to encourage the congregation to assemble regularly every Lord's-day.

Few mothers succeed as well as she in training their children "in the nurture and discipline of the Lord. Her Bible readings, Bible stories and hymns of praise, with the fervent, earnest, motherly prayers which they were accustomed to hear daily, have made impressions on those two little spirits more lasting than time.

Sister Billingsley seemed when in vigorous health, to have a presentiment of early death. A few weeks before her attack, she talked calmly and freely upon the subject, and deliberately made all her arrangements, as though she were preparing for a pleasant journey. After these were understood, including the disposition of her little girls, and the selecting her own burial-place in that beautiful city of the dead, Cave Hill Seminary, near Louisville, Ky., she manifested no anxiety when disease took hold of her;—she murmured not, but passed patiently and calmly away to the better life. Let me live the life of the righteous, and let my death be like hers. C.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *MARCH*, 1866. [No. III.

UNION OF CHRISTIANS.

BROTHER PENDLETON :—I have been much pleased to learn that an overture for union between the Baptist community and our brethren, has been recently made in Eastern Va. This is certainly most Christian-like and commendable on the part of all concerned in the movement, and I trust it will result in great good to the cause of our Lord and Savior.

Upon visiting, yesterday, our beloved Brother Campbell, now feeble in health and advanced in years, and mentioning the proposed union to him, he expressed himself greatly delighted with it, and earnestly in favor of consummating it upon a true scriptural basis. He said it would indeed be a great achievement if all baptized believers could be united in one communion, and would work wonders in regard to the spread of the truth and the conversion of the world.

Upon the principles which we, as a people, have always professed, there can certainly be no valid objection to union with our Baptist brethren, if they do not require anything from us for which there cannot be produced a clear Scripture warrant. The Baptists have ever been earnest advocates for civil and religious liberty; for the independence of churches; and for a rigid adherence to the teachings and institutions of the New Testament. They have been conspicuous at all times for their devotion to the word of God, and their willingness to endure afflictions and persecutions for the name of the Lord Jesus. Ecclesiastically and

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formally connected with them as we were in the beginning, we have never been wholly separated from them; for, in spite of misunderstandings and the efforts of a few to create differences, there have constantly been more or less intercommunion and fraternal intercourse. At no time have we separated ourselves, or denied fellowship to a Baptist brother, or refused to receive as a member any one accredited by letter from a Baptist church. We have, in reality, ever claimed the Baptists as our brethren. We have never admitted that there was any just cause of division between us, and have constantly cherished the hope that a little time would terminate all unprofitable controversies, and sweeten the acerbity of feeling produced in certain cases by the speculative polemics of a too earnest opinionism.

Christian union on the Bible alone, has, from the beginning, been the watchword of our religious movement. To effect a union of the pious of all denominations upon this basis, was its original and cherished purpose. It was never designed to create a new party, nor have we ever regarded ourselves in this light; but, on the contrary, as a people occupying *the only ground* upon which all might unite, without compromising a single Scripture truth, or invalidating a single principle embraced in the holy catholic faith. There has been, indeed, amongst us, since this movement commenced, some progress in the knowledge of the Sacred Record; a better understanding of the nature and the design of the institutions of the gospel; a nearer approach to the simplicity of the faith of primitive ages; and, in these respects, it might, at first view, be supposed that the differences between us and the Baptists have been widened. But it is to be remembered that the Baptists themselves have participated in this progress; that many of the more important points for which we have contended, have been advocated likewise by the most eminent men among them; and that there has been, upon the whole, a gradual approximation to an entire agreement in respect to everything essential to Christian union. *

* Many exemplifications of what is here stated will occur to those who have watched the progress of events. For instance, many eminent Baptists have been unfavorable to creeds, and favorable to weekly communion. Again, as to the object of baptism, no man in our ranks more fully admitted or more forcibly demonstrated that it was for the remission of sins, than did Mr. Meredith, one of the ablest Baptist preachers of North Carolina. Further, the change in sentiment is strikingly shown in the singular facts, that when Bro. Campbell, in his zeal for a pure version of the New Testament in English, published an amended ver-

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More especially has it become, we trust, more and more apparent to the religious communities around us, that the religious reformation for which we plead is not, as once thought by those accustomed to the restricted limits of particular "theologies," a loose latitudinarianism or a medley of dangerous heresies, but a simple return to the teachings and the practice of the primitive church. In claiming entire freedom for mere religious opinions, and in defining these as untaught and indeterminate, it has sought to put an end to useless controversies and to secure all the original liberty of thought enjoyed by primitive Christians. On the other hand, in distinguishing between the *knowledge* which an individual may acquire of Scripture truth, and what is properly termed *the Christian Faith*, it has furnished a ready and infallible method by which the vexed questions and theological debates of Christendom may be satisfactorily disposed of without difficulty and without schism.

Regarded as a religious theory, it is, indeed, chiefly in the view which it presents of the Christian faith itself, as thus distinguished both from opinion and from knowledge, that we find the present reformation lifting itself into a sphere quite above the petty debates and empty controversies that have so long agitated the religious world. For it has been our happiness to learn, and to show to others, that the Christian faith is not a belief in doctrines, as has been so generally supposed, but that it is simply a *trusting in Christ*—a *personal* reliance upon the Lord Jesus Christ as our Savior. Such was the Christian faith in the beginning, when men were briefly enjoined to "believe on the Lord Jesus

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sion, in which, to his honor be it ever spoken, he had the moral courage to translate "baptism" and "baptize" into "immersion" and "immerse," *a thing never before done in any version in our language*, a famous Baptist preacher in Kentucky was found so full of religious prejudice, that he formally and prayerfully committed Bro. C.'s version to the flames, as a solemn *auto da fe*. Now this preacher's son, far more talented and influential, after having for some time bitterly opposed the reformation, came at length to comprehend it better, and to be so earnest a friend to a union with us, that had he (the lamented John L. Waller) lived, there is little doubt but that a union in Ky. at least, would have, long ere this, been effected. And the Baptists, in their praiseworthy zeal for pure versions, likewise originated a movement to this end, and with the aid of our people and others, have imitated Bro. Campbell's example, and have lately given to the world a revised version, with the proper rendering of baptism and baptize in our vernacular.

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Christ" for salvation, and when every "Confession of Faith" was a simple avowal of the belief that Jesus was the Messiah the Son of God. The genius of Protestantism, unfortunately, replaced this primitive faith by doctrinal tenets, and substituted for a simple, heartfelt reliance upon Christ *himself*, in his personal and official character, a mere intellectual assent to certain theological dogmas.

The religious theories and systems of doctrines for which the various denominations have so hotly contended, have been as distant from the Christian faith as they have been distinct from Christ. It is not to inferences and abstractions that the homage of the affections, the trust of the soul and the beneficent and self-denying life of the true Christian are devoted. It is a *person* and not a particular set of doctrines, that is the object of his faith and hope and love, and it is in the attested *facts* of his divine mission that this adorable person is revealed to him. That Jesus is the Christ, the Son of God, is a fact, and not a doctrine, and his miracles are recorded that we might believe this fact, and that, thus believing, "we might have life through his name." Jno. xx. 31. The inferences which may be drawn from facts, are ever to be carefully distinguished from the facts themselves. That "He died for all," is not a deduction of either human reason or divine inspiration, but a direct revelation of a thing actually performed. We may *infer* with the apostle (1 Cor. v. 14, 15), and most justly, that "if one died for all then were all dead, and that he died for all that they who live should live no longer to themselves, but to Him who died for them and rose again." Such conclusions are a part of that Christian *knowledge*, in which it is the duty of the believer to make continual progress, but they constitute neither the basis of the Christian faith which must necessarily precede them, nor that faith itself.

That faith, we again repeat, is *personal*. It is believing (εἰς Χριστον) *on* Christ, it is trusting in Christ after having heard the word of truth, the gospel of salvation (Eph. i. 13), that is to say, the *facts* in which Christ is revealed to us as the Son of God and the Savior of men. It has been a lamentable error indeed to demand, in creeds, that the mere germ of spiritual life in the human soul shall display the fruits of mature knowledge, and that the infant, even yet unborn, shall possess the experience of the adult in order to be recognized as legitimate. God's children are born of the incorruptible seed of the word; that word is the gospel—the glad tidings concerning Christ. They who believe in Him, we are informed, "are born of God," (John v. 1,) and he

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cause they are sons, God sends the spirit of his Son into their hearts. It is hence Christ in the faith; Christ in the heart; Christ in the life, that constitutes genuine orthodoxy. It is Christ that is "made to us wisdom, righteousness, sanctification and redemption," and not any system either of opinions or of truths. The inventions called "Christian doctrines," of which each great party—Arminian, Calvinian, Unitarian, Universalian, &c.—has its favorite set, each opposed to all the rest, and hence falsifying itself or them, are no where to be found in the sacred writings. * In these, "doctrines" are "doctrines of men," or "doctrines of devils," while "the doctrine of Christ," there so often spoken of and inculcated, consists not in dogmas or in religious tenets, but in the practical duties of the Christian life.

In its divine simplicity, the gospel is no less wonderfully adapted to the common mind, than it is suited, in its vast comprehensiveness and spiritual efficacy, to the weakness and the wants of a fallen and sinful world. Presenting a divinely glorious person as the object of trust; a crucified yet living Savior as the medium of pardon and reconciliation with God, it reveals also this accepted Christ as "formed" in the human heart, "the hope of glory," and as energizing, by his indwelling Spirit, our feeble nature, that we might work the work of faith with power; possess an abiding earnest of our spiritual inheritance, and be enabled to reveal, in the blessed "fruits of the Spirit," Christ in our daily life. What a glorious consummation it would be if this pure gospel, so simple and yet so efficacious, were once embraced by all mankind! And, as preliminary and conducive to this end, how desirable that all who profess to be guided by the Word of God, should be united together, as at the beginning, in "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all!" R. R.

Bethphage, Feb. 19th, 1866.

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* To prevent misconception, I would remark that I refer to "doctrines" here in the sense of particular points of belief, or what we term "tenets," or "articles of faith." In the Scriptures the word "doctrines" is used only in a bad sense, and occurs but seldom. Doctrine (i. e. teaching) occurs often, but is never used in the sense of "tenet." That the doctrine of Christ and the apostles, revealing the most sacred truths and duties, is to be reverently accepted and practiced, is cheerfully admitted by every true believer. This doctrine, however, is a very different affair from the opinions and speculations and dogmas which men have devised and propounded as orthodox articles of faith.

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GREEK SYNONOMY.

LITHOS, PETROS, PETRA.

It excites no astonishment that Trench, in his Synonyms of the New Testament, has overlooked the important words in our heading. This branch of biblical science is necessarily progressive, and we may reasonably hope for still richer and still more valuable contributions to those treasures of sacred criticism for which we are already largely indebted to this eminent author.—Besides the discoveries which are yet to be made in relation to other synonyms, additional light may be thrown upon many of the distinctions which are drawn between words of kindred signification in this valuable work. We could give several instances which render a further elucidation requisite, chiefly because of their connection with theological questions. Without pausing, however, to consider these, we give our attention at once to the object of the present criticism.

We have said that the words before us are important. This is derived, indeed, not from their literal sense but from the figurative application and use made of them in the New Testament,—this application having a bearing upon the controversy between Protestants and Papists touching the foundation of the Christian Church. The literal signification of these terms, however, determines, as we shall see, the mode of their figurative application, and hence the necessity of close and accurate discrimination in drawing the distinction between them. *Lithos*, the first, stands related to the other two as a genus to its species, and though uniformly represented in the king's version by the word *stone*, it may with propriety be represented in some places, by the term *rock*. This difference in the rendering of this generic term would correspond precisely with the specific difference by which *Petros* and *Petra* are distinguished from each other. Now the distinctions between these terms is so clearly marked that they are never employed to represent the same thing. "There is no example in good authors, of *petra* in the sense of *petros*, for a single stone." See the Greek Lexicon of Liddell and Scott.—*Petra*, indeed, signifies "a ledge or shelf of rock," while *Petros*, as defined by the authors above named, designates "a piece of rock, a stone, *and thus distinguished from petra.*" *Lithos* includes both, and is equivalent to Petros in the following passage: "What man is there of you, who, if his son ask bread will give him a stone:"—to *Petra* in the following; "Whosoever shall fall on thi

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stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." The same distinctions obtain likewise in the Hebrew tongue. Thus, *Sela* denotes a rock proper, and is therefore equivalent to the Greek *Petra*, while *Eben*, as defined by Gesenius, the highest authority in Hebrew Lexicography, signifies "a stone of any kind, whether rough or polished, large or small." It is thus generic and equivalent to the Greek *Lithos*.

From these distinctions we see the fitness of *Lithos* and *Petra* to denote a foundation stone, as well as the impropriety of employing the term *Petros* for this purpose. And this agrees perfectly with the history of these words, for the latter is never employed in this way, while many instances are found in which this application of the former two is made. As thus employed and especially figuratively applied in the New Testament these words have acquired a high degree of importance, in consequence of their bearing upon a great theological controversy to which allusion has been made. When the Savior says to an apostle, "Thou art Peter (*Petros*), and upon this rock (*Petra*) I will build my church," to what does he allude as the future foundation upon which he proposes to establish his spiritual temple? To this question the Papist replies, that Peter is *the rock* which the Savior intended should occupy the position which is here indicated. Nor is the Papist alone in this interpretation of the important declaration in question. Even some Protestants though rejecting the supremacy of Peter in the kingdom of Christ, construe the language before us in a similar manner.

Now this interpretation abolishes, at once, the distinction between *Petros* and *Petra*, and represents the latter as here equivalent in sense to the former; which, as we have seen, is never the case. If Peter is the *rock* upon which the church of Christ is founded, the term *Petra* alone would have been used in this connection. While it is employed six times in the New Testament to denote a foundation stone, the term *Petros* is never so applied, its sense utterly forbidding this usage. The Savior, three times called a *Petra*, is never called a *Petros*, while Peter, twice a *Petros*, is never called a *Petra* in the book of inspiration. We thus explode the theory which erects the Christian Church upon Peter as the rock.

We next examine the theory which represents Peter not exactly as the rock, but as the stone, which, reposing immediately upon it, is under every other, and is thus the foundation in a secondary sense. It is supposed that the language of Christ in the passage before us, honors the apostle Peter with a peculiar and

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prominent position in the temple of God; and it is argued that as *some* stone must lie next to the great Corner-stone, the significant declaration of Christ introduces the apostle into this intimate relationship. It is well, in the interpretation of figures, to carry the analogy as far as the writer or speaker intends; but when that limit is passed, we then "reason but to err." It is true that of the materials which constitute the frame-work of any literal building, a part will lie nearer to, and others more remote from, the foundation of the whole; but we are not, thence, entitled to introduce the idea of this relation of immediacy and remoteness into the "spiritual house" of God, where all the "living stones" alike enjoy a blissful nearness to the glorious rock on which they stand. But what was said above lies as much against this, as againt the theory there considered. It is not upon a *Petros* at all, whether as a primary or a secondary foundation that the church was to be built; but emphatically upon THE PETRA as the everlasting *rock* upon which the church shall stand forever.—"For other foundation can no man lay than that is laid, which is Jesus the Christ." I. B. GRUBBS.

CHRONICLES.

SOPHISMS.

The argument, that it is folly for us to suppose that we can understand the Word better than the millions which belong to the Protestant sects, in regard to the first principles of the doctrine of Christ, is the same as that which was urged by the Papists against the Reformers at large; and which refused the Scriptures to the laity. It is certainly no presumption to say that we understand it better than those who have never examined it for themselves. Is not this true of the majority? The few have always thought for the many. This is true now, as it ever has been, not only in regard to religion, but to science and philosophy. The array of numbers in such cases adds nothing on the score of authority. They are zeros which in themselves mean nothing: whatever value they have is derived from the numerals which lead them, and these are always few and by no means infallible.—There have been but one Luther, and one Calvin; one Knox and but one Wesley—but many followers. The disciples of each have been as their masters. The whole question is this, Shall we defer to the wisdom of the few who preceded us, or be guided by our own reason and sense of what is right?

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We, at once submit to the authority of Christ and his apostles, because their teaching is infallible. But when we are called upon to surrender our judgments to the *dicta* of uninspired men, who can give no better reasons for their opinions than we can for ours, we should hesitate. We know that in many things we have set aside their verdicts in regard to philosophy, to science and art: why should we deem them infallible in religion? They differed from one another and with their predecessors. Is there any good reason why we should not differ also from them. Does age sanctify error or convert it into truth; or will multitudes add authority to the blunders of those who led them? Has any one class of people, the exclusive right of truth? We believe that there is more truth in the Scriptures than any one has yet discovered; and more to be learned in regard to the harmony and relations of truth in the system taught by the Savior than any age has ever acquired. Whose decisions in matters of interpretation are final and will admit of no revision and no appeal? The right of private judgment should never be surrendered. It was asserted by those who have led the many in times past; snd it is ours to-day as much as it was theirs.

There is no certain way of excluding error from the human mind, on moral questions. This should lead us to look with less complacency upon ourselves, and greater indulgence upon others. It may be questioned whether there is an intrinsic moral criminality in wrong, where we have used our best endeavors to learn the truth. It may prove to us an evil and a loss, but in the eye of the Judge it may be charged to our inherent weakness and necessary ignorance. The argument from the majority, though a favorite one, is fallacious; as we have seen that at best, it is only an argument from the few who lead the many. Our only safety lies in the rejection of all but scripture authority, and freedom from the inconsistencies and errors of tradition. The truth on any given subject needs not the aid or countenance of the few or the many. It can stand alone, and can afford to wait with patience for the world to acknowledge its supremacy. It has been so in science and philosophy, and it is so in religion.

Our Baptist brethren, forty years ago, were greatly opposed to new versions. They favor them now. They were bitter in their opposition to us because we had a plurality of Elders. Many favor the plan now. They abused us for making the supper too familiar by observing it on every Lord's-day. The Antioch Baptist church in New York for two years past have practised it.—(Does not the Baptist church over which Dr. Armitage presides

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do the same?) If it does not, it ought, and if I mistake not, it will. It is certain that Spurgeon's church in London—the largest Baptist church in the world—not only has a plurality of Elders, but breaks the loaf on every first day of the week.

JAMES CHALLEN.

ANNUAL ADDRESS

DELIVERED BY H. S. GLASIER, AT THE MISSIONARY MEETING FOR THE 16TH DISTRICT O. C. M. S., HELD AT BARNESVILLE, 1865.

DEAR BRETHREN:—In appointing the exercise of an opening address before its annual Conventions, I suppose the Society designs to secure the following two-fold object: First—That the wants of the cause of Christ in this District may be plainly set forth; and second—That the best way of supplying these wants may be made known. In attempting to answer this demand of the Society, I have limited myself to the consideration of the following question:

What are the greatest *hindrances to the progress of the cause* for which *we* are responsible?

I choose to put the question in this form, fully believing that the Reformation which we plead has sufficient force to advance gloriously against every outward opposition, if only freed from the hindrances interposed by its professed supporters. The first of these to which I ask the attention of the Convention, is,

OUR WANT OF ORGANIZATION.

This want, to any cause, constitutes so great a hindrance as to render substantial success impossible. The military chieftain, whose valor is unequaled and whose forces are numbered by the hundred thousand of intelligent patriots, with chagrin, sees all his best plans fail, and his scattered hosts slain or flying before the concentrated forces of an enemy insignificant in numbers, without patriotism, and possessing only the advantage of *complete organization* and *perfect discipline.* The different religious societies of the Protestant world, with the disadvantage of lugging along all the errors of human creed and discipline, build churches in every hamlet, erect numbers of costly edifices in every city, and, pushing their enterprise with the simple force of *Organization*, send missionaries to every heathen land. Roman Catholicism, with her crucifix and rosary, images and incense, confessionals and inquisitions, commanding to abstain from meats and forbidding to marry,—brandishing her weapons of persecu-

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tion,—for ages compelled the world to take her black veil, and still calls to mass her hundreds of deluded devotees, where the entire forces of Protestantism are numbered only by tens. All this has been accomplished through the ages by the force of an organization the most gigantic, and in all its parts the most complete the world ever saw.

Since this principle has done so much for the propagation and defense of *Error*, if just as diligently acted upon, what would it do—rather, *what would it not do*—for the support of *Truth?* Has Error a right to lay tax upon this great principle, and demand that it shall pay tribute only to Satan? Can we afford to give over to Error the complete monopoly of such a power, and let Truth go so lamely limping through the world?

But how shall we secure this great element of strength? To make it our own, must we depart somewhat from Truth, and go to the side of Error? Not so. This mighty principle of Organization is of God's own creation, and is ever ready to be the willing handmaid of Truth. Standing then on the ETERNAL WORD, *which is Truth*, let us summon to our aid this all-powerful principle of Organization, even as did God when He made His mountains out of sand grains, and wheeled His millions of wondering worlds into the appointed cycles of his perfect Universe.

The burden of our Lord's prayer for his disciples was, that they might be *one*—"even as thou, Father, art in me, and I in thee, that they may be one in us." With what appropriate earnestness does the great Apostle exhort to unity, saying, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all mind the same thing—that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." But this perfect unity can never be attained without Organization. Much has been said and written in regard to *individual church organization*, concerning the proper work and qualifications of the Eldership, and the general ordering of the church; but this is not the work at present most especially important: for, imperfect as this may be, far more is lost to the cause at large through the lack of co-operation, or the complete organization of the separate churches into the one body of Christ.

The direct object of the church is the conversion of the world; and as the most necessary means to this end, the Disciples of Christ have before them the more difficult labor of uniting in one body all who love our Lord Jesus Christ sincerely. For the accomplishment of this two-fold purpose we have been laboring for

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forty years. Through the blessing of God a great work has been done. We do not and cannot now justly estimate the magnitude and importance of this labor; but it has been accomplished almost wholly by individual and separate effort. If, then, the prosperity of the cause has been so great while laboring under the disadvantage of disorganized action, what shall be the glory of its progress when, operating upon this great law of God, we, who would unite the religious world, first become ourselves a unit!

How then shall we organize our forces? Upon what plan proceed from *individual* to *universal* church organization? In answering this question, permit a supposition. If the Disciples of Christ in a single county, could, on the first day of every week, all meet in one place, how encouragingly would we feel our strength! What words of congratulation and Christian cheer would we all speak! How perfectly intelligent would we become concerning the interests of the cause in the district, and how thoroughly determined by a united effort, to secure those interests! But besides other important objections to thus meeting weekly, distance would prevent; though none of these objections obtain against such a meeting once a year. This is what we have been attempting for a few years past, in coming up together to the help of the Lord annually.

These gatherings have been very properly called *co-operation* or *missionary* meetings—co-operative, because productive of united effort, and missionary, because resulting in sending the gospel and its ministers to new fields of labor, and establishing the truth in communities before unblest with its light. Hence the Christian Missionary Society. To consider this Society, then, a mere human appendage or substitution, taking from the right hand of the church its legitimate work, is altogether unjust. It is in purpose and effect, simply and only a *plan of action*, upon which to unite the *hand*, *heart* and *brain* of the entire brotherhood, and thus to consolidate and put into successful operation the active power of the church. As a means to this great end, the Society provided a common treasury, in whose amplitude could be placed the widow's mite and the rich man's million, of all that could be raised for the support of the gospel. It sent its Corresponding Secretaries everywhere, preaching and soliciting—visiting weak churches and seeking out new and profitable fields of labor. In the true spirit of organization, it gave work to *all*—furnishing to every heart an object of prayer, and to every hand a labor of love. To its annual meeting *all* were *urged* to come. Every church

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was earnestly solicited to send its delegates, with a report of its standing during the year, so that all might be instructed in the necessities and cheered by the triumphs of the glorious cause!—How have the churches responded? Where is the host of *all* the brethren in the Sixteenth District to-day? That so many churches have sent in their reports, and that so many delegates are present, is encouraging. But where are all the people who ought to hear these reports? It seems to be a very general impression that this first day of the feast must of necessity lack interest, because business is to be attended to. Many suppose there is no occasion for attendance, save by those who bear some *public* responsibility. Some churches feel at liberty to operate independent of the Society, and in regard to individual and church attendance upon its regular anniversaries, no such responsibility as *duty* imposes, is generally felt. Some of the brethren still lack confidence in the enterprise, and think it a more direct way of doing good to pay to separate churches, than to put the money into the common treasury. But the *man* or *church* choosing to fight the great battle alone, will be overcome, and the disaster of this failure will always seriously affect the progress of the cause. The great themes of Christian union and the world's conversion, have always perfectly united us in purpose. Let us now complete our general organization by uniting our efforts on the plan of co-operation furnished by the Society, and then, being *united* and harmonious in action, the prayer of our Lord for us will be answered. Then will we be one, as God and Christ are one. Then shall the church possess almost that miraculous power which Christ held from the Eternal Father, solely on the principle of perfect union in Him!

Having spoken concerning the great primary necessity of Organization, let us proceed to consider, 2nd,

OUR WANT OF MONEY.

In order to permanent success, every cause, good or bad, *must* have a substantial *money* basis. That this is a *material* world, is sufficient explanation of the truth that every enterprise *must* depend for support on *material* aid. We cannot make the cause of Christ an exception. It will not do merely to say, it is a true, holy, good, or glorious cause—that it has God for its author and supporter, and will triumph gloriously. Though these utterances are the very truth, God will not hold him guiltless who quiets his conscience by continued assertion of such truisms, and does not, as a good steward, pay into the Lord's treasury that which God

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has made the essential means to the glorious consummation which these assertions predict. Some will exclaim, that in bringing it down to such material basis, we degrade the highly spiritual cause of Christ! Because of its supernatural origin and spiritual design, they proceed upon the supposition that it is to be advanced *only* by supernatural and spiritual means. Not that men advocate this doctrine *by word*, but that it is the more emphatic language of their *action*, is clearly true. It is also equally true, that the cause will prosper on this principle ONLY when ministers are able by *miracle* to feed and clothe themselves and their families. It will be when the Word of God, without expense of paper, printing, or the voice of man to proclaim it abroad, shall take to itself wings, fly the ocean, and enlighten the heathen of every land. Finally, it shall be when God shall take back the committal of his cause to earthen vessels, and assume to himself *absolutely* the work of man's redemption and its glory! But, for what does the cause want money?

1st. It appears to me that the *first* and *most pressing* demand, is for the support of Pastors. Each flock should have a shepherd, and to *keep* the sheep already in the fold, should be his continual care. We know how much has been lost to the cause from this lack: how much of our evangelical labor, which should have been expended only in the great work of converting sinners, has been spent, I may say almost wasted, in building up and re-organizing weak and broken down churches.

Every Evangelist must have felt this hindrance sorely, as he has found it repeatedly necessary to take up three-fourths of the time allowed for his meeting, in settling old difficulties among the brethren, and establishing the existence of the church itself, before he could advance against the world and consistently exhort men to obey the gospel and connect themselves with this congregation.

We cannot estimate too highly the advantage gained, if once being converted to the truth, none ever fell back. The especial need in this matter, is not that of an "efficient Eldership," according to the too frequent acceptation of this phrase—by which is meant an Eldership able to occupy the whole time every Lord's day, *preaching against preaching*, warning the people against an educated ministry, gravely asserting that its only work will be to "tickle their ears" and engage their imagination with "fancy flights of oratory"; by the dull sameness of their story tiring out the membership, keeping from the Lord's day meetings non-professors, who would like to attend to hear the word, and finally,

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preventing the brethren from making that most wholesome sacrifice of means which would support a Pastor able to give the people the Bread of Life!

It is truly encouraging that *this* idea of an efficient Eldership, so fruitful of harm in times past, is fast losing influence among the brethren. Some of the churches still excuse themselves for not having pastoral labor, on the plea of the scarcity of preachers. It is true that we have not as many preachers as would serve the *best* interests of the cause, but it is no less true, that we have *more* preachers than find good support.

2ND. THE GREAT WORK OF EVANGELIZATION MUST GO ON.

While a Pastor will find it necessary to spend most of his efforts upon subjects of practical piety, the primary principles of the gospel must be kept before the world, and this, more especially the work of an Evangelist, will be best accomplished through protracted meetings. The advantage to every congregation of one or two such meetings yearly, will not easily be overestimated. The awakened life, the increase of zeal, and the holy joy of receiving sinners converted to the communion of the saints, are to the Christian the source of his highest happiness on earth. But the labor of holding protracted meetings is peculiarly exhausting, so that he who gives himself entirely to this will rarely be able to be actively engaged more than half of the whole time. It should therefore be made *doubly remunerative.*

3RD. OUR RELIGIOUS PRESS SHOULD BE BETTER SUPPORTED.

More religious papers should be taken, read and paid for. Every family among us ought to be in regular receipt of at least a weekly and monthly periodical. While our weeklies bring us prompt intelligence of current events, news from the churches, &c., our monthlies—especially the Millennial Harbinger—furnish us with Essays, Addresses and Discussions by our best minds, upon subjects of great interest to the church. Who can estimate our growth in religious culture and intelligence, were every household familiar with our current religious literature? Who can estimate the advantage to the cause, if our interest in religious reading were as great as in secular, and the amount paid for religious papers were as great as that paid for secular news?

4TH. YOUNG MEN MUST BE EDUCATED FOR THE MINISTRY.

And in order to this, schools and colleges must be endowed.—This subject has been so fully canvassed and its importance so clearly set forth in our publications, as to need no further attention here. It is encouraging to know that at present there are

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few among us who are influenced by the absurd notion that a courteous manner and cultivated speech are indications of egotism and hypocrisy, while a certain uncouth roughness is an index of honesty and sincerity.

All these demands for money bring us directly to the question,

HOW SHALL MONEY BE RAISED?

Roman Catholicism sets a price upon the soul, cancels past sins with gold, and sells indulgences for future iniquity! Protestants hold fairs and festivals and sell pews. But selling pews keeps the Lord's poor from the Lord's House, and Fairs and Festivals amount to nothing better than religious swindles. I know a four story building whose upper Hall is used for these exercises, while the basement floor is a Billiard Saloon. A young man who had lost nearly all his money and character by visiting the basement, was persuaded to break off these wicked associations and try to win back his good name by keeping *none* but *religious* company.

Unfortunately, his first effort to appear in such company was made by attending one of these festivals. On entering the gaily lighted Hall, two fair young girls, who are all alive to the interests of their church, cordially take him in charge, and escorting him about the room, stop at the stand of flowers. With a winning smile, the fair vender urges the sale of her floral beauties, and the young girls second her efforts by expressing, in pretty adjectives, their glowing admiration. His gallantry orders the choicest boquet, for which, with some surprise, he pays the "only five dollars, Sir," very gracefully announced as the price. They proceed to the refreshment table, where a similar scene occurs, when suddenly he hears his name called across the room in a clear alto voice, with the announcement "There's a letter in the Post Office for you"! He hastens to receive his mail, on payment of enormous postage, and turning away, finds himself relieved at once of both company and money. The charm is broken. He passes out and goes down the long stairway, saying to himself, "I was never more meanly swindled in my life! and I would like the minister of that church to show me the difference between gambling in the basement and the fourth story?" So let every honest heart put the question.

But in order to raise money among us, it is urged that the greatest want is that of a *well developed financial system.* We hear it said at this meeting, that the reason the cause has not abundant financial aid, is neither that the brethren have no money, nor that they are unwilling with their money to support the cause,

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but it is on account of our bad system, or rather the want of any system at all.

And proceeding on this supposition, Corresponding Secretaries in all the States are laboring with their might to invent and set in order some *great* system of finance, which, as by the power of magic, shall fill the Lord's treasury! That every great work can be more promptly and efficiently accomplished by some method or plan of operation, is unquestionably true; and it seems to be equally true, that some of the brethren are excusing themselves from paying as they ought for the suport of the Gospel, on the plea of our "bad system."

Their reasoning is to the effect that it is not their *covetousness* which invests in "another farm" the hundreds which belong to the Lord and should be in his treasury—it is our "bad system."

But what is the Scripture plan for raising money? "Upon the first day of the week let *every* man *lay by in store* as the Lord has *prospered him.*" This seems simple and direct. It is no careful invention, no long-studied, deep-laid system. There is in it the simple act of a man putting his hand to his purse and drawing therefrom that which is not *his* but *God's*, even as God has prospered him: and this on *every* first day of the week.

It is wrong that a man should lay down that which goes for the support of the Gospel, as a gift, and not as a *payment.* Men dislike to be always "giving," and to be "always begging" is no less tiresome than humiliating.

Honesty will *pay* thousands when justice demands where generosity will *give tens* when charity calls.

The idea that we are always *giving* instead of *paying*, works a serious injury, 1st, in degrading the cause by reducing the whole work of raising money for its support, to a system of *begging!*—2nd, by meagerly filling the Lord's treasury with all the fractional scrip of our currency instead of the round tens, fifties and hundreds, whose added sum, in every Missionary District, would swell the Treasurer's Report to *thousands!* and finally, it works to ourselves the greater calamity of making our offering unacceptable, because acting on an unjust basis, we bring it to the altar in a wrong spirit. The error then consists in our failure to discriminate between an act of justice and one of generosity.

True, there are charities in the church, and "the Lord loveth a cheerful giver," but it is a significant fact that when Paul uses these words, it is in exhorting the brethren to a generous donation for the poor saints. The language of Scripture is, "give

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alms" and "pay tithes" and even the boastful Pharisee did not take to himself the credit of *giving* the exacted tenth. God graciously proposes to take our alms to the poor as a loan to himself, on which we shall receive far better than earthly interest, but when He demands anything directly for himself or his cause, it is on the ground of a *payment*, and he who fails to make it, robs God. "Will a man rob God? Yet ye have robbed me! But ye say, *Wherein* have we robbed thee? In tithes and offerings!—Bring ye all the tithes into the storehouse that there may be meat in mine house, saith the Lord."

But what was the purpose of meat in the Lord's house? Paul says, "Do ye not know that they who minister about the holy things eat of the temple, and they who wait at the altar partake with the altar? So also did the Lord appoint to those who preach the Gospel to live by the Gospel."

We are in the habit of supposing—and very justly—that the *Christian* Institutions are very different from the *Jewish;* but it is worthy of emphatic notice here, that Paul puts the support of the Christian Ministry on the same basis as that of the Jewish Priesthood, with only this difference, that whereas the Jew was required to pay a specified amount, it is more liberally left with the conscience of the Christian to pay as God has prospered him. It is nevertheless a payment, and that is the point here necessary to be remembered. But the Jews robbed God when they failed to support his Priesthood, and the Christian is guilty of the same high crime when he does not support His Ministers.

In the same connection the apostle puts the labor of preaching the Gospel and its remuneration on the ground of fair exchange, saying, "If we have sown to you spiritual things, is it a great thing if we reap your carnal things?" In this world of commercial traffic, where all are striving for a good bargain, assuredly that man makes most profitable exchange, who, for spiritual, pays carnal things, and by sacrificing—if need be—the whole of this poor life, gains the Life Eternal! God requires us to be good stewards as well of his earthly possessions as of his manifold grace. Finally, it seems that a man may be faithful in attendance upon the ordinances of the Lord's house, pray without ceasing, and suppose himself wholly interested in the cause, and altogether a *lively* stone in the temple, and yet if he pay not of his carnal for spiritual things, die in debt to the cause and fail of the Everlasting Inheritance. Even as our Savior says, "If you are not faithful in the unrighteous mammon, who will commit to your keeping the true riches?" But supposing the machinery of organization

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perfected, and our treasury filled, we still need the animating spirit of *zeal*, to move with life and set the whole in active operation.

This

WANT OF ZEAL

constitutes our 3rd great hindrance. There is danger of our failing to appreciate the dignity and magnitude of the work which the fathers begun forty years ago; of forgetting the privations they suffered, the hardships they endured, and the battles they fought with the prejudices of men, to gain truth a hearing, Unmindful of these, we lose the *energy* and *zeal* which their remembrance naturally inspires! In the midst of its full enjoyment we are likely to fail in properly estimating the blessings of a pure Gospel above the vagaries of sectarianism; the exalted privilege of free conscientious obedience to *all* God's commands in their simplicity, instead of creed formulas and confessions of faith.

As we come to be considered more *orthodox*, and the different religious denominations begin to agree that Primitive Christianity is *perhaps as good* as its various modern modifications, there is danger of our being satisfied with this admission and of consenting that it is *only as good*, instead of claiming for it that transcendently exalted position which it justly holds above the inventions and traditions of men. The original purpose of a full return to apostolic teaching, taking the Bible and the Bible only for both creed and discipline, was not that we might establish yet one more religious sect to fight its way up to *orthodoxy*. It contemplated nothing less than the final Reformation, upon this high and holy basis, of the entire Religious World. Still, there are some among us, who, lacking faith in this great work and confidence in its final success, are hesitating to call it by the high title of a *Reformation*. They are discussing whether, in striking off the shackles of all human creeds, we are really less entangled with the yoke of bondage and more surely stand in the liberty wherewith Christ hath made us free. As well might we question whether a man, having broken his bonds, is less bound, and having gained his freedom, is more free. The work of *re*-establishing primitive Christianity *is* a reformation, as high and holy as any for which humanity ever suffered, and those who are engaged in this lofty undertaking, cannot afford to lose the spirit of Reform, with its high-hearted inspiration! It is the very soul of progress, whether in science, morality or religion. It has strengthened man, by the grace of God, to endure every possible privation, suffering and sacrifice, and illumined the dark history of our race

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with the glorious light of the life and death of martyred heroes! Who, in all ages, have been the world's greatest benefactors but Reformers? The Son of the Eternal was himself the greatest Reformer the world ever saw. He made sure proof of his ministry by the free sacrifice of himself, and through the merit of his atoning blood, will save a world only on condition of its complete reformation! Those ever venerated men, who, a few years ago, led the way in this great work of religious reform, were inspired with its spirit, and with the blessing of God made astonishing progress in the cause of their whole-hearted espousal. They in their zeal found no road too rough, no seat too hard, no storm too great, no oppositson too strong to overcome in the mighty conflict of their faith. Memory of the immortal dead, and Spirit of the living God, inspire our hearts with that zeal which strengthened them to such heroic sacrifice, and rewarded their labors with such glorious triumphs of truth! Let us be cautious that ours be not a *false* zeal, making our ambition to tear down the cherished principles of others greater than our most prayerful desire to build up the Redeemer's Kingdom in the hearts of men. Let our teaching by word or action never be in that spirit of self-praise and adulation which appears as much to rejoice that the teachings of men are wrong, as that the word of God is right.

Finally, having taken such exalted ground in principle, let us never fall behind in practice. Having a purer Gospel than others we should live lives of truer piety. Let us be more zealous in prayer, more sincerely devout, more abundantly free in sacrifice, and MORE EARNEST in our efforts to become FIT TEMPLES FOR GOD'S HOLY SPIRIT, ALWAYS REMEMBERING there is NO ARGUMENT SO POWERFUL AS A BLAMELESS LIFE; and the principles we plead will ever be judged by Christ's own standard—"by their FRUIT ye shall know them."

Dear Brethren—Having spoken of what appear to me *three capital* hindrances to the progress of the cause of Christ for which *we* are responsible, permit this word of exhortation. Let us earnestly and freely co-operate with the Missionary Society—let us begin *now* to pay into the treasury of the Lord even as God has prospered us, and contemplating the dignity, true glory and importance of Religious Reform and Christian Union, as the ONLY way to the world's conversion, let us be filled with that zeal which was the soul's inspiration of those men who gave their lives a heavenly holocaust of self-sacrifice to the cause in its infancy; and the reformation which we plead, prospered of God, *shall advance*, steadily overcoming every outward opposition, until Christian

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everywhere shall be united in that same inseparable bond which holds God and Christ!

Finally, brethren, "WATCH ye, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG."

STUDIES IN PRIMITIVE CHRISTIANITY—NO. 1.

PRAYER.

The cry is, "Seek the old paths!"—"Return to the ancient order of things!" It is the voice of the Spirit of God heard among men, after which myriads of true hearts are yearning, and that the Christian world must heed and follow, to save itself from the powers of unbelief and of an apostate Christianity. We accept the call with all fervency of soul;—but let us be *earnest* and *true* in our appeal to the world; and let us show this earnestness and sincerity by laboring diligently to reach the highest point of consistency, by striving to bring back before men, in our individual and congregational life, the best form and spirit of apostolic days.

Prayer, private and public, is a prominent and essential element in the religion of the Bible, both of the Old Testament and of the New. It constitutes a very great part of the ceremonial of the Mosaic worship, in the tabernacle, the temple, and the household; and even in the present apostate forms of Judaism, prayer constitutes a large portion of the worship of the Synagogue. The priest was not alone in the office of prayer; the individual members of the congregation, in the synagogue and the family, were to participate in it. Indeed, in prayer, the Hebrew was distinguished from all the other nations of the earth. He did not look into darkness and uncertainty for an answer to his petition, having but dim and shadowy conceptions of God, of his favor or his wrath. He had a clear and certain knowledge of God, who had revealed himself to him in the attributes of his character. He knew fully of his love and anger, of his mercy and of his justice. The law of Jehovah Elohim was before his eyes, as given through Moses; and the doings of God, in blessings and in punishments, he had either himself seen, or had heard in the the sacred book, whose records he accepted with the most reverential faith. The pious Jew prayed with the full consciousness of the right, duty and effect of prayer; he knew that the Lord would hear and answer. The great men of the Old Testa-

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ment were mighty men of prayer; they had the fullest confidence in the divine interposition. The Psalms of David, consisting as they do largely of prayers and praise to God, reveal to us in fullest perfection the Hebrew's faith and practice in this respect.—What a profound conviction and clear acknowledgment of the ever-present eye and hand of God in all the affairs of men, especially of his people, to direct, to punish the evil and to bless the good; what a sublime confidence in the divine protection of them that trust in him;—and consequently, what a lofty spirit of adoration, of thanksgiving and praise, moves throughout the whole of these glorious productions of Israel's great king! And throughout the grand procession of the prophets, the same is everywhere seen and felt.

This spirit of prayer was carried over from the Old into the New Testament. The request of the disciples of Jesus, that he should "teach them to pray as John also taught his disciples," reveals to us that this servant of God, than whom no greater man had ever been born,—who was "more than a prophet,"—was not only himself a man of prayer, but also "*taught* his diciples to pray." No greatness before God, no service acceptable to him, is conceivable without this.

Beautiful and significant in the life of Jesus, is his devotion in prayer. He taught "that men ought always to pray, and not to faint" (Luke 48: 1); "Pray for them that despitefully use you and persecute you"; "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak"; "Take ye heed, watch and pray; for you know not when the time is." And when his disciples, moved by the holy influence of his own example (Luke 11: 1), came and said, "Lord, teach us to pray, as John also taught his disciples," affectionately and fervently he taught them the true spirit and form of prayer, giving them that wonderful formula, that is one of the crowns of glory of the life of Jesus, and of the holy evangelists. But brighter than all shines his own example in unceasing, fervent prayer.—What a deep significance and solemnity, what a sublime sacredness, is thrown around the baptism of Jesus, by the fact that he arose out of the water praying!—it was the act of his spirit during this solemn obedience to God. What a profound insight it gives us into the spirit of our Lord; what a solemn moment this must have been to him; what deep humility this reveals; what a yearning after, and a leaning upon, his Father; what great meaning

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this revelation of the state of his soul on this occasion throws back on his words to John, "Suffer it to be so now, for thus it becomes us to fulfill all righteousness"; what glory it throws around this holy ordinance of baptism;—and finally, what an example to men, as to the spirit in which they should arise from baptism "with Christ," to enter upon the new life! And is it not most fitting to the heavenly glory of the scene, that the Holy Spirit descends upon him *in the act of prayer*, and the Father's voice is heard, "This is my Son, in whom I am well pleased"! Has this no lesson to us as to the spirit in which we, too, should enter upon every act of obedience, upon every act of Christian life, —as to what should be the beginning and the end of it? And does the Father's voice of approbation in this have no significance to *us?* When the Lord sent Ananias to Paul, he said, "Go to him —for behold he prays!" God is pleased thus with prayer;—the true spirit of prayer is the spirit of obedience. Jesus began his public ministry in prayer. As at his baptism, so on the mount of transfiguration. "He went up into a mountain apart *to pray.*" And as he prayed, he was transfigured; the celestial forms of Moses and Elijah joined him, and they "talked with him"; and again the Father's voice was heard, "This is my beloved Son; hear him!"

Jesus often, in the midst of his labors during the day, would lift up his soul and voice in prayer to God. Such an occasion is John 12: 27, when, surrounded by the multitude, in the midst of his discourse, he lifted up his voice to his Father, for a dark cloud came over his soul, the shadow of Gethsemane and of Calvary: "Father! save me from this hour, but for this cause came I to this hour. Father, glorify thy name." And as at all times, so here, his Father heard him, and answered, "I have both glorified it, and will glorify it again." Such was perhaps the occasion recorded Luke 11: 1, that so greatly impressed his disciples; and such was the memorable prayer that fills the 17th chapter of John, so intensely earnest and fervent, that reveals to us the deep anxieties of the Savior's soul for the future welfare of his apostles and his people, and that shows us how the success of the church should be, as it was also with the apostles, a burden on our souls;—a chapter that should be read by us every day. These public prayers of Jesus are most significant in our Savior's character; as they show to us that he ever bore on his heart, in full consciousness of its magnitude, the great burden of his life, "to

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seek and to save that which is lost"; "to glorify his Father";—and that in going through this mighty conflict with the powers of darkness, he was ever conscious of the need of heavenly aid, of his Father's near presence, and of the certainty of an answer to his petitions. It is a part of the divine history that gives us a powerful impression of the wonderful earnestness of our Savior's life. Not seldom has this same fact come to pass in the lives of God's great men, that often, as they were toiling under the burden of their mighty task before men, in the very midst of their labors, the voice of prayer, the deep cry of need, or the fervent voice of praise, would rise up to God, pressed out from the burdened heart.

As Jesus entered upon his public ministry, so he entered also on the work of each day, with prayer. Early in the morning, ere the day dawned, while other men still slept, he was preparing himself for his "Father's business." "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1: 35). And as he began the daily labors of his great life, so also fittingly he closed them. "And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come, he was there alone"; and his prayer continued to the fourth watch of the night. Matt, 14: 23–24. Before the memorable day on which he chose his apostles, "he continued all night in prayer to God" (Luke 6: 12). And for these sacred occasions of meditation and prayer, he fitly sought out 'solitary,' 'desert' places, places 'apart' from the world, where he could be 'alone' with himself and God. When in his favorite walks by the shores of Lake Tiberias, he would seek, for this purpose, some of the retreats in the mountains in whose bosom nestles that beautiful sea. When by the Jordan, as at his baptism, he sought the 'desert'; when at Jerusalem, he retired across the brook Kedron, to the quiet shades of the olive groves of Gethsemane. The history of the night of his betrayal and apprehension, and of the great death-struggle in the garden, receives additional light and a peculiar significance from this fact. His going to Gethsemane on that night, was nothing unusual. Judas, the betrayer, although it was the hour of midnight, knew well where to find his Master. "And in the daytime he was teaching in the temple, and at night he went out, and abode in the mount, that is called the mount of Olives" (Luke 21: 37). "And he came out" (after the supper)

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"and went, *as he was wont*, to the mount of Olives; and his disciples also followed him. And when he was at *the place*" (the usual place) "he said unto them, 'Pray that ye enter not into temptation'" (Luke 23: 39, 40). And that he should go a 'stone's cast' from his disciples to pray, is nothing unusual, for he was often thus 'alone.' What a glorious light this habit of prayer, that runs like a golden thread all through his public history, throws upon his life! How earnest, how fervent this life, how fully conscious every hour, by day and by night, of the work he came to do! What a great significance, and what a sublime elevation, it gives to prayer; and what a lesson this is to us! The Son of God could not, and would not, begin his life, nor any particular day's part of it, without much self-examination, and much fervent prayer to God. He earnestly sought help from on high for every work of his life. And as he rose from the waters of baptism, so he entered into, and passed through, his second baptism. The struggle of his soul in prayer in the garden; his prayer for his enemies on the cross, were in beautiful harmony with the trustful piety and devotion of his whole life. How true, and how expressive, then, the words of Paul—"Who in the days of his flesh, when he had offered up prayers and supplication, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." Heb. 5: 7. And yet *we*, frail children of the dust, forgetful of the solemn, sad truth of the words of Jesus, "*Watch and pray*, that ye enter not into temptation; the spirit indeed is willing, *but the flesh is weak*"! dare to *live* this dangerous, toilsome life, without this constant "watching unto prayer." And yet these solemn words of Christ, this "*weakness* of the flesh," will be true of us, as long as we live in these houses of clay, and have our habitations in the dust. This 'burden,' this gravity of sin, that dwells in our flesh, bearing us perpetually down to the earth, gives us this fatal weakness in temptation's fearful hour. Will we not learn all this, and that God's arm alone will save? Blessed Lord! may thy life, thy word and example, "teach us to pray"! C. L. L.

(TO BE CONTINUED.)

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.—PROV.

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DEATH OF ALEXANDER CAMPBELL.

It is already known to our readers, that this eminent servant of God has gone to his rest. He died at Bethany, his residence, with family and friends around him, on the 4th of March, 1866, fifteen minutes before midnight, and just at the close of the first Lord's day of the month. He was born in the county of Antrim, Ireland, parish of Broughshane, in June, 1786, and was consequently nearly eighty years old at the time of his departure.* His ancestors, on both sides, migrated to Ireland from Scotland, but on his mother's side, they were originally of the French Huguenots. His preparatory education was conducted with great care, under the instruction of his father, Thomas Campbell, who was himself educated at the Glasgow University, and was one of the most accurate English and classical scholars, and exact and thorough disciplinarians and teachers, we have ever known.—Both from father and son, we have often listened to the recital of this preparatory discipline, in which was formed that habit of laborious and thorough investigation for which Alexander was, in after years so eminently distinguished, and we speak with assurance when we say, that but few if any scholars of the age in which he lived ever enjoyed finer opportunities, or improved them better than did he. From his earliest years his remarkable powers were judiciously taxed to the utmost limit of wholesome and vigorous exertion. Not only were all the resources of classical learning plied with an exhaustive industry and care, but the rich fountains of English and French literature were drawn upon, to a degree but seldom required in the education of modern scholars. The finest passages in Greek, Roman, French and English Literature, both in poetry and prose, were committed to memory, and, in his late years, it was a favorite recreation of his often overtaxed powers, to recite such of these as the incident of the occasion might suggest, to the delight and admiration of his companions. Even on his death-bed, rich passages, that he had committed to memory when a boy, would often come to him, by

* There has been some discrepancy in the statements concerning his age, growing out of the fact that the family register was lost by shipwreck on the voyage to America, but the above date is derived from a written memorandum furnished the writer by Thomas Campbell in 1847, and which is therefore regarded by the family as most reliable.

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some hidden association of ideas, to illustrate with their golden beauty the subject of his discourse.

Such was the academical discipline of this remarkable man.—Meantime his religious and moral training was, if with any difference, even still more thorough and severe. Speaking of his father, he himself says, "His family training and discipline were peculiarly didactic, Biblical and strict. The Bible, with Brown's Catechism, was, during the minority of his family, a daily study and a daily recitation." It has indeed never been our fortune to know one who could recite so much of the Scriptures, or who seemed to have so full and off-hand a grasp of the whole text and context of the inspired writings. Like Timothy, *he had known them from his youth.*

From such preparation as this, he passed to the University of Glasgow. Here he enjoyed the finest opportunities to perfect his previous studies, and to enlarge still more his knowledge of literature and science. "Professors Young and Jordan were his special friends and favorites in the University." The "Andersonian Institute" had just been founded, and he heard the first course of lectures in Natural Science, delivered by Prof. D'Ure. During his college life he formed "a very happy acquaintance also with Dr. Greville Ewing and Dr. Wardlaw, then very prominent actors among the Scotch Independents, as well as with Dr. Moutre, Dr. Mitchell, and others of the Presbyterian faith." These advantages were all improved to the utmost by his eager and industrious mind, and he soon rose to a high rank of distinction in the judgment and esteem of both the Faculty and his fellow-students.

In 1809 he left the University of Glasgow, and migrated to the United States. He landed in New York in October of the same year, and thence came to Washington, Pa., where his father had previously (1807) settled as a minister of the gospel, under the direction of "the Presbytery of Chartiers," then attached to "the Associate Synod of North America." On his arrival at Washington, Pa., however, he found that his father had already withdrawn from said Synod, and, discarding all creeds and confessions of faith, had gathered about him a few friends, who agreed with him in the purpose of "absolute and entire rejection of human authority in matters of religion," and the resolution to stand together upon the proposition, that "the Holy Scriptures are all-sufficient, and alone sufficient, as the subject-matter of faith and rule of conduct, and that, therefore, they would require nothing,

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as matter of faith or rule of conduct, for which they could not give a '*Thus saith the Lord,*' *either in express terms or by approved precedent.*" This separation took place in 1808, and gave rise to a "Declaration and Address of the Christian Association of Washington, Pa.," written by Thomas Campbell, and in which the nature and design of the movement were set forth and presented to the public. It was passing through the press in Washington, Pa., when Alexander arrived, A. D. 1809, and his attention was first critically concentrated upon it while reading, at his father's request, the proof sheets.

The avowed object of this movement, as set forth in this "Declaration and Address," was, "the restoration of pure, primitive, apostolic Christianity, in letter and spirit, in principle and practice." "With this exhibition," adds the venerated father Thomas Campbell, "son Alexander was so captivated, that, although the proposed reformation was universally opposed by all professing parties, and he and his father's family were as yet unprovided with an adequate portion of worldly property, yet he was so much attached to the good cause, that he promptly declined the propitious offer of a thousand dollars a year, most kindly and urgently made by Lawyer Mountain, of Pittsburg, Pa., for undertaking the tuition of the Academy of said place, of which Mr. Mountain was a principal Trustee. His reason assigned for rejecting this kind and flattering offer was, that he could not possibly accomplish both, and that he felt conscientiously bound to do every thing in his power, through the divine assistance, to promote the proposed reformation, described in the aforesaid address."

This is one among many illustrations that might be given, of the remarkable resolution and promptness with which Alexander Campbell ever took his stand on the side of what he deemed to be right, and his duty to defend. As yet, he was simply a private disciple of Christ. His avocation in life had not been chosen.—He was fresh from the College of Glasgow, and with a thorough education, splendid natural endowments, and in the midst of a people where such qualifications could command their own terms of honor or emolument, there were certainly many attractions drawing him to a life of ambition and worldly fame; but he chose the true and better part, and determined at once to throw all his powers into the comparatively despised work upon which his father had, against so much discouragement, entered, and to submit the consequences to God. How wisely he chose in this noble self consecration, let his subsequent career tell!

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At the advice and under the direction of his father, he at once devoted himself to the preparatory studies for the ministry. He abandoned all other cares, and applied his powerful and disciplined mind anew to the methodical study of the Sacred Scriptures. Meantime his father had gathered together two small congregations, to whom he ministered, and who were agreed with him in the purpose of the proposed reformation. One of these was at Cross Roads, some six miles north west, and the other at Brush Run, some eight miles south west of Washington, Pa. Before the latter of these, in May, 1810, Alexander Campbell preached his first sermon, on the text, "Therefore every one that heareth these sayings of mine, and doeth them, I will liken him to a wise man, that built his house upon the rock. And the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded on the rock. And every one that heareth these sayings of mine and doeth them not, shall be likened to a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Matt. 7: 24–27.

The text was evidently chosen as suggestive of the proposed foundation of this new organization, and afforded a fruitful theme for the consideration of all human bases of ecclesiastical union and fellowship. It was received with the greatest enthusiasm by the entire congregation to whom it was addressed, and resulted in an immediate and unanimous call to the ministry. At this time his father and James Foster were the only official teachers recognized in the movement, and the two above named congregations, the only organizations formed upon the principles set forth in the "Declaration and Address." Alexander Campbell now added the weight of his rare powers, and the excitement everywhere to hear him, became intense. In the absence of church edifices, meetings were held in the open air, and the groves in valleys and upon the hill tops rang with the powerful voice of this bold and impetuous pleader for the authority of the word of God—above and against tradition, creeds, confessions of faith, and every human substitute invented to put ecclesiastic bonds upon religious freedom and Christian fellowship. Meantime these first movers in reform, were themselves reforming. They had in the beginning only adopted the principle of reformation—that is, in all things—strict conformity to the word of God. They very soon came to

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the agreement to break bread every first day of the week—and it was not long before they felt themselves challenged to review the whole question of Baptism. "The incongruity of weeekly communion and infant church membership soon became evident" to the quick and original mind of Alexander Campbell. Indeed, when he first read the 3rd proposition of that address, he saw that the principle therein announced, must lead to the abandonment of infant baptism. It is in these words: "That in order (to church union and communion) nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought any thing to be admitted, as of divine obligation, in their church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church; either in express terms, or by approved precedent." "On reading this, I asked my father," says Alexander, "in what passage or portion of the inspired oracles, he could find a precept or an express precedent for the baptism or sprinkling of infants in the name of the Father, the Son and the Holy Spirit. His answer, in substance, was, 'It is merely inferential, but, 'to the law and to the testimony' we make our appeal. If not found therein, we of course must abandon it. But,' continued he, 'we could not unchurch ourselves now, and go out into the world, and then turn back again and enter the church, merely for the sake of form or decorum!'" Thus the obvious difficulty was early seen, but such are the power of education, the force of early convictions, and the great proneness in the human mind to disparage positive institutions, where there is already a cosciousness of the substance of religion, that these honest, earnest, and uncompromising men stumbled long at the step, which their principles clearly required them to take, and which would at once sever them for ever from the great family of Pedobaptists.

So the matter was kept under discussion, but it could not be indefinitely postponed. Meantime Alexander Campbell had formed the acquaintance of Margaret Brown, daughter of John Brown, of Brooke county, Va., and soon became the accepted applicant for her hand. He was married in March, 1811, and immediately settled at her paternal home on the waters of Buffalo Creek, the present Bethany, where he resided, without interruption, the remainder of his life. Here he continued his labors and his stud-

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ies, and became more and more convinced of the want of scripture validity in his baptism, and more and more impressed with the duty of being immersed, that he might conform in every particular to the divine requirement with respect to this ordinance. His great respect for his father's judgment and example could restrain him no longer, and he at length decided to bé evangelically baptized. He says, speaking of this passage in his life, "I thought it due to my father to inform him of the fact. Therefore when I decided to be evangelically baptized, on my way to invite Elder Matthias Luse, of the Redstone Baptist Association, to attend on the occasion, I informed my father of my purpose, and of the time for its accomplishment. Accordingly, on June 2nd, 1812, my father, mother, my sister, Mrs. Bryant, my wife, myself, James and Sarah Henon, in all seven persons, were baptized into the Christian faith."

An event so extraordinary as this, could not fail to excite much discussion. It gave also great notoriety to the prominent actors in the movement, and roused up the most intense opposition.—Despite af all this, however, they steadily persevered, and day by day, under the powerful and shaping intellect of Alexander Campbell, the peculiar points in the organization became more and more sharply defined and prominently set forth for the public examination. In a few years some five or six congregations were organized in Washington co. Pennsylvania, and the adjacent part of Virginia, and about 1815 they unitedly applied for admission into the Redstone Baptist Association, and were received, with the express understanding that they subscribed to no human creed or confession of faith, but that they should be held responsible alone to the Word of God in all things pertaining to faith and practice. To many of the preachers this union was at the first very distasteful, and they accordingly commenced a series of petty measures of opposition that finally resulted in the withdrawal of these churches from the Redstone association, and their union with the Mahoning (Ohio) Association. At the first meeting of the Redstone Association which was held after the union, Alexander Campbell delivered his celebrated discourse on the law. The clear, strong and original views announced in this address were new to most of the preachers, and excited against him the most relentless opposition. The disaffection grew with time, and it was not long till such men as Brownfield, Fry and others, set themselves resolutely to work to excommunicate them

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from the fellowship of the association. Failing in several attempts upon the ground of heresy in doctrine, overcome always in argument upon the scriptural authority for the proposed measure, and finding that the majority was always against them, these envious and ambitious leaders, resorted, at length to a parliamentary artifice for accomplishing their purpose. A rule was adopted, as to the reception of congregations into the association, providing that all congregations which had been "*constitutionally*" admitted, should be permitted to continue their connection. The design of this rule was not seen, at the time of its adoption. But it soon leaked out that Mr. Brownfield, who had succeeded in getting himself appointed moderator, intended to apply the rule to the exclusion of the "six congregations that had come in with the Campbells." The artifice was this: the constitution of the Redstone Association required a recognition of the Philadelphia Confession of Faith; but these congregations had been admitted under a special protest against all confessions of faith, therefore, the moderator would rule, they have not been "constitutionally" received, and must be excluded from any further connection with the body.

Having ascertained that such a course was to be taken, Alexander Campbell immediately proposed to the congregations aimed at, that they should peaceably withdraw, and thus avoid all further strife with the Redstone Association. This was agreed to, and before the next annual meeting they had all united with the Mahoning Association in Ohio. This union was one of complete harmony, and in a few years the Association dropped all pretensions to Ecclesiastical power, and continued to assemble only as a sort of reunion of sister congregations,—annual "big meetings" for co-operation and encouragement in the work of spreading abroad the restored principles of primitive apostolic Christianity.

During these trials, the extraordinary powers of Alexander Campbell became widely known. The people were with him—only the rulers of the then Baptist Israel were opposed to him. Their opposition, however, was everywhere active. His advocacy was no less energetic and aggressive. He made frequent excursions—far and near—as providence opened for him a door, and steadily enlarged his influence and increased the number of the disciples. His renunciation of Infant Baptism, and bold advocacy of immersion, brought upon him the fiercest opposition of the Presbyterians. The controversy was life-long and led to those

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extraordinary discussions, with Walker, McCalla and Rice, which called out at once his great learning, and his marvelous powers of debate. It may be truly said that these discussions have exhausted the subject. Nothing is left to be said. The resources of learning and logic have been drawn upon till nothing remains that is worthy of reproduction. If Alexander Campbell had done nothing else than this single work of restoring the scriptural authority of immersion and exposing the human origin of infant Baptism—his name would deserve to stand among the brightest on the roll of public benefactors.

In 1819 he established the Buffalo Academy, and for a few years devoted much of his time to the education of young men. His school was crowded to overflowing from the beginning, and through his example and influence a lively impulse was given to the cause of education in the then new and comparatively unlettered community by which he was surrounded. He impressed his powerful nature upon many of his scholars and turned out a number of young men, who in after years, took a high rank in the professional walks of life.

In 1823 he commenced the Christian Baptist, a monthly periodical devoted to the defense of primitive apostolic Christianity. No religious publication, perhaps, ever excited more controversy than this very bold and original work. The author was in the full freshness and strength of his powers. He had a large and intimate acquaintance with the diversified phases of sectarian Christianity, was a keen and judicious observer of men and things, entirely free from all shackles of ecclesiastical authority and prejudice, and withal intimaately acquainted with the divine standard with which his principles led him to compare all things in professing Christianity. He saw many things, which he judged to be not only without warrant in the word of God, but positive corruptions or perversions of both its letter and spirit. Naturally with but little reverence for human authority, he did not feel it sacrilege to challenge anything which he deemed contrary to the divine standard. Against such things he did not scruple to turn every shaft in his well furnished quiver—argument, humor, wit, satire, ridicule,—every power of his diversified and bold genius was employed with an adroitness and energy, that carried everything before him. He opened his pages to the freest and widest discussion, and inquiry and allowed a full hearing to both sides of every question which he deemed worthy of examination.

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For seven years, he continued this publication, and to the end, maintained in his style and matter, a vigor and variety, that seemed inexhaustible. By this time his reputation as a polemic, and powerful and original expounder of the Scriptures was widespread, and wherever he went thousands of persons crowded to see and hear him.

In 1829 he had his debate with the celebrated Robert Owen.—This zealous propagandist of infidel sociology had issued a public and defiant challenge to the clergy of the whole country. It was put forth in New Orleans, and no one dared or cared to take it up. Finally it fell under the eye of Alexander Campbell, and he at once resolved to accept it. Speaking of this challenge, he says, "I have long wondered why none of the public teachers of Christianity has appeared in defense of the last, best hope of mortal man." * * * "I have felt indignant at the aspect of things in reference to this libertine and lawless scheme," and "relying on the author, the reasonableness, and the excellency of of the Christian religion, I will meet him in debate." This was a new field for the exercise of Mr. Campbell's varied powers, and with what triumphant success he acquitted himself we need not tell to an American public.

About this time Virginia was calling for a Convention to amend the State constitution, so as to adjust it more fully to the democratic policy of the period;—and the people of the western part of the State naturally looked about them, with much anxiety, for able men to represent their interests in the august body of political sages, that this great old mother of States would be sure to delegate on this most vital business of any government. Alexander Campbell had never taken any public part in politics—but the people knew that he was identified with them in interest, and that he was a man to whom they could safely commit their cause, and they called him to their service with an earnestness he could not refuse. There was opposition, of course, but he was easily elected, and served with distinguished ability—high among the highest—in a body of men, where to stand even in the second rank was no mean honor. This, he deemed, was his *duty*—but his pleasure and the great burthen of his heart was still to preach the gospel. With an all-consuming passion for this his high and divine calling, he made every thing tributary to its fulfillment.—The distinguished political relations which he sustained, he regarded only as a door divinely opened before him, that he might

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the more magnify his office as a minister of the Word. In private and in public—by the fire side, in the social circle—in the halls of the capital, and in the pulpit, he never ceased to disseminate the seeds of the great movement to which he had dedicated his life. Small men give way under such circumstances, and make shipwreck of their faith; it is only the giant intellect and the lion heart, that can bend the spirit of politics to the higher power of religion, and make even the world venerate and praise it.

We remember well an incident illustrative of the effect of his course during this Convention, which occurred in the spring of 1830. Ex-President Madison was returning from the Convention, of which he had been a member, and spent the night at my father's house, which was just one day's journey from Richmond. The next morning Mr. Madison rose early, and he and my father were walking on the portico in the early sunlight, when the latter asked Mr. Madison his opinion of Alexander Campbell. After speaking in very high terms of his abilities as displayed in the Convention, he said, "But it is as a theologian that Mr. Campbell must be known. It was my pleasure to hear him very often, as a preacher of the gospel, and I regard him as the ablest and most original and powerful expounder of the Scriptures I have ever heard." We were then just entering our teens, but the aspect of this venerable man as he walked, with elastic and graceful step, in the morning's sunlight, we shall never forget. This opinion of Mr. Madison was of course highly gratifying to my father, and was often repeated by him to others in after years.

Such was the effect of this brief episode in the long life of religious labor for which Alexander Campbell was so pre-eminently distinguished. He returned to his home with increased zeal for the cause of Christ, and a greatly enlarged influence for good.—In 1830, he completed the *seventh* volume of the "Christian Baptist," and commenced the publication of the Millennial Harbinger—a work which he continued to edit till the end of 1863, and which is too well known to require any notice here.

In 1836, he held the celebrated debate with Archbishop Purcell. This, as well as the discussion with Robert Owen, was a labor which Mr. Campbell felt he owed to Christendom. They were, in no exclusive sense, connected with the special work of reformation, to which he was more particularly devoted. His triumphant defense of the truth of Christianity against the infidel attacks of Owen and his even greater vindication of Protest-

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antism against Romanism, deserve the gratitude of the Christian world. He stood, in both of these great conflicts, as the champion of evangelical truth,—and his overwhelming assaults upon these two dreaded foes of a pure Christianity, will ever be remembered as forming an era in the victories of the true church of God.

By this time, through his writings, his public debates, and his many and extensive tours, through all the States of the Union, Mr. Campbell, aided by many able and devoted co-laborers, had attracted to the movement of which he was the great and acknowledged head, many myriads of zealous and earnest sympathizers. Congregations had been organized in almost every State of the Union, and in many localities they constituted the prevailing denomination. He had long seen and felt the growing want for an educated ministry, and earnestly meditated upon the best means for meeting the necessity. Already taxed to the utmost by the innumerable public demands upon his time and his energies, he, for some time, shrunk from undertaking what seemed the only alternative; but the necessity was urgent, and he resolved to postpone it no longer. In 1840 he commenced the great and crowning work of his life—the founding and endowment of Bethany College. He did not wait to raise the means from others, but with a sublime confidence in the merit of the enterprise, which was his strong characteristic in all that he undertook, he threw some *ten* or *fifteen* thousand dollars of his own capital into the business, and at once contracted for the erection of the necessary buildings. All the energies of his great mind and heart were thrown into the enterprise, and by the Fall of 1841, the college was organized, with a regular charter, Board of Trustees, Faculty, and over one hundred students, assembled from ten or twelve different States of the American Union. He took upon himself not only the duties of President, but also the daily labor of lecturing on the Bible. Indeed, he made the daily and thorough study of the Bible the peculiar characteristic of Bethany College. As he regarded the Bible and the Bible alone as the only authority to the church in all matters of faith and practice, and the only infallible source of a perfect morality, so he conceived it should form the basis of all Christian education, and be made a leading text-book in every College.—This great thought he ever cherished, as the ruling principle of his college labors. To magnify the value of this book of books—

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to enforce its claims to authority over the hearts and consciences of men—to expound its great and eternal principles of righteousness and truth—and make men feel that it is the word of the living God, the divine standard of truth in religion, and of virtue in morality—these were ever prominent among the earnest and benevolent aims of his great and devoted life. To raise up men who would sympathize with him in these sublime aims, was the great motive which prompted him to superadd to his already oppressive labors the additional responsibility of Bethany College. Many of his friends thought that he would injure his public influence by confining himself to the College. In a letter just received from one of these, the writer says: "I remember visiting Bethany for the first time, when the old College was building. I said to Brother Campbell, You will, when engaged in the College, lessen your influence for good; you will not be able to travel and preach for us as you have heretofore done. Such was my short-sightedness. Said Bro. C. in reply, 'O brother, but I will raise up many young men in the College to preach the gospel in my stead, even when I am gone'; and by the blessing of God, has he not made his word good! O, thank the Lord, there *are* many able preachers of the truth he loved so well, left to call his name blessed." Such was the aim and such the result of this great work.

We are only sketching some of the more prominent labors of this ever laborious servant of God, because we feel that the public will demand something of the kind at our hands. We pass over many pleasing and illustrative incidents, that could not fail to add interest to this brief memoir, did the limit and the simple purpose of this article justify their introduction.

It will be evident from what we have recited, that it was never a purpose of Alexander Campbell or his father to build up a new party or sect in religion. Their primary aim was to reform the errors of the existing organizations, without schism. They thought they could persuade them to reform, and to conform to the Scriptures, without division; and, so far as the Mahoning Association, to which they attached themselves, was concerned, this was accomplished. This was a recognized Baptist Association at the time the six churches, represented mainly by Thomas and Alexander Campbell, united with it; and it was never subjected to any ecclesiastic excommunication from the Baptist fellowship. It gradually dropped off those features that were found to have

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no authority in the word of God, and so became reformed; but otherwise, it was still recognized as a Baptist Association. Alexander Campbell was recognized as a Baptist everywhere in his travels for many years after his withdrawal from the Redstone Association; and would, of his own accord, never have broken fellowship with them, if they had allowed him the freedom which he claimed, in preaching what he believed to be the simple truth of the gospel, and at the same time the right of exhorting his brethren to return, in all matters of faith and practice, to the express teachings of the word of God. But prejudice, envy and clerical bigotry are hard things to persuade, and still harder to contend against, and so the strife commenced, and for more than forty years, went on, with a zeal, and in some cases a passion, that in calmer years, both sides must regret. Of one thing we are sure —that during the riper years of his life, Alexander Campbell often thought earnestly and fondly of a restoration of fellowship between the Disciples and the Baptists. But he could not see the way. His proposition for a friendly discussion of mutual differences with Dr. D. R. Campbell of Ky., made in 1858, was conceived in this hope—but the spirit in which it was met, showed that the proposition was made too soon. He ever met any fraternal advances on the part of a Baptist with the most cordial welcome, and cherished with special care every development of returning good feeling which he discovered in the prominent men of the denomination. But further than this he did not see reason to go.

Mr. Campbell's career of public labor and influence was a long one. For forty years he labored with an assiduity and energy rarely if ever equaled. Through long tours of months, he would travel and talk and preach, with a strength and endurance of mind and body, almost incredible. His great fame attracted to his public appointments vast concourses of hearers, and he was accustomed to address such almost daily, for several hours at a time—and not unfrequently two or three times a day, with all the power and animation of one, fresh from the rest and preparation of his study. Wherever he might sojourn for the night, and during intervals of public speaking, throngs would collect to hear him *talk;* and between these fireside and public preachings, his tours would be almost an endless monologue. Nobody wished to talk in his presence. His themes were so much out of the range of ordinary conversation, that but few people could sustain a part in their discussion. A question would sometimes set him agoing

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—but very soon his vast learning, especially in the department of Biblical lore, would lead him into wide fields of discourse, all familiar and easy to him, but strange and unknown to his hearers; and it was their pleasure to sit in silence and learn. But he was not pedantic. The great ideas, which were the woof and substance of his discourse, were too grand and sublime for the trivialities of pedantry. No man ever talked with a more manifest absorption of his soul in the transcendent value of the truths which he discussed. His were truly "thoughts that move and words that burn." No one ever suspected him of "talking for effect," in the vain sense of that saying. His whole nature seemed animated with a divine enthusiasm for the knowledge that brings salvation. He could not be induced to talk long on any other subject. No matter where he was, he was the observed of all observers, and he would bend the conversation, sooner or later, by the talisman of his superior genius and zeal, towards the love and the mercy of God as manifested in the gospel. Not unfrequently have we seen him in company with reputed conversationalists; and friends have been curious sometimes to see how he would sustain himself in such cases;—but, while he was ever courteous to listen, his associations of thought were so original, the range of his learning so out of the ordinary track of fashionable and superficial attainments, and the divine elevation of his ideas so lifted up above the common-places and platitudes of ordinary conversation, that even the vainest talkers soon grew silent, and listened, if not with delight, at least from necessity. The charm of his discourse was, that it breathed the freshness of a heavenly revelation, and, lifting the soul up into the region of things ineffable, made it, at least for the moment, feel that it was divine. He was not, in the proper sense, a conversationalist at all; he was a discourser. His ideas flowed on in a perpetual stream—majestic for its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and majestic, as his mind was vigorous and commanding, no one could hear and see him, and fail to discover that he was in the presence of one on whom nature had set the stamp and seal of transcendent greatness.

In his family and domestic relations he was a faithful husband, a kind and considerate father, and a just and respected neighbor. In 1828 he was married a second time, to S. H. Bakewell, who, with four of her children, survives him. These *four* are all that remain of fourteen that were born to him from his two marriages.

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His descendants—children, grand children, and great grand children, in all, number only thirty-one. This is a small number to survive an octogenarian. But a bright family had gone before him across the Jordan, and he did not find his mansion untenanted when he too was called to the heavenly home.

He was the most peristent man in the religious instruction of his family, that I ever knew. Morning and evening worship, were as regular as the daily meals. Never in any family were the Scriptures more copiously recited by the children, or elaborately explained by the parent. No matter what had been the fatigue and labors of the day, he always found strength and time enough for this cardinal feature is his household economy. He had but little confidence in a piety that was not nourished and instructed by the daily study of the Word of God, and a perpetual habit of prayer. So he taught and thus he practiced. How did it fit him to die?

We refer our readers to the interesting account from Dr. Richardson, which we give below, of his sickness and final end. His last days were as the effulgence of the sun, when it sinks gloriously through gorgeous drapery of rifted cloud. He went to his rest through fitful gleamings of a sublime intellect, but with a faith that never faltered. He suffered as the strong only *can* suffer. His iron frame gradually gave way. He seemed conscious that the convulsive grasp of death was upon it,—that the long empire of his imperious will was invaded, and he would struggle at times with the energy of an unconquered giant to shake it off. We watched him as we never watched the dying before,—and it seemed that the idea of immortality was struggling with the agonies of death. Relaxing from the struggle of physical pain, a placid smile would play over his countenance, and then he wold murmur as if in soliloquy; "I will ransom them from the hand of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid far from mine eyes." He would frequently exclaim, "What shall I do, what shall I do! whither shall I fly, but to thee!"—The soul was struggling with the clay-tenement and panting to be free, but refusing to die. The Scriptures proved his unfailing consolation. He quoted them with great point, when he seemed to know or notice but little else. A few days before his death, upon some allusion to the creation, he quoted the first verse of the first chapter of Genesis, in Hebrew, and then, the first verse of the first chapter of John, in the Greek. His mind delighted to dwell upon the glorious character of Christ. He would look

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around upon the friends about his bedside and ask, "What think ye of Christ—His divine nature—His glorious mission,—His kingly office—the Sovereign Ruler of the heavens and of the earth—the fountain of universal being!" Rousing up from apparent reverie he would say, "God speaking to man, and man speaking in response to God! Praise to his name!" At times, the idea of going home would take possession of his mind, and he would give orders for starting. Again he would say, "It seems a great distance but it is very short—but a step from the cradle to the grave, from earth to heaven, from time to eternity! A few days to lie in the earth—and then—the glorious resurrection."

And then he would break out with sublime quotations descriptive of the future life. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him." "Everlasting life—endless duration—the *æt*—"

"When I've been there ten thousand years
Bright shining as the sun,
I've no less days to sing his praise
Than when I first begun."

The sublime words of the Psalms were constantly in his mind—and he quoted with remarkable accuracy and propriety from the old metrical version of the Scotch Psalmody, which he memorized in his youth,—such as spoke the comfort he needed or the praise he felt.

Through all his weakness and suffering his politeness and gratitude were among the most conspicuous expressions of his heart. He was thankful for the courtesies of his friends—anxious lest they would not be properly attended to and cared for—and grateful for the slightest office of kindness. Sometimes the room would be nearly filled with visitors and he would think they had assembled to hear him preach, and ask if it was not time to begin the services—and when reminded that they were only friends calling to see him, he would request some one to thank them for him—and then turning to those nearest, he would quote

"Society, friendship and love,
Divinely bestowed upon man;
O, had I the wings of a dove,
How soon would I join ye again.

My sorrows ——"

and his voice would fail him—and with a graceful wave of his hand, he would close his eyes and relapse into silence.

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One of the remarkable qualities of his mind was its great power of relative suggestion. It was quick to the last. Sometimes playing upon words, but always with a deep meaning in his thought. We were urging him to take some nourishment. He drank a draught of it, and paused for breath. We asked him if it was not palatable. He replied, "Yes—and I presume *wholesome*. But," said he, turning his face with its familiar smile of humor full upon us, "the *whole* need not a physician. Four days before his death, the weather was sunny and pleasant. I called his attention to the fact, and remarked that it was the *first* day of March. "Yes," said he, "comes in like a lamb, goes out like a lion." A day or two before, the sun was pouring its setting beams in through the window opposite the foot of his bed. His eye rested inquiringly upon the quiet glory—and he was told it was the setting sun. "Yes," he repeated, "the *setting* sun! It will soon go down. 'But unto *them* that fear *his* name, shall the sun of righteousness arise with healing in his wings.'" But time would fail us to cite the many memorable death-bed sayings of this great and noble man of God. His thoughts were all of God —of Christ and of Heaven. Literally did he

"——Speak the honors of his name
With his last laboring breath,
And, dying, triumphed in the Cross,
The antidote of death."

When his voice had almost entirely left him, and he was struggling for breath, his wife said to him, "The blessed Savior will go with you through the valley of the shadow of death." He looked earnestly into her face for a moment, and then, with a great effort, said emphatically—"That he will! that he will!" And this was about the last intelligent and pointed expression of his deathless confidence that we can now recall.

Sunday, the 4th of March, we had been with him nearly all day. Night came on, and it became manifest that with it was also coming for him the night of death. It drew towards midnight—we stood beside him, his hand in ours, noting the beating of his pulse. We felt it going, and said to a patient female watcher, if it revive not, he must soon be gone. She glided away to wake the Doctor. The pulse quivered and stopped—a sudden and convulsive drawing back of the breath startled us—and in a few moments the voice of lamentation rose over the lifeless form of him, whom distant generations will rank among the greatest of the many God-given, that have blessed our earth. W. K. P.

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Address at the Funeral Services of A. Campbell.

BY R. RICHARDSON.

My Dear Friends:—We are assembled here under circumstances peculiarly solemn. It is indeed sad and strange to us to realize that we must "leave the warm precincts of the cheerful day," and resign "this pleasing, anxious being" that we possess in the present life. And how forcibly is this impressed upon us when we stand in presence of a dear friend whom we have known in life, whose society we have enjoyed, whose hand we have often grasped in friendship, whose kind accents still vibrate in our hearts. It is doubtless well that on such occasions we should pause a few moments to meditate upon an event which touches us so deeply, and to secure, for the profit of our souls, the lesson which it teaches.

It is known to many present that the beloved departed has been gradually failing in strength for a considerable time, and that he had, in consequence, to withdraw, in a good measure, from active labor, both in the college and in the church. In the church, indeed, he ever manifested his usual willingness to labor to the last, and continued to preach occasionally, though with enfeebled voice, and to attend meetings with his accustomed punctuality. At the close of last October, having exposed himself unduly to the cold morning air, he suffered a severe chill, and was for two or three weeks confined to the house. Recovering from this, however, he appeared again at church, and seemed, as if for the occasion, to have had his mental and bodily vigor so renewed, that he delivered a most interesting and able discourse, with more connection of thought and with clearer intonation than he had been able to do for several years. It, in fact, reminded me then of some of the best efforts of his prime. His theme was one upon which he was ever most eloquent—the dignity and glory of Christ and the completeness of his redemption—a fitting subject for the close of his long and faithful ministry of the gospel; for this proved to be *his last discourse.*

Soon afterwards, his feebleness increased again. He contracted a cold, and during the month of January was confined to the house, and was under medical treatment. Improving somewhat, and his presence being much desired on the occasion of the ordination of two additional Elders of the church at Bethany on the 11th of February, he came over in a buggy, and assisted in the ceremony, making a few appropriate remarks. He had even pro-

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posed to deliver a discourse on the occasion, at the opening of the meeting, but his voice was so feeble when he attempted to read out the hymn, that Prof. Pendleton, the acting Elder, went up and dissuaded him. *This solemn occasion was destined to be the last time of his attendance at the house of God.*

His weakness continued to increase gradually. Had slight feverishness, not very regular in character. At night, occassionally, oppressed breathing—seldom any pain—some bronchial irritation and general debility. At times, the presence of particular friends, and the introduction of subjects in which he took a special interest, would rouse him to much of his former vivacity. Such revivings, however, due, doubtless, to the momentary excitement of the intellectual powers, were but transient in their duration, like the beaming forth of the setting sun from amid the clouds of the west. The night, with its privations and sorrows, steadily approached. After some time, appearing faint from the exertion of rising and dressing, his family attendants thought it best for him to remain in bed, to which arrangement, in spite of his desire to be up, he assented with that cheerful acquiescence which he had ever yielded to the wishes of his family and his friends. It was very touching indeed to see how gently he yielded during the whole period of his failing health, to the wishes of those about him, denying himself daily his accustomed rambles, to which he seemed still to feel himself entirely equal. No less so was it to witness his entire resignation to the will of God, and to hear his frequent expressions of gratitude to God, and admiration for his wondrous works both of nature and of grace.

Nothing can be more interesting than the records of the parting hours of those who have been distinguished for their intelligence, and especially for their attainments in reference to the future and the unseen. We listen with eagerness to the last words of those who are just on the verge of the spiritual world, and who may be thought to gain and to impart some revelations of its untold secrets. It is, indeed, partly on this account that

> "The chamber where the good man meets his fate
> Is privileg'd beyond the common walk
> Of virtuous life—quite in the verge of heav'n."

It was indeed a high privilege to be admitted to witness the Christian graces and the faith and hope of the gospel so fully displayed, as during the few closing days of him whose honored remains are now before us. Fully conscious that he had not long to live, he remained cheerful, undismayed, and even joyous,

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abounding in thanksgivings to God. It was indeed gratifying to see how firm he was in faith, how wonderfully patient in suffering, how wholly free from the slightest murmuring or complaint, or even transient fearfulness. He felt himself engaged, indeed, in a mighty struggle, which was protracted through many days by the native vigor of his constitution, but he manifested no symptoms of dismay. Suffering little positive pain, though much discomfort, he was still pleased to see his numerous friends day after day as they called to visit him, receiving each with a pleasant smile of recognition, inquiring kindly after their health, and courteously inviting them to a seat near the fire. Characterized as he had ever been by the genial and urbane manners of the true Christian gentleman, he forgot not for one moment his usual habits, but was, throughout all his illness, ever more thoughtful for others than for himself.

Time will not permit to detail the incidents or the utterances of these days and nights of languishing. At times a brightening gleam of renewed intellectual power. Again a wandering—he was away from home—anxious to be home; often asking those around him when they would start for home; yet gently acquiescing in the reply of "presently." It seemed as if, conscious of the event, the struggle for life had, in his fancy, assimilated itself to the discomforts of a toilsome journey. He longed to be home—to be at rest—and to have those he loved to go with him.—Sometimes awaking from a dose, he surprised those present with his eloquent utterances of sublime and lofty thoughts—appropriate quotations from the Sacred Writings and the Christian poets—joyful confidences in the truths he had believed and taught—sweet memories of his life and labors, traced from youthful days. Thus he gradually sunk—slowly, laboriously, yet patiently, grandly, until during the last day and the night preceding, his increasing difficulty of enunciation and his failing strength disabled him from speaking, unless briefly to thank those who ministered to him for their kind offices. On the Lord's day, he was apparently unconscious, breathing with difficulty and with failing pulse; but as evening came on, his breathing became easier, and at 40 minutes past 11, just as the Lord's day, in which he had always so greatly delighted, was about to close, he, too, finished his course, and gently expired.

And now he sleeps. No more shall we behold that intelligent countenance, beaming with a smile of kindly recognition. No more shall we hear that beloved voice in courteous greeting, or in lofty discourse upon themes of eternal interest. No more

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shall we clasp his friendly hand in love and fellowship. No more shall we see that commanding and venerable form. He sleeps. In the language of the world, he is dead, but in the language of the Savior, he only sleeps; for he rests in hope. Death—true death, is separation from God; and hence they who live in in the pleasures of the world, are in reality dead while they live. "Our friend Lazarus sleepeth," said Jesus, "and I go that I may awake him out of sleep." "I am the resurrection and the life," said he at the ancient Bethany, "he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Doubtless there is a resemblance between death and sleep. But what is the distinctive point of resemblance? Is it the supposed unconsciousness? Is this seeming unconsciousness real? or are we not conscious of taking rest in sleep? Are there not many states of unconsciousness, as stupor and catalepsy, which are not sleep, and are they not distinguished from sleep by the possibility of awaking? Is it not the possibility and the facility of the awakening that is the characteristic of sleep? And if death be sleep, is it not that there is here also an awaking, and that it is so called because of the resemblance? Death is indeed a sleep, because there is the hope, yea, the certainty of the awaking. And as we go to sleep, without fear, at night, because we confidensly expect to awake in the morning, refreshed, and with all our faculties and feelings, so may we sleep also in Jesus, assured that in the morning of the day that shall "dawn upon the night of the grave," we shall awake in his likeness, and with all our friendships, our sympathies, our characters, our hearts unchanged. This is no theory, but a fact demonstrated by the resurrection of Christ himself with all his former human love for his disciples; his peculiar human sympathies with John; his special regard for Peter; his thoughtful cares and teachings; his parting blessing; his spiritual gifts; his continued intercession.

Thus has our revered friend and brother fallen asleep in Christ. In regard to his character, it is unnecessary to speak particularly now. His public character is known to the wide world. His name is known—his influence has been felt in the most distant lands in which our vernacular is spoken. And we all know how incessant have been his labors for the spread of the truth in the earth, and for the promotion of the best interests of humanity. From the hour when, fifty-six years ago, he delivered in a grove on the farm of Maj. Templeton, eight miles this side of Washington, his first discourse, and fully realized his mission as a proclaimer of

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the unsearchable riches of Christ, how arduous have been his efforts and how unremitting his toil in the blessed cause of the Redeemer! His text, on that first occasion, was the close of the sermon on the mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock." It was upon that rock of obedience to the divine commandments, that he himself ever sought to build, and taught men so; and he has been justly accounted great in the kingdom of heaven. It was for the defense and restoration of the pure primitive gospel and its institutions, that he lived and labored during these eventful years; and we know to how large an extent he has left the impression of his power upon the religious denominations of Christendom, both Catholic and Protestant, as well as upon the skeptical and unbelieving world.

Nor is it necessary to speak of his private character to you his relatives and friends and neighbors, who have so long known and loved him. No husband—no father could be more affectionate—no neighbor more sympathizing or more kind. There is, however, one trait in his personal character which I must briefly mention as one truly worthy of admiration. I mean his condescension to his inferiors. Possessed himself of the most splendid abilities; the peer of earth's highest and noblest ones, he was ever wont to receive and address the lowest and most ignorant in a manner most courteous and respectful. Realizing as he did the innate dignity of that human nature of which the Son of God took part, he slighted and repulsed no one, however humble his sphere in life, however rude and uncultivated his mind or manners. He had for all a pleasing word; a kindly greeting; and in all a sincere and heart-felt interest. Often have I admired this beautiful feature amongst the varied excellencies of his moral nature, revealing the kindliest human sympathy, and rendering him ever a true example of the affability and humility of the Christian. To the young how engaging he was! How interested in their education and improvement! How earnest to promote their progress and their welfare! How sedulous to impart and cultivate moral and religious principle! Alas! it is the grave alone that could silence those kindly counsels, and render that noble nature accessible no more.

For now he sleeps. In Christ, he soundly and sweetly sleeps. As has been sung of one glorious in military renown,

> "He sleeps his last sleep: he has fought his last battle,
> No sound shall awake him to glory again,"

so it is true of our departed brother, that "he sleeps his last

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sleep," and that "he has fought his last battle"—but he has contended in a far different field from that in which the hero of St. Helena won his renown. He did not "wade through slaughter to a throne" nor "shut the gates of mercy on mankind." He sought a holier crown, a loftier throne, through nobler victories. He opened wide the gates of divine mercy to a perishing and sinful world, and triumphed, not by means of death and human carnage, but by laboring to impart, through the gospel of God's grace, eternal life to men. But it is not true of this Christian hero that "No sound shall awake him to glory again." On the contrary, the voice of the archangel and the trump of God shall awaken this sleeping dust to a glory transcendent beyond expression —to immortal youth and beauty—a crown of life, an inheritance unfading and incorruptible which the Lord the righteous Judge will award to all who have served Him faithfully. He will awaken to the rest and blessedness of that heavenly home, for which, while on earth, he longed; to the enjoyment of that pure and elevated society of the redeemed, and to those ineffable joys of the divine presence which his eloquent utterances from the Sacred Writings so often and so vividly portrayed.

These, beloved friends, are our consolations. And are they not abundantly sufficient to assuage the grief that rises in the heart and gathers to the eyes in tears? Surely in the blessed promises of God; in the redemption that is in Christ; the restoration of the loved and lost and the realization of all that human hope has sought or God's love granted, we shall find sufficient solace.—And what then now remains but that each one of us in his appropriate sphere shall labor, like him who has just preceded us, for the glory of God and the good of humanity? What is our duty but to profit by such examples, and to remember those who have spoken to us the word of God, "considering the end of their conversation; Jesus Christ the same yesterday, to-day and forever."

Apology to Correspondents.

We are constrained to omit some interesting correspondence on account of the extended notice of Father Campbell's death, which we know our readers would prefer.

We have also to defer the many "tributes of respect" which have been sent us on the occasion, till another number. Also, interesting notices of the press, in which the religious and secular public have expressed their appreciation of the great man, whom we deplore. Our next number shall do justice to all.

W. K. P.

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STUDIES IN PRIMITIVE CHRISTIANITY—NO. I.

PRAYER.

(CONTINUED FROM PAGE 121.)

The spirit of prayer in the Old Testament and in the life of Jesus, was transmitted to the church, as a vital element in it. In the study and theoretical development of Primitive Christianity, and in its practical reproduction among men to-day, it must constitute a very prominent, characteristic part. To omit or neglect this, is to break the integrity of the perfection, to mar the beauty and power, of New Testament Christianity.

The first that we learn of the church at Jerusalem, whom our Savior had left behind, is, that "When they were come in" (from Mount Olivet), "they went into an upper room, where abode some of the apostles." And,—"these all continued with one accord in prayer and supplication, with the woman, and Mary the mother of Jesus, and with his brethren;" Acts 1: 13, 14; and with this accords the conclusion of Luke, that they "were continually in the temple, praising and blessing God." And the spirit of the original few fell upon the thousands added on the day of Pentecost; "and they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."—The "continuing" in these things, is as much a part of Primitive Christianity, as what precedes it; verse 42 contains as essential element as verse 38; and the one may as well be dispensed

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with as the other. "We will give ourselves continually to prayer, and the ministry of the Word," said the apostles, Acts 6: 4.—"Peter went up on the house-top to pray;" Acts 10: 9. While this apostle was confined in prison by Herod, "prayer was made without ceasing of the church unto God for him:" and when he was released he found at the house of Mary the mother of John, "many gathered together, praying;" Acts 12: 5 & 12; and the Lord heard these prayers. At Philippi Paul and Silas sought the place of prayer; Acts 16: 13 & 16; and "at the hour of midnight they prayed and sang praises in the prison, and the prisoners heard them;" v. 25. When Paul departed from the elders of the church at Ephesus, "he kneeled down, and prayed with them all;" Acts 20: 36; so also at Tyre, they "kneeled down on the shore and prayed" with the disciples; c. 25: 5. These, and other examples of prayer are furnished us by this divine history of the church in its first years,—the truly apostolic church. They reveal to us fully that the church, as a body and in its individual members, publicly and privately was devoted to prayer, and that *continually;* for, observe, this significant word, or its equivalent, is constantly repeated in connection with this act of devotion. If any people, therefore, will labor for the glorious repristination of the church, let *constancy* and *fervency* in prayer be a bright jewel in the crown of their life.

This great essential element of true piety and godliness characterizes also, in the same high degree, the apostolical writings.—It is very striking, how remarkably here the spirit of Christianity answers to the life of Christ. Paul, this chosen man of God, like his prototypes, God's great men in the Old Testament, is very remarkable for the practice and inculcation of prayer. Let us hear him,—"Continuing instant in prayer;" Rom. 12: 12. "Give yourselves to fasting and prayer;" 1 Cor. 7: 5. "But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God;" Philip. 4: 6. "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverence and supplication for all saints;" Eph. 6: 18. "Pray without ceasing;" 1 Thes. 5: 17. "Continue in prayer, and watch in the same with thanksgiving." Col. 4: 2. "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting;" 1 Tim. 2: 8. These are very strong and very comprehensive words; teaching and commanding the same *continual* prayer, found so abundant in the

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church in Acts. But Paul felt constantly the need of the prayers of the church in his own behalf, that he might be able to accomplish faithfully and well the great work committed to his charge. In this he follows the life of Jesus. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me;" Rom. 15: 30. "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds;" Col. 4: 3. "Brethren, pray for us;" 1 Thes. 5: 25. "Finally, brethren, pray for us;" 2 Thes. 3: 1. "Pray for us;" Heb. 13: 18. This reveals to us not only, in Paul, a consciousness of the greatness of the ministry committed to his hands, and a fervent desire to glorify his Lord in this ministry; but, furthermore, also a firm confidence in the *power* of the prayers of the saints. The poor, rationalistic idea of the mere ethical influence of prayer, as only a reflexive, moral power, was altogether foreign to Paul's mind, and is not to be harmonized with the request to his brethren, to pray for him, since the *spiritual exercise* of one man's prayer can have no such ethical influence on the spirit of another, as this vain notion conceives. Paul believed that true prayer reached God, and through his interposition would sustain him in his labors.

But as with Jesus, and with all God's true men, Paul's teaching was, in this respect reflected fully and gloriously in his own life. His prayerfulness is one of the great elements in his character. It is most striking as we trace it through the current of his history, in his acts and declarations. We have already noticed this in what is said of him in Acts. His own words, however, reveal this still more fully. A true *auto*-biography gives us the nearest insight into a man's history. So with Paul. Let us trace the characteristic part of Paul's life in the epistles. Notice his prayers for others. "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you;" Rom. 1: 9, 10. "Therefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers," &c.; 2 Thess. 1: 11. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night

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and day;" 2 Tim. 1: 3. "I thank my God, making mention of thee always in my prayers;" Phil. 4. But not only were the church of God, particular churches and individual Christians *all* a constant burden of his daily prayers, but the world beyond the church he also bore up on his soul before God, especially the chosen race of his own people. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved;" Rom. 10: 1. In teaching and in practice, Paul stands before us as a man of prayer. In this, as with David and Daniel, we are to look for one of the chief sources of his wonderful power, in that he put away from him all trust in himself, and sought after, and armed himself with, "power from on high." It was thus he felt that he could "do all things through Christ that strengthened him"; that God, "according to the riches of his glory, strengthened him with might by his spirit in the inner man." He was "strong *in the Lord, and in the power of his might.*" Paul himself has become the great expounder of the heroic valor and invincible might that faith in God gives to men; and his own life may be fitly added to the illustrious company of such heroes as he has arrayed in the 11th chapter of Hebrews, "who out of weakness were made strong, and waxed valiant in fight."

But the other apostles had the same high appreciation, and were filled with the same spirit, of prayer. "The effectual fervent prayer of the righteous man availeth much," says James, and illustrates it by the case of Elias, showing what great confidence he had in the power of prayer; and adds—"Is any afflicted among you? let him pray." James 5 c. Peter teaches husband and wife so to live together, "that their prayers be not hindered;"—1 Pet. 3: 7; and earnestly exhorts, "But the end of all things is at hand; be ye, therefore, sober and watch unto prayer." 1 Pet. 4: 7. The apostle John expresses the highest confidence in prayer. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 Jno. 3: 22.:—"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 Jno. 5: 14, 15. Jude exhorts, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." These passages, with oth-

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ers not here quoted, show what a large place prayer occupies in the apostolic teachings. And finally, how beautiful and significant, in the sublime visions of the Apocalypse, are the allusions to the richness, and preciousness of the prayers of the saints. "And when he had taken the book, the four living creatures, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense-odors, which are the prayers of the saints." c. 5: 8. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of the saints, upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel's hand." c. 8: 3, 4. And the last words of the New Testament,—the last utterance of the beloved disciple, as his spirit was rapt heavenward, by the visions of celestial glory he had seen, was the prayer, "Come Lord Jesus!" and for the saints the fervent petition, "The grace of our Lord Jesus Christ be with you all. Amen!"

And may this same grace of the Lord Jesus, be with all them who seek to bring back among men the pure doctrine and holy life of the saints of the New Testament Church, in making them, as were the holy men of the Bible and of every age, diligent and fervent in prayer. C. L. L.

"TURNED UPSIDE DOWN."

I remember having read, some years ago, a sermon from the lips of C. H. Spurgeon, on the text, "These men that have turned the world upside down have come hither also"; and although the many points he so well made have all passed from my mind, he left the impression very distinct that many things in this world ought to be turned upside down. Whatever is not right-side up, of course ought to be turned upside down. The devil found us all right-side up, all very good, the heart of man in communion with God, set on things above, but soon he turned us prone to earth, to sin, to hell; our thoughts being only evil and that continually.

Noah strove to turn things back to God, and having failed, the vile residuum of the world was allowed to precipitate, gravitating to its own place. But the old preacher of righteousness himself

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having been happily turned upside down, set out for Mount Zion, saying,

"My old companions fare you well;
I will not go with you to hell;
I mean in heaven at last to dwell;
Let me go; fare you well."

The whole antediluvian world might have gone heavenward with the preacher, had they turned over; but—"*Ephraim is a cake not turned.*" Not a good man has lived, from Noah till this hour, that has not been trying to turn the world upside down; it is our work to-day and will be the work of the church till the last irremediable precipitation takes place, and when all that have "turned" shall find their long-lost "paradise regained."

One thing said by Spurgeon I well remember. A dispute having risen among the disciples about the chief seat and high offices to be enjoyed in the kingdom, they came to ask Jesus who should be the greatest, and were exceedingly confounded to hear that that honor was reserved for the one least desirous of all worldly distinction. Such offices, for the most part, are held by those who use all lawful and unlawful means to obtain them. But now it is all reversed; the humblest shall be the greatest, and sinners turned upside down, must abandon the world and turn to self-examination, to repentance, to contrition, in order to obtain even the humblest place in that kingdom. Conversion is a radical change—a new creation, a being born again; it sobers the drunken, humbles the proud, and turns all our sinful affections upside down. The theater is exchanged for that sum of all exciting wonders, the cross; the bacchanal carousal is supplanted by the prayer-meeting; and the unrest of the soul, by the peace of God that passeth all understanding, that flows and will flow sweetly on till it grows into the rest that remaineth for the people of God.

There are not a few things in this world that need turning upside down. The wicked now govern the world, and hence our wars, bad legislation, bribery at the polls, official corruption, and barter in the blood of men—bartering in blood and trafficking in death. It is well known that shortly after the close of our civil war, a party in one of our largest commercial cities offered privately to raise a large sum of money for the instigators of another war, that they might obtain new contracts for army supplies. It is also well known that during any war, there are thousands in high places who are in no haste to staunch the flow of blood, for

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no worthier reasons. But see how the Lord will turn things upside down in that millennial day when the "righteous shall inherit the earth, and shall delight themselves in the abundance of peace." Then shall drunken congressmen be turned into slaves, and corpulent contractors into beggars, and all political tricksters be regarded as the vilest of vertebrates. Many a brevetted general shall then be unbrevetted; the exalted to heaven shall be thrown to hell; the man that "pressed" the property of others will be condemned as a robber; the "defaulter" will appear the scoundrel that he was; every wolf shall wear his own coat, and every fool have on his own foolscap.

Yonder worships a poor woman—a widow—who for want of suitable raiment takes her seat behind the church door. Her husband was slain in battle, and has left an orphan's portion to his five little ones. She toils till midnight in some wind-shaken garret, on some filthy alley, to feed them and to clothe them for Sunday School. She bows before the Lord with her sweet little troubles around her, praying him to not let her heart break. She rises resolved to struggle on, singing

"I'll travel on my three-score years,
Till my deliverer comes
To wipe away his servant's tears,
And take his pilgrim home."

In the presence of such untrumpeted heroism, the names of Cæsar, Napoleon, and such like, will be, in that day, but the exponents of pusillanimity and cowardice. It requires but little courage behind a hundred thousand men to win the name of hero. The editors of our Gazettes, and Enquirers, and Examiners, and Tribunes, will be ashamed of the honors of their respective military chieftains, when they hear of the far mightier deeds of this poor woman, as chronicled in the book of God's remembrance.

Here is a man of whom all men speak well. He is a clever man, and a nice man, and even a good man. True, he is not a member of the church, but his friends say he is good enough to be a member—all he needs is to be baptized and to join—would soon do for a deacon. He is agreeable, and smiles upon all, for so happy have been his worldly circumstances, that scarcely a care has ever wrinkled his brow serene. He gives liberally to the church that his wife belongs to, and expects to get to heaven because hell would not be a suitable place for so nice a man. On he lives till old age is at hand and the absorbents waste his body

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down to the grave, and his soul appears in judgment. Now let him stand up there, and we will bring another to his side that they may be judged together.

This was a poor orphan boy thrown upon the cruel world at the age of twelve. His poor mother was compelled to consent to his going on the river. From the start he was educated by his superiors in crime, being manipulated by servants, deckmen and the whole faculty the devil usually keeps in such places. He is taught to drink, to swear, to gamble, to commit all manner of lewdness, but under circumstances that certainly discount the amount of his guilt. Still he, too, must appear in the judgment, to compare, in the estimation of men, to great disadvantage with the nice gentleman of whom we speak. But will God judge them according to the external? Under that smooth exterior God discovers an unsubdued, rebellious heart, that fought successfully against all efforts to bring him to repentance. In the other, he may discover an honest heart that under proper conditions would have joyfully surrendered to him, and although neither may be fit for heaven, it shall, contrary to human opinion, be more tolerable, in the day of judgment, for the latter than for the former. Many a human verdict shall be reversed, many a saint will be found to have been in hell while being canonized on earth; and those whom inquisitors tried to curse will be found safe in Abraham's bosom,

> "Far from a world of grief and sin
> With God eternally shut in."

A good old minister used to say that should he be so happy as to get to heaven, he would be astonished at three things; first, to find himself there; second, to find some whom he never expected to see there; and third, to miss some whom he thought would be there. The day of judgment will be a day of turning things upside down. The hills shall become the valleys, and the valleys shall be the hills; bloody conquerors shall be conquered; the mourner then shall laugh, the hungry shall be filled and the weary shall rest for ever and ever. Sweet land of rest! It remaineth for the people of God. My longings grow more imperative every year. The friction of life, the low competitions of the world, its struggle, its abrasion are all to be exchanged for the repose, the leisure, the peace of heaven. God grant that our faith may not fail, that our affections may all be thoroughly turned up to God, set on things above, and that we in this life hold

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such communion with heaven that we may not be strangers among them when we open our eyes upon those who have washed their robes in the blood of the Lamb.

THOMAS MUNNELL.

LETTERS ON REVISION.

LETTER I.—GOD SPEAKING TO MEN IN THEIR OWN TONGUE.

When God created man, he endowed him with intelligence and consciousness, and gave him *language*, as a medium for the interchange of thought and feeling between one individual and another of the race. And when he spoke to our first parents after they had sinned; to Abraham, in his native land, and afterward in the land of his sojourn; and to the Israelites, through Moses and the successive prophets; he addressed them all in *their own native language*, with which they were perfectly familiar, and which they could understand at once, without laborod effort, or explanation from others.

When the Lord Jesus appeared among men to introduce his holy religion, he affected no singularities of dress or speech: nor did he seek to separate his religion from the language and acts of every-day life. All these he made tributary to his one grand design, and declared: "My food is to do the will of Him who sent me, and to finish his work." (Jno. 4: 34.) He drew his illustrations from the common scenes and occurrences around him, with which his hearers were well acquainted; and clothed those illustrations, in language familiar to the ear and the heart. He did not attempt nor wish to invest his religion with awe and sublimity in the popular estimation, by shrouding it in mystery, after the manner of the Pagan or the Papist, or by vailing it with the obscure and meaningless utterances of an unknown tongue.—Through their usual channel of receiving and imparting knowledge, he sought to arrest and fix the attention of his hearers, and draw them to himself and the practice of his requirements. He was not afraid of making the distinguishing truths and principles of his heavenly religion too easy or too common, by clothing them in the well-understood and expressive language of the sons of earth in the ordinary intercourse of life.

And when Jesus had been crucified and raised again from the dead, and God would have the good news of pardon and salvation through his name made known to the thousands of Jews

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who had assembled in Jerusalem, at the feast of Pentecost, from all the surrounding countries, he bestowed on the apostles the gift of tongues; that those multitudes might have the glad tidings announced to them, every man *in his own tongue wherein he was born.*

And when expressions in the *written* Word had become obsolete or obscure to the Jewish remnant who had returned from their seventy years captivity in Babylon, Ezra the priest, and his assistants, "read in the book, in the law of God, distinctly, and *gave the sense, and caused the people to understand the reading.*" (Neh. 8: 8.)

The Psalmist also, in giving utterance to his own experience, declares: "Thy Word is a lamp to my feet and a light to my path." (Ps. 119: 105.) But how could it have been so, if he had not clearly *understood it?* God says, through his servant Jeremiah: "He that hath my word, let him *speak my word faithfully;*" implying the speaking of just what God directs, in such language as may be readily and correctly understood. (Jer. 23 : 28.)

God saw fit that there should be many languages among the inhabitants of earth; and his holy book, the Bible, unfolds to sinful men his wondrous plan of redeeming mercy through Christ. But each of the separate books composing the Bible was originally written in only one language; the books of the Old Testament in the Hebrew, and those of the New Testament in the Greek. The Bible, then, must be faithfully translated from the Hebrew and Greek into all the different languages which are spoken; that every man may be permitted to read and hear, "in his own tongue," of "the wonderful works of God" for the salvation of our fallen race.

If any people, therefore, are without the Bible, it should be correctly translated into their language or dialect, by competent Christian scholars, and copies of it be printed and proffered to them. If any have a version that has become in part obsolete or obscure; let its obsolete and obscure or antiquated expressions be removed, and the entire volume be made to reflect, with clearness and fidelity, the light of God's truth. And if any people can be favored with such a corrected version, let them joyfully receive, prize and use it; and delight to hear their heavenly Father speaking to them his words of truth and love, in the beautiful simplicity and fervor of their mother tongue.

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Such a version in the English language, it is believed by many who have examined it, may be found in the octavo edition of the Revised New Testament, recently issued by the American Bible Union. Let them have a fair trial.

LETTER II.—THE PARAGRAPH DIVISION.

On opening the octavo Revised New Testament, published by the American Bible Union, our eyes are greeted with a handsome and attractive page, made up of a large, clear type, and beautiful white paper, which, by contrast, sets out the print with great distinctness. But we notice, as an improvement over the ordinary mode of printing the Scriptures,

The division into *paragraphs*.

The common division of the Bible into *chapters*, was made by Cardinal Hugo, about the middle of the thirteenth century; and the Old Testament into *verses*, by the Jewish Rabbi Nathan, about the middle of the fifteenth century; both of them to facilitate references by a Concordance. The New Testament was first printed in verses by Robert Stephens, a learned French printer, in the middle of the sixteenth century.

This division into chapters is very convenient for reading and reference; but it is not always judiciously made. See Jno. 7: 53 and 8: 1. 1 Cor. 10: 33 and 11: 1; 13: 1; 14: 1. Phil. 3: 21 and 4: 1. Col. 3: 25 and 4: 1. In these instances the connection is intimate, and does not justify so radical a separation as that of chapters in the ordinary printed form.

And the breaking up of the Bible into fragments by printing it in separate verses, and thus disuniting what is closely connected in sense, diminishes the force of a passage as a whole, and, in some minds at least, is adapted to produce confusion and misapprehension. Often, when correctly punctuated, verses are found separated by only a comma; as Mat. 26: 3 and 4, 6 and 7, 14 and 15, 60 and 61, 67 and 68; five instances in one chapter; and seven may be found in the next chpter. (See Revised N. T.) And sometimes they are torn asunder where there is no pause at all; as Ps. 96: 12 and 13; 98: 8 and 9.

In the Revised Testament, these evils are avoided by a careful and judicious division into paragraphs, according to the sense.—And the desired advantages for reading and reference are secured by indicating the chapter with the usual Roman capitals at its commencement and at the top of each right-hand page; and the

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verses, by placing its number at the beginning of each verse in small figures, in the upper part of the printed line at the point required.

By this arrangement, and a careful and thorough revision of the text, the Bible is made plain even to "the way-faring man." And, without reproving look or voice, it seems to invite us to give our attention as we read; that we may understand what God our Savior is speaking to us, and may hide his Word prayerfully in our hearts, and be led forth with joy in his ways.

LETTER III.—THE WORDS IN ITALICS.

Let an observant reader take up an English Bible, and he will notice in it some words printed in *italic letters*. Being accustomed to find such words in other books *emphatic*, or of special importance, he attempts to give them their usual stress; but perceives he cannot do it and make sense. He feels that he must now learn some new rule for the use of italics; and he cannot help thinking, Why should there be an established rule for using italicized words in other books, and a different or contrary rule for their use in that one Book, which God gave for all to read and try to understand?

To this inquiry we would reply: In God's Book, as he gave it to men, are no such italicized words. But in translating that book into English, in order to give its full meaning it was thought necessary to use some words in the English where no corresponding *words* are found in the inspired Hebrew and Greek. Such words were printed with a different style of type, and are now found in italics. These italicized words in the Common Version, however, besides being unemphatic, often render a sentence less concise and forcible, and sometimes they manifestly encumber it. See Mat. 1: 6; 3: 15; 4: 25; 5: 20; 13: 17; 16: 2, 3.

If any word is necessary in English to give the full and exact meaning of the Hebrew or Greek original, that word is in reality a part of the translation, and should be printed with the same kind of letters as the rest of the translation. And if any word is not necessary to give the sense of the original, it should not have a place in the translation. These are now acknowledged principles; and their application to the new Testament by learned revisers has swept entirely away the anomalous and cumbersome words in italics. See, in the Revised Testament, the passages last referred to.

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Yet in a few instances, it may be desirable to indicate, to the ordinary reader of the Scriptures, a meaning which the scholar clearly sees *implied* in the original, although not fully expressed in the written words. In such a case, the reader might be embarrassed, or might overlook the implied meaning, and in consequence misapprehend the passage. In the Revised Testament, such a meaning, occurring in some twenty-six passages, is indicated by one or more words enclosed in brackets [ ]. See Jno. 7: 39. Rom. 9: 31, 32; 12: 6, 7, 8, 19. 1 Cor. 11: 10. 2 Cor. 12: 18. Gal. 2: 5.

Brackets are also used to inclose passages that are wanting in most of the oldest and best manuscripts. See Jno. 7: 53—8. Rom. 11: 6. 1 Pet. 4: 14. AQUEDES.

THE PARABLE OF THE TARES.

Matt. xiii. 24–30, and 36–43.

This is one of the most important of the Lord's parables. It teaches us a lesson, which is not so fully and explicitly brought out in any other portion of the Sacred Scriptures. The *parable* was, with the Savior, a favorite mode of conveying instruction.—It is said he *set it forth* (παρεθηκεν). It was placed before the people for their consideration. It was designed to excite them to reflection—a sort of "spiritual enigma," to be thought of and studied out, and accordingly we find that no part of the divine instruction has challenged the criticism and explanation of scholars and interpreters more than have the parables.

In the parable of the "tares," our Savior has himself interpreted for us—the metaphors have been rendered into their literal meaning. Yet there has been much diversity of sentiment among those who have sought to adjust the lesson to the practical controversies that have arisen in the church, as to its disciplinary import. This was especially true in the early controversy which the church had with the Donatists—and is still so, more or less, in the present day. We will do well, therefore, to give this very suggestive lesson a thorough analysis; for our own instruction in righteousness.

"The Sower," says the Savior, "is the Son of man." This was a title which the Savior often gave himself, but which is only once given him by any one else, except by way of repetition of

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his own words. Thus (Jno. 12: 34) the people, repeating our Savior's own words, *answered, How sayest thou, the Son of man must be lifted up?* but except in this way, Stephen, the proto-martyr is the only one who ever styles him *Son of man.* When about to perish, a victim of the infuriate mob, that stoned him to death, "he, being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7. 56.) This title is, evidently, only appropriate when his human or incarnate relation to us is referred to. To the ordinary observer, he was nothing more than a man, the carpenter's son;—therefore to designate him peculiarly as *the Son of man,* would seem superfluous. To the Jews he was *a* son of man, and nothing else. But to himself, this was his new and strange relation. He had divested himself of the glory which he had with the Father from the beginning, to become *the Son of man.* During the eternities before this strange and marvelous incarnation, he had been one with the Father, revealing himself in creation as *the Word,* and in providence as *the Angel of the Covenant.* He was by Him, as one brought up with him; and was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and having his delights with the sons of men. (Prov. 8: 30–31.)

But by the incarnation, he becomes the *Son of man,* a new and hitherto strange relation and nature; and hence the constant emphasis which he gives to this title when speaking of himself. The *popular* name of the expected Messiah was, *Son of David,* but this evidently only suggested to the Jews that he would re-establish upon earth the temporal throne of David, and under his reign, restore the kingdom of Israel to its ancient and pristine glory, *The Son of man* is a broader and more comprehensive title. It sets him before us as the promsied *seed of the woman that should bruise the serpent's head*—the true man-deliverer, who, through divine marriage with our humanity, shall lift us from the ruin of the fall to the glorious estate of sons of God. God with the *Father* from eternity —God now with *man* for the eternities yet to come, revealing what we may be—what in the fullness of beauty and holiness, free from sin, we may and must become, to be also like him; *now* indeed the *sons of man,* but still more, through his divine nature imparted to us, also the *sons of God.*

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It was this glorification of our humanity, that greeted the eyes of the dying Stephen. He saw his own nature—our nature—exalted, in the person of Jesus, to the honor of standing, in peerless majesty, on the right hand of the throne of God! Well might he look steadfastly upon the glorious vision! This crumbling house of clay was about to be dissolved, but brighter than the jeweled crowns of earth's proudest monarchs, he beholds the glory that awaits him, in the already exalted person of *the Son of man*, and his soul is exultant to be free. While they stoned him, he called upon the strong deliverer—that son of man whom he saw standing on the right hand of the throne, his and our elder brother—saying, *Lord Jesus, receive my spirit:*—and so he went to his glorious reward.

This is the "Sower." "The good seed are the children of the kingdom." In the parable of "the Sower," which immediately precedes this in the narrative, the "seed" is the *word of the kingdom;* but here it is such as receive the *word*, and become through it fruitful. It is the word growing in the heart, and developing a new creature. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits among his creatures" (James I: 18). The *seed* and the *fruit of the seed*—degrees of the same power—the *word*, and the *begotten* of the word—the germ of life, and the life germinating. Such as these children of the kingdom are, that they become through the power of the word. In the former parable, the good seed was thrown upon the ground, which represented the human heart; here that seed is contemplated in its living development in a new man, and he, such as he has become by the new birth, is now thrown into the *field—which is the world.*

Mark, our Savior does not say they are thrown into the church, but as good seed—children of the kingdom—the *church*, indeed—they are thrown into the world. It is important here to determine the meaning of this word, "the world." It has various meanings in the usage of Scripture. Sometimes it is put for the *whole universe*, as John 1: 10, "The world was made by him"; sometimes for the race of man—the whole posterity of Adam, as Rom. 5: 12, "By one man sin entered into the world"; sometimes for the wicked, the unregenerate in the world, as contrasted with the church, as Jno., 15: 18, "If the world hates you, ye know that it hated me before it hated you": sometimes it is used in contrast with the Jews, as the covenanted Israel of God, for the Gentiles

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or rest of mankind, as Rom. 11: 12, "If their (the Jews') fall is the riches of the *world*, and their diminution the riches of the Gentiles, how much more their fullness": sometimes it is put for sensual pleasures, as 1 Jno. 2: 15, "Love not the world, neither the things in the world." In these various senses, and some others, which it is needless to discriminate, this term is used in the Scriptures. In which of these senses is it employed in the passage before us? The context clearly shows that the Savior here uses it to designate the theater upon which and in which the sower of the good seed sows that seed. It is the world, in the sense of the human race upon the earth. It is not the world of the unregenerate, as contrasted with the church of the regenerate, but the world, as the place of the church; not simply the earth, but the earth inhabited, peopled, occupied by human beings, in which, among whom, the good seed are scattered, but yet existing as the visible kingdom of heaven among men; for the language of the parable is, that "the good seed are the children of the kingdom." Its primary subject is, "the kingdom of heaven," and its whole purpose is to illustrate its practical working and development under the divine law of its planting and growth. By the Commission, the Gospel was to be preached to all the world; the church was to be organized and established in it, that it might grow and occupy it. The world was to be the theater of its operations, and at the same time the object of its conquests. Its destiny is to spread over it and subdue it, till all the kingdoms of men shall become the kingdom of the Son of man.

Evidently, then, in the world of mankind there is a planting, which constitutes the kingdom of heaven, the church of the living God on earth; and we next proceed to consider that other planting, which is by the wicked one. The parable says, that this was among the good seed;—but if among them, evidently not in the world generally, but in that part of the world, so to speak, already occupied by the good seed; that is, in the church. The church is in the vast field, which is the world; but the tares are not in the world generally or universally, but in the church only, and in the world, so far only as the church is in the world. This is all that we can logically infer from the language of the parable. If the Savior had said that the tares, like the good seed, were sowed in the field, which is the world, then the inference would have been different. In that case we could say, the field, which is the world, is so large that the good seed and the tares

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can both be sowed in it, without supposing that they occupy the same part of it. But the very reverse of this is the case. He says expressly that the good seed are sowed in the world, and the tares among the good seed. I may have a flower-garden in a field, and may at the same time sow many other things in the same field, without necessarily sowing them in the flower-garden; but if I say that these other things are sowed among my flowers, then there is no reason for ambiguity. I must mean that they are sowed in my flower-garden.

Having, then, by the logical comprehension of the Scripture statement, fixed the place of the tares as in the church, let us consider still farther, the meaning as determined by other facts in the statement. The *tares* (darnel) are the children of the wicked one; but they are a peculiar description of *his children*. Not the world generally and at large, but special and select persons, who are so like the "children of the kingdon," as to be readily mistaken for them,—and so intimately associated with them in life, and feeling and interest, as to be with difficulty separated from them, without injury to the "children of the kingdom" themselves. This is indicated by the close resemblance which the *zizanium* (ζιζάνιον) or *darnel* bears to the genuine *wheat*. Virgil calls it *infelix lolium*. At first it looks like wheat, but its fruit is black, not yellow, and its effects are intoxicating and otherwise detrimental. If allowed to grow till harvest, it is extremely difficult to separate it from the wheat; and, accordingly it happens not unfrequently that it becomes mixed wtth the flour.—The Talmudists regarded it as a degenerate wheat. St. Jerome, who resided long in Palestine, speaks *in loco* of the striking similitude between *triticum* and *zizania*, wheat and bastard wheat. Dr. Hackett, (Illustrations of Scripture, p. 130.) collected some specimens of this deceitful weed, and found, on showing them to friends, that they invariably mistook them for some species of grain, such as wheat or barley. Hence tha Rabbinical name *bastard*, (i. e. bastard wheat.)* Such were the tares (darnel), and evidently they cannot be used to represent the wicked *generally*, because between them and the true "children of the kingdom" there is no such resemblance or intimacy.

Again, the enemy that sowed them is the Devil. In one sense, the *whole world* lieth under the wicked one. But in the order of

* Lange *in loco*, with Dr. Schaff.

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the parable, the world is already peopled when the good seed are sowed in it; and if the word *tares* (darnel) is to be taken as equivalent to the wicked generally and universally, then it cannot be true that they are sowed in the church. It is a ridiculous circle to make the world, in the first view of the parable, the place of sowing the good seed, that is, the place for planting the church, and then the church the place for sowing the tares—that is, the place for planting the world! No; the world is evidently the field, occupied by the wicked generally, in which certain children of the kingdom are placed as the elect and organized church of God; and as these elect are chosen out of the mingled mass of mankind and designated as the children of the kingdom, to be placed again and anew in it for its redemption and conquest, so the tares (darnel) are also chosen ones of the Wicked One, taken in like manner out of the general mass of mankind, to be placed again in it, as members, however, of the church—for the wicked purpose of corrupting its purity and marring its perfection and beauty.

The Devil is here represented, not as the original Prince of the world in its natural and fallen state, which he ever is; but as the special opponent of the Son of man, seeking now to thwart his purpose of redeeming us from the first ruin, by sowing anew corrupting influences in the church, to destroy its power and poison its fruits. The parable is not designed to place before us a picture of man's fall, but one of his redemption. It reveals to us not a scene of six thousand years ago, in the garden of Eden, but one of to-day—a present spectacle of struggle and conflict for the mastery of the world. The good sower is seeking to occupy the already waste places of the earth by good seed—the children of the kingdom; and the Devil is busy sowing by night, in the recovered places, the tares (darnel), that he may destroy the work of the Redeemer, and keep the field still under his power. O, that we could be more alive to this awful work of our implacable enemy! this secret and dark work of the devil against the life and growth of the church!

It is said, that "He came while men slept"—and many have supposed that this was intended to teach that the "children of the kingdom" would neglect to watch with the proper vigilance against this device of the enemy. But, whilst it is lamentably true that too many of us do sleep upon our post, yet this is not a point made in the parable. The expression is merely equivalent to, "in the night;" to show the cunning of the Devil in his work of mischief. If our Savior had said, "while the *children of*

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the kingdom slept," or used any specific designation of the "*good seed*," this lesson might be inferred; but he says only, "while men slept," an expression that can mean no more than "at night." The work of Satan, then, it would seem, is unavoidable. It is morally, a necessary evil, with which the church has to contend in the world. The Savior does not turn the lesson of the parable to suggest any remedy for the case, but to the consideration of the treatment of it when it shall arise; and to this, let us now turn our attention.

The enemy sowed the tares (darnel) and "*went away.*" He does not stay to be seen. But secretly (in the night), he sows the seed and goes away. The invisible agency of Satan is here clearly taught. By their fruits alone can we tell who are the genuine children of God; but knowing that covertly Satan is ever at work, opposing Christ and seeking to corrupt the children of the kingdom, we should be prepared to meet his work, in the growth of the church, and instructed to treat it, when it does appear, according to the wisdom and advice of the Master. Let no one be discouraged, then, because of the frequent troubles of the church, through false brethren: let us rather accustom ourselves to expect such, knowing the Savior has foretold it. Let no one excuse himself from obeying Christ because he sees, or thinks he sees, tares (darnel) among the wheat. The Son of man has advised us in advance that it will be so; and it is therefore nothing strange. Let us rather be concerned that we ourselves are of *His sowing*—genuine children of the kingdom; for the angels will make no mistake at the final harvest.

But what shall we do, when we see the tares (darnel) growing among the wheat? The servants said to the master, "Wilt thou then that we go and gather them up?" But he said, "Nay; lest while ye gather up the tares (darnel), ye root up the wheat with them. Let both grow together until the harvest." And it is here that the great controversy arises as to the disciplinary import of this parable. We have already adverted to it, as occurring very early in the history of the church—in the 4th and 5th centuries—in the famous controversy between the Catholics and the Donatists. The latter advocated the necessity of an absolutely pure church, and hence they contended for and practiced a most rigid and searching discipline. Nothing was to be tolerated in the church that had the least character of sin. On the other hand, Augustine, who was the great opposing disputant on the Catholic side, maintained that many things which might be justly suspected of unworthiness, and which a rigid discipline might

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find reason for condemning and even excluding from the fellowship of the church, were nevertheless to be tolerated, because of the greater evil that would follow from any attempt at their exclusion. This parable became the test text; and the view which we have given of its meaning is clearly against the Donatists. If the tares (darnel) were sowed in the church, then clearly they were to be tolerated. If, on the contrary, the place of their sowing was the field generally, that is, the world, and not that part of the field only which was occupied by the church, then, the Donatists contended, the parable only taught the church to let the sinners of the outer world alone, but in no way restricted their rigor in purifying the church. But we have seen that the tares (darnel) were sowed among the wheat—were sowed after the wheat by the Devil—as a special means of poisoning the wheat, and cannot, therefore, refer to that previous occupancy of the world by the wicked, which Christ found when he came, and which he sought to subdue and correct by the good seed of the kingdom.

Augustine, therefore, was clearly right, and the lesson of the parable is, that we are not, in a blind zeal for the the purity of the church, to push her discipline to such extremes, as will imperil the church itself. The tares (darnel) and the wheat must be allowed to grow together till the harvest. The wisdom of the rule must commend itself to every one who takes a proper view of the great contest which the parable so strikingly sets before us. In this state, Satan is permitted to strive for the mastery over man. His work is a secret and hidden one to us. We cannot see when and where he sows his seed. The first knowledge we have of it, it is already growing among the wheat,—its roots are all intertwined with those of the good seed, and it cannot be eradicated without tearing some of them up. The separation is a work too difficult for us. We are not equal to the task. The difficulty is one unavoidable by any vigilance of ours. It is the work not of our enemy only, but of the enemy of the Son of man, and we must wait for him to correct the evil.

The lesson of this parable is one which every church should carefully study, for its own guidance. A disregard of the rule has led to untold evils. It has been the opening door to the most relentless persecutions that have stained the pages of ecclesiastic history. In the name of conscience and a pure discipline, heresy hunters have hounded to death, some of the noblest spirits that ever panted for eternal life,—and even where the objects of pursuit have been really and at heart wicked men, in the true sense

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of the word—infernal tares—the seed of the devil's own midnight sowing, yet it has not unfrequently happened, that through the over zealous officiousness of the the true workers in the field, their persecution has so involved others, who were identified with them in various ways, that general ruin has followed the attempt. Every good man will pause and consider well, before he enters upon a work of such rigid judicial eradication of even recognized tares in the church, as may throw the whole body into strife, strangle out the breath of piety in her assemblies and root up and wither some of the fairest plants of the Good Sowers's own sowing. "Let them grow together until the harvest."

How often does it happen, that a portion, perhaps the elders of a congregation, become suspicious of the character of a certain member. They do not like his spirit. He is perhaps not so generous as he ought to be;—not so regular in his attendance at the church as he should be;—has an unpleasant way of differing with them in his views of many passages of Scripture; cannot be kept quiet on some questions of expediency; is for instrumental music in the church, or noisy against it, when the church is for it; has a very unorthodox way of thinking on politics; is opposed to the policy of the dominant party on that subject; betrays but little of the spirit of piety;—and, in short, by many very suspicious outcroppings is evidently a *tare* among the *wheat*, and forthwith we set to pull him up. But he is personally very popular;—has, perhaps, a large circle of relatives in the church, who are more blind to his faults; is, in various ways, connected with many, who will naturally sympathize with him; and evidently so intertwined with vital elements of the church, that to eradicate him will inevitably pull up with him others, who are true children of the kingdon. What shall we do? Certainly, the decision of the parable is, let him alone. Let him grow until the harvest.

But says one, are we to have no discipline? Must the church not see to her own purity? Certainly. The Scriptures are plain on the subject. We must be wise as serpents, harmless as doves. Overt acts of enormity and sin of a certain special and clearly marked character are to be challenged, and the offenders judged, and if need be, excommunicated. This power and duty alike belong to the church. Besides this, all sin is to be constantly reproved and rebuked, and by all possible arguments and persuasive appeals, resisted and withstood. Remonstrance and reproof are a perpetual work of the church; and let it be so persistently, faithfully and pointedly done, that the church will be an uncomfortable

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place for any child of the Devil that may have been smuggled into it in the night time—but take care, that judicial discipline is not made personal, only in cases clearly warranted by the express authority of the Scripture and where the sin is open and manifest to all. For the rest let us struggle against sin as best we can, and wait until the harvest, and the coming of the strong reapers.

Surely we can leave the fate of these false ones to the judgment of Him who doeth all things well. He tells us so, and assures us that there is no danger of their passing unknown into the heavenly kingdom. The church may be vexed with them here, but at the harvest, which is the end of the world, they shall be infallibly distinguished and gathered out by the reapers, who are the angels. We shall be relieved of all responsibility for, and from all further annoyance by them. "The Son of man will send forth his angels, and they shall gather out of his kingdom all the causes of offence, and them that do iniquity, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." "Then shall the righteous shine forth as the sun in the kingdom of their Father." W. K. P.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

DEAR BRO. PENDLETON:—I have been for some time engaged in soliciting funds for the A. C. M. Society, and am happy in saying, that notwithstanding the difficulties against which I have been contending, the brethren in many places are alive to the importance of sending the Gospel to the destitute. Surely no one will for one moment, contend that this is not the duty of the disciples of Christ. Surely no one will have the hardihood to say to the brethren, Withold your money—send not the Gospel to those who are shrouded in darkness.

Will Evangelists take this matter in hand? Will they obtain subscriptions or take up collections, large or small, and send them forthwith to me? Remember those who are begging for the bread of life, and help.

Will Elders and Deacons aid us? Wait not until I see you face to face. Take hold of the good work *now*. Urge the brethren to stand by the self-denying, God-fearing men who are now risking their lives in the proclamation of the word. Let us keep them in the field, fighting valiantly for the triumph of truth. Brethren, come up to the help of the Lord against the mighty. Sec-

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tarianism is working day and night; Romanism is rearing high its bulwarks, and fortifying on every side; Infidelity, afar off and near by, is sneering, laughing and scoffling—leading thousands and tens of thousands down to ruin. Much has been done by us as a people, but much more remains to be done. Sectarianism has proved ineffectual in uniting the good of earth. We are the only people who stand on the one foundation of union and communion. Occupying this heaven-laid and heaven-protected foundation, let us work for God as one people. Let us not stop to discuss questions that gender strife, but be up and doing. Millions are perishing round us. Fear not, falter not, whatever the difficulty, the trial, the sacrifice. God has blessed you, and now bids you bless others. Through cloud or sunshine, do his bidding. When you read these lines, my brother, send me a contribution, that the poor may have the gospel preached to them. My address is Cincinnati, O., Box 966.

W. C. Rogers, Cor. Sec. A. C. M. S.

TO THE READERS OF THE HARBINGER.

After several years of free communication with the readers of the Harbinger, until the relations between us have become quite familiar, it would be discourteous to withdraw without a friendly leave-taking. Having accepted, at the urgent request of many leading brethren, the editorial control of a new weekly paper, it will be out of my power to make regular contributions to the Harbinger. This is the only reason for a withdrawal, which, I am free to confess, is on my part resolved on reluctantly. A long and hearty co-operation with its present editor and co-editor, as well as with the venerable man who gave to this leading periodical its name and character, has been marked throughout by a friendship and brotherly confidence which to this day remains without change or abatement. It is painful even to seem to break these ties, and interrupt a partnership of labor which has never been disturbed by an unkind word, or an unpleasant feeling. But it is, after all, only a *seeming* interruption. The work is still the same. Our hearts are still the same. Our aims are still undivided. The objects that have been pursued hitherto, are still as dear to us as ever; and in accepting a new channel of communication with the public, it is from no discontent with the

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Harbinger,—bnt chiefly from deference to the judgment and wishes of a large circle of brethren, whose unanimous counsels we do not feel at liberty to disregard. Nor, in entering on a new enterprize, do we expect any abatement of desire for the prosperity of our former beloved associates and their work. We cherish the most earnest desire that the Harbinger may receive a greatly enlarged circulation, such as the ability of its editors, and the purity of their aims, are entitled to. Many years of intimate association enables us to speak with confidence, when we say that our brotherhood can do no better work, so far as the press is concerned, than to increase the circulation of their leading Monthly, ten-fold. They will thus not only cheer and strengthen the hearts of noble men who are laboring with great singleness of purpose, but confer a lasting good on the public by the wide spread of the productions of as gifted minds and as noble hearts, as we number in our ranks.

The power of habit becomes almost unconquerable. We should not be surprised, therefore, if, notwithstanding this *adieu*, we should find ourselves wandering back occasionally to frequented ground, and re-appearing on the familiar pages of the Harbinger. At all events, the best wishes of our heart are with it. May God bless its editors, and open to them a career of lasting usefulness in guiding tens of thousands into the paths of divine knowledge and wisdom. And may the readers, with whom our intercourse has been so pleasant, and from whom have come to us so many words of cheer, continue to find in this monthly visitant, a fountain of spiritual freshness and delight, to revive their drooping energies, and quicken them into nobler life. Certain are we, that if they are as slow to censure, and as ready to approve, with others as they have been with us, the editors and correspondents will ever find it a grateful task to minister to their wants.

Affectionately, *adieu.* I. E.

Congregationalism in the U. S.

The Congregational Quarterly for January, contains the Congregational statistics for the present year. There are in the United States, according to these tables, 2,723 Orthodox Congregational churches, 2,761 ministers, and a total membership of 263,206.

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CHRISTIAN UNION.

CLOSE COMMUNION, or "CHURCH FELLOWSHIP. By Rev. J. T. Pressley, D. D., of the United Presbyterian Theological Seminary, of Allegheny Penn. Reviewed by Rev. W. C. McCune, Pastor of the Orchard Street United Presbyterian Church, Cincinnati, O.

CHRISTIAN UNION: REAL AND UNREAL. An Address by Rev. T. Armitage, D. D.

The great scandal of ages, the sect-divisions and sect-strife of the Christian world, denounced by the word and spirit of the New Testament as the work of Satan and of the flesh, deplored and rebuked by the enlightened and evangelical pious of every age and of every land, is beginning to be *felt* to-day, perhaps as never before in these later centuries, throughout the wide extent of the Protestant world. We say it is beginning to be *felt*. Yes, this is the truth. This ancient wrong, this deep reproach, this burning shame of Christian history, in the alienation and bitterness it has sown and nurtured among the children of God, the friends of Jesus and of his gospel, who had else 'like kindred drops been mingled into one'; in the abundant food it has offered to the greedy appetite of a scoffing, infidel world, and of apostate Babylon; in the enormous waste of means that might by a united church be used to save a world lying in darkness; in the innumerable obstacles it throws in the way of the purification and elevation of the church, and the evangelization of the world; in fine, in all its countless evils, is coming home with stinging pains to the sensitive *heart* of Christendom; and the good and the pious are oppressed with a deadly sorrow when they thus see the beauty of the religion of Jesus marred, the work of his divine love hindered, and the blaspheming and idolatrous enemies triumphing and boasting against heavenly truth and purity. Oh that the crisis of this terrible disease, that has so long paralyzed the body of Christ, may be near at hand; that the day of salvation and redemption may be nigh!—when the church will put on her "beautiful garments"; when renewed in its strength, it may "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Let us pray that God may bring nearer and heavier upon us the agony of this redeeming day; that he will not withhold his hand till all his people have seen and learnt the fatal sin, and have put it away from them.

From all parts of the Protestant world, these voices of conviction, of contrition, of penitence, and the cry for help are heard.

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This is hopeful and rejoicing. Men in all ranks of these divisions, are declaring themselves against this wickedness of sectarianism, and for unity, often where we would least expect it.—The arm of God is shaking the sect-Babel from its lethargic death-slumbers, into awakening consciousness. Some will heed and awake, and receive the light of God; others, individuals and parties, will slumber yet longer in their fatal sleep, heeding not the divine voice.

Much is already gained when men see the radical evil of sectarianism, and become convinced that it has no foundation and no justification either in the word or the spirit of the New Testament. This is the beginning of salvation. Now this conviction has been boldly declared of late in many quarters, by many who do not yet see what the true causes and what the true remedies of the evil are, or what is a real scriptural union. It is really refreshing and most encouraging to hear words like those uttered in the beginning of the little volume first mentioned at the head of this article. Dr. Pressley is really an advocate of the old order of things, of sect-life, of creeds, of narrow exclusiveness.—He is a man in a high place, and of wide influence in the narrow boundaries of that strait sect to which he belongs. Mr. McCune, of the same church, in bold, vigorous style, and with the power of an irresistible logic, that knows no reverence for the venerable human, when in conflict with the divine, sweeps like a destructive storm over the Doctor's carefully built-up fallacies. It is one of the boldest and most successful attacks, certainly, we have seen for a long time. It argues well. Sectarianism finds no mercy with Mr. McCune. Hear this bold reasoner:

"The church has had her day of schism. More than fifty denominations were represented in the evangelical alliance at London, in 1846. These schisms in the one church of Jesus Christ, have been her discouragement, her weakness and her disgrace.—So weak, heartless and inefficient has she grown, that the population of this country increases more rapidly than the membership of the church. With all the wealth, intelligence, freedom and other blessed facilities which God has given her, and notwithstanding her constant accessions by immigration, each succeeding generation finds the church relatively weaker, and the unconverted world relatively stronger. At her present rate of progress, this nation will never become the kingdom of our Lord Jesus Christ."

"But these unseemly, enfeebling denominational divisions still exist all over the land,

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"The degrading, tyrannical Roman Catholic Church, corrupting our politics, crowding our police courts, filling our jails, and drowning men's souls in perdition, is organically one; while the true Protestant Church of Jesus Christ is divided. This corrupt Papal Church can build her large church edifices, and her so called charitable institutions wherever she pleases; but the Protestant Church, in consequence of her divisions, is everywhere straitened for means in all her aggressive work. This Romish Church teaches all the children in her schools that the true church is organically one, and that as she is one while the Protestant Church is divided, she is therefore the true Church. And we too admit, that the true Church should be thus united. And all true Protestant Christians are one in believing on the same Savior, in being born in the same Holy Spirit, in obeying the same Gospel, and in being heirs of the same blessed eternal heaven. But the Protestant Church does not possess that union which unconverted men alone understand, and which must necessarily precede the conversion of the world."

"These divisions enable infidels to say, that the Bible must be a very obscure or a very contradictory book, when men who profess to be born of the Spirit, and to be guided by the Spirit, can not sufficiently agree concerning its meaning to live together in one organization, while an uninspired denominational creed can secure a wide organic union.

"These divisions shamefully and recklessly waste the labors and means of the Church, and greatly enfeeble her, by building in almost every village and neighborhood twice as many church edifices, and sustaining twice as many ministers as are really necessary, while the great mass of our perishing race has never yet heard the blessed Savior's name.

"These sinful schisms make the evangelization of our large cities almost impossible. Nearly all the unconverted have their sectarian prejudices. And sometimes nearly every sect has its representatives on the same square mile. No denomination can have much encouragement to attempt to establish a mission church in a destitute locality, for the prejudices of the great majority will almost always be against her. And all the denominations can not possibly build self-sustaining churches in the same neighborhood, to accommodate all these sectarian prejudices.

"The Apostles were divinely inspired, and were expressly commissioned to organize the Church under the Christian dispensation. But they organized but one Church, although the diversi-

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ties of language, of education, of thought, of social position, and of religious prejudices previous to conversion, were much greater then than they are here in this land to-day."

Mr. McCune's book, in the necessary process of its reasoning, reveals the truth that we have been laboring, in our efforts at reform and Christian union, to hold up before Christians,—that human creeds are the true causes of divisions. This is the inevitable, logical result to which all diligent, sincere investigations into the causes of sect-division must lead. This, also, is beginning to be seen and acknowledged everywhere. There are those, of course,—and such there will always be,—who cannot and will not see this, as they do not recognise nor deplore the evil itself.—These are the fond lovers of sects,—of their own sects,—good partisans, good haters; who can fully sympathize with the Scotch Seceder preacher, who, in preparing his little flock for their 'close' communion, earnestly said to them, "I exhort you to abhor all other denominations." These lean feeders on the dry husks of creed-exclusiveness, will find little comfort from Mr. McCune's book. Dr. Pressley, in defending the rigid exclusivism, or what is the same, the sectarianism of his church, fights from the stand-point of the authority of his creed,—the Westminster Standards, and the Testimony of the United Presbyterian Church. He argues that the church has a right to demand an assent to that creed which she has adopted as a term of membership and communion, provided it is such a creed as Jesus Christ has authorized for that purpose; and then declares that the creed of his church is precisely such a one. Now here, at this second premise, is just the point where Mr. McCune, a minister of this very church, makes his successful attack. On Dr. Pressley's reasoning; he says: "But the premise which contains the declaration that the Westminster Standards and the Testimony of the United Presbyterian Church, is precisely the creed which Jesus Christ has authorized, is entirely omitted in the argument of this (Dr. P.'s) book, and yet this is the very point at issue in this controversy." Mr. McCune does not believe that it is. He declares that there are many things in it foreign to the confession of faith of the primitive church. This creed, he says, "if rigidly enforced, would excommunicate a large proportion of the United Presbyterian church herself, for some do not believe what is taught in the Westminster Confession, in the chapter on creation, in its geological bearings. Some do not believe the Confession on the subject of marriage, where it says, 'The man may not

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marry any of his wife's kindred nearer in blood than he may of his own.' * * * * Others confess that they do not believe its affirmations on the subject of Millenarianism. And many such things there be." On "church covenanting," as taught in the Testimony as a moral duty, "It is believed that a large majority of the United Presbyterian Church do not believe this observance has any better divine warrant as a church ordinance than high mass, or any other Romish ceremony." Others do not believe what it teaches on the subject of psalmody. He adds, finally, "While it is doubtless true that *some part* of this creed is believed by every member, it may be safely affirmed that not one half of the members of the U. P. Church *believe every part* of it." And yet Dr. Pressley declares that "the approbation of that formula which she has adopted, must be required of those who are received into her fellowship." One charitable exception the Dr. makes. He says "babes"—may be admitted; that is, such as cannot give "an intelligent assent to some of the more sublime doctrines of the creed," provided "they are willing to confess their ignorance, and cherish a humble and teachable spirit." On this Mr. McCune says,—"It is therefore manifest that if this author's theory of Church Fellowship, which is, that all the members of the church must fully subscribe to this creed, babes excepted, is now in practical operation, the number of babes must be unusually large in the United Presbyterian family." And,—"If any one can be found with the requisite degree of ignorance, and sufficiently slavish and popish to promise that he will not 'contend earnestly for the faith once delivered to the saints,' as he understands it, the Protestant author of this book would advise the church to 'act the part of a kind and tender mother,' and receive him' although he may not be able to give 'an intelligent assent to some of the more sublime doctrines of the creed.'" But the strongest blow the reviewer lays on Dr. Pressley's argument, is in the following words: "It is obvious that if the creed contained precisely what Christ authorizes the church to demand of applicants for membership and communion, no more, no less, that it would not only be lawful but necessary that the church should demand that every applicant should subscribe it, whether babe or man"; and elsewhere on the same point he says, "The church is not to be governed in this matter by the 'judgment of charity,' but by the explicit declarations of Scripture, concerning what is essential to a saving faith in Christ."

In the 11th chapter, the author proceeds to show a positive contradiction between the teachings of the confession, and of the

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Testimony, both embraced in the creed of his church, on the subject of communion or fellowship. The Confession teaches that this "communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." The Testimony, on the contrary, teaches exclusive communion of the strictest sort. Now here is a creed at war with itself, as is generally the case when it consists of several distinct symbolic books, as those of the older Lutheran church, for example. Frequent efforts have been made, it seems, by able men in the U. P. church to harmonize the teachings of the two volumes of their creed, but thus far in vain. Now here is a notable instance of the folly and tyranny of creeds;—positive contradictions, and yet men "must be required" to subscribe to this creed, or be excluded from the Church!

The legitimate ground and tendency of creeds, as Mr. McCune ably shows, and as is more than implied in Dr. Pressley's book, is, that "the church," that is, every great or small denomination, must go on and interpret all truths of the Bible in her fashion, cast them in iron so as to make them unchangeable, that is, make these *interpretations* articles of faith, and reject every man that cannot subscribe to them. This is Popish tyranny, destroys all private judgment, all freedom of mind, multiplies, and narrows sects more and more, and makes Christian and Biblical union impossible.

The specious argument in defense of human creeds, and that appears at first sight reasonable, is fully stated by Dr. Pressley in the following words:

"In the primitive days of Christianity the creed of the Church was brief and simple, embracing a few of the leading fundamental doctrines of the Bible. But in process of time, false doctrines were propagated and the Scriptures were misinterpreted to make them countenance these doctrines, and hence it became necessary that the Church should declare explicitly what she understood to be the truths taught in those portions of Scripture which were perverted by the advocates of error. And thus as errors were multiplied, it became necessary that the creed should be enlarged, that a testimony might be lifted up in defense of truth and in opposition to error."—P. 8.

Now we commend to every man with whom this ingenious and common defense of creeds has had any weight, the answer given by Mr. McCune. It is the argument a thousand times repeated by us all over this land, against the right and necessity of creeds,

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The argument has received renewed force as it comes from a minister of the U. P. Church;

"Christ, the great King and Lawgiver, said to his apostles: 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' (John xiv: 24.)

"And to these apostles about to be thus divinely inspired and infallibly qualified, Christ said: 'Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' (Matt. xviii. 18.)

"The Divine Master has enacted that the teaching and example of his apostles shall be law in the Christian Church, for they were taught by the Holy Spirit. What they bound is bound; what they loosed is loosed; what they made law is law; what they did not make law is not law. Whatever kind of creed they authorized in the Church, is the only kind of creed that is authorized. If theirs was brief and simple, so must ours be brief and simple. If they declared, "If thou believest with all thine heart, thou mayest" be baptized and received into the Church, so must we declare. If they required no more than is necessarily implied in that demand, so we must require no more. And as no law of the church is of greater moment to her as a visible organization, as no law so much affects her power and purity as the law by which she receives and retains her members, so no law should be more strictly observed than this law. And in order that the Romish Church, or any other tyrannical hierarchy, may lord it over God's heritage, it is only necessary that she claim that she has the right to add to the brief and simple creed of inspired apostles, and to make laws at pleasure for Christ's Church. So a Protestant denomination that claims that she has the right on any pretense whatever, to enlarge the creed of inspired apostles has thereby affirmed a principle upon which she can build a despotism, and by which she can thoroughly corrupt the Church which Jesus Christ has bought with his own blood."

"And shall we be told that in regard to what shall and shall not be law, we must not be governed by the precepts and example of men inspired and commissioned to this end, but by the uninspired enactments of usurping ecclesiastics? This has been the pretense and the corner-stone of the Romish apostasy in every age. Cardinal Wiseman says there is "a supreme authority

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in matters of faith existing in the Church.'—Lect. p. 68. And the author of 'Church Fellowship' tells us that in this matter of a creed which is to be a term of membership in the Church, and which is the only thing that has the force of law in the Church, it has become *necessary* to disregard the example of Christ's own chosen apostles, who were guided by the Holy Spirit."

"It would not be difficult to show that the members of the primitive Church, previous to their conversion, held errors as dangerous and fatal, and far more numerous, than did the mass of converts in this land previous to their conversion. Some of them were Jews and some Samaritans; some were Israelites and some Gentiles; some worshipped one set of false Gods and some another; and almost every false philosophy and idolatrous religion and "damnable heresy" had been embraced by one and another of the members of the primitive Church. And as these soul-destroying heresies could not be maintained but by perverting Scripture, so these men, before conversion, must have perverted Scripture, if they acknowledged its authority at all; and as these inspired apostles regarded their brief creed as sufficient protection against these perversions then, so this same creed would be a sufficient protection now in this land where fatal Jewish and heathenish heresies are not so prevalent. And as they demanded of applicants for membership a saving faith in Christ, which necessarily included all other saving graces, and thereby excluded all fatal heresies when this demand was actually met, so this demand made now and met now, will now in like manner exclude all fatal heresy.

"If a 'brief and simple' creed, 'embracing a few of the leading fundamental doctrines of the Bible,' was sufficient then, so it is sufficient now. If it most wisely guarded against perversions of Scripture then, so it will now. If it most efficiently excluded heresy then, so it will now. If it best promoted the power and purity of the Church then, so it will now."

We are not yet done with the productions at the head of this article, but shall reserve the further consideration of the matter to the next number. C. L. L.

Dr. Livingstone recently stated in a lecture that no less than forty missionaries succumbed to the deadly effects of the climate of Africa before a single conversion took place.

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SECTARIAN INJUSTICE.

We copy the following from the "Presbyterian," of Philadelphia. It is part of an anonymous letter from the editor's correspondent from New York. It proceeds thus:

"A journal, in noticing the death of Alexander Campbell, of Bethany, Virginia, the founder of the sect of Campbellites, is in error in one of his statements. Mr. Campbell, he writes, joined the Baptists in 1812, and became a bitter enemy of *creeds*. But consistency is not a part of the moral character of the enemies of the truth of God. That he has professed to condemn and ignore all creeds for many years, is well known. But it is not as well known that about thirty years since he *published* a few copies of a volume purporting to be his creed. The moment his followers knew the fact, they united in an urgent request that they all be immediately bought up, and the work suppressed. They saw that their 'craft was in danger,' and satisfied their leader that if the work was allowed to go abroad, the death-knell of their sect was sounded. Forthwith all the copies that could be obtained were destroyed. A few were preserved, one of which is now in the library of a friend, and retained as a theological curiosity.—Their preachers have not ceased bitterly to denounce all creeds and confessions as opposed to the Bible. Yet a person offering to join their party, and repudiating their leading dogmas, would be instantly rejected. No class of men contend more fiercely for their Shibboleth than these same creed-denouncing Campbellites. But their numbers and zeal are dying out, and not a few of their churches are left to the moles and bats. It is well known that controversy has brought out their undisguised denial of Christ's supreme Godhead, of the doctrines of total depravity and the necessity of the new birth. They boast they go to the Bible for their creed. So, too, the same grain elevator holds vast treasures of grain. Some go for corn to make the staff of *life*, others to make the waters of *death*. Somehow those who are unwilling to publish their creed cannot satisfy men of their moral honesty.—An honest manufacturer under the excise oath keeps but *one* set of books, and is never *afraid* to show them."

Our purpose in introducing this remarkable tissue of falsehood and misrepresentation, is simply to show how recklessly we are slandered by one who should either have informed himself more correctly concerning us, or else have kept his peace. The writer says:

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"It is not as well known that about thirty years since he (Alexander Campbell) *published* a few copies of a volume purporting to be his creed. The moment his followers knew the fact, they united in an urgent request that they all be immediately bought up, and the work suppressed." Now this is an absolute and utterly groundless slander upon the character of the late lamented man, whose remains have just been consigned to the grave. It comes as a gross and malicious insult, in the very moment of the universal sorrow which his death has awakened in the hearts of hundreds and thousands of his friends, who are the devoted disciples of Christ, and entitled, if not to the sympathy of sectarianism, which they do not expect, at least to a show of justice and a regard to historic truth in all that may be said over the fresh grave of the lamented dead. *We deny squarely and emphatically, the whole statement.* Mr. Campbell not only never *wrote such* a book as is here described, but he never, at the instance of "his followers," nor from any other motive, suppressed any book that he ever *published.* We challenge this anonymous writer to produce the volume of which he speaks. Let him do so. We demand that he shall produce it, or else retract the slander, as publicly as he has made it. If *one copy is now*, as he positively asserts, *in the library of a friend, and retained as a theological curiosity*, what we demand, will be an easy task. But it cannot be done. We know the life of Alexander Campbell, and the literary work of every year and every month of his career—and we deny the statement, therefore, with the most absolute assurance that there is not a word of truth in it.

Again, this writer says, "It is well known that controversy has brought out their undisguised denial of Christ's supreme Godhead, of the doctrines of total depravity and the necessity of the new birth." This is another slander, which has been so often and publicly refuted, in "controversy," that we can find no milder answer to it, than to pronounce it also utterly groundless and false in every sentiment of it. In his book entitled "The Christian System," first published in 1840, and from the first widely circulated, and before the world now for twenty-six years—speaking in chapter IV on "the Son of God," and after quoting in full all the more prominent Scriptures concerning Him, he says: "So speak the Divine Oracles of the supreme Deity and excellency of the author and perfecter of the Christian system. * * * * Before the Christian system, before the relation of the Father, Son and Holy Spirit began to be, his rank in the divine nature was that of the Word of God. * * * While the phrase 'Son of God' de-

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notes a temporal relation, the phrase 'the Word of God' denotes an eternal, unoriginated relation. * * * The Word incarnate or dwelling in human flesh, is the person called our Lord and Redeemer, Jesus Christ; and while in the system of grace the Father is the *one God*, in all the supremacy of his glory, Jesus is the *one Lord*, in all the divine fullness of sovereign, supreme, and universal authority."

We might quote a volume of kindred passages from the writings of Mr. Campbell; indeed, those who have been intimate with him, know that on no one theme of the Scriptures was he so fond of speaking as on this. Indeed, in his latter days he could scarcely speak of the transcendent glory and dignity of Christ, as the divine Savior of men, without evincing a depth of admiration and gratitude that often grew too full for utterance. Some of his most searching critics have awarded the most unequivocal orthodoxy to him on this sublime element of our Christian faith; but we need not take the time now to repeat them.

As to his views of depravity, these, too, in like manner, are conceded to be scriptural and unequivocal. In his Christian System, chapter VI, after speaking of the fall of man and its effect upon Adam, he adds, "The stream of humanity, thus contaminated at its fountain, cannot in this world ever rise of itself to its primitive purity and excellence. We all inherit a frail constitution physically, intellectually; but especially morally frail and imbecile. * * * In Adam, all have sinned, therefore "in Adam all die." Your nature, gentle reader, not your person, was in Adam when he put forth his hand to break the precept of Jehovah. * * * There is, therefore, a sin of our nature as well as personal transgression. * * * True, indeed, it is, our nature was corrupted by the fall of Adam, before it was transmitted to us; and hence that hereditary imbecility to do good, and that proneness to do evil, so universally apparent in all human beings."—We could quote much more to the same purpose, but let this suffice.

With equal injustice is Mr. Campbell accused with the *denial of the necessity of the new birth.* This charge was frequently made many years ago, but it has been so frequently and explicitly denied and refuted, that we are more than surprised to see it made again, through any respectable channel. We need only quote one or two passages—they can be multiplied *ad libitum.* After speaking of the Greek verb *gennao, to beget or to be born*, he says, "That there is a new creation, and frequently a re-creation, a renewal, or, in the figure, a 'regeneration,' is conceded by all evangelical

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Christians. * * * That men are created anew and made spiritually alive to God, so that all things in their *spiritual relations* have become new, is as plain a matter of fact as any moral or religious fact in the Bible or in universal history. * * * This is a new birth—a quickening and a renewal of the spirit and of the heart, or of the affections of the man, by the Holy Spirit—a new creation in Christ Jesus into good works, as well as, and prior so, the washing of the new birth."

If these citations do not show that the article against the statements of which they are made, is false and slanderous of a great and good man, then let the man who still needs proof send in his demand, and we will multiply them tenfold. One word more.—This reckless correspondent is not only content with vilifying the dead, but he throws his gross misrepresentation into the teeth of the living power of the reformation, as it is to-day an admitted and most triumphant success all over the land. He says, "But their numbers and their zeal are dying out, and not a few of their churches are left to the moles and the bats." This is too cool for endurance! Surely, this man has been among the moles and the bats himself, to be thus ignorant of one of the plainest facts of the 19th century. Is he aware that the Diciples number to-day from *four* to *six* hundred thousand actual communicants in their ranks? that no denomination of Christians has for the last ten years increased so rapidly in proportion to their numbers as they have, and that there is none more active in all the great and stirring works of an evangelical church than they are?—These are the facts, known and read of all men who will honestly look at the history of the day. It is only about *twenty-eight* years since the separation of the Disciples from the Baptists in Virginia, and in that short time, they have increased to this unparalleled degree; and in colleges, academies, high schools, religious periodicals, missionary work, and other evangelical enterprises, they rank, for the short period of their distinct organization, equal if not superior to any other religious organization whose history has been developed in this century, Truly has this correspondent reckoned without his host. W. K. P.

"The ancient Fathers said: "*Distingue tempora et concordabis Scripturas*; distinguish the times, then may you easily reconcile the Scriptures together."—Luther's Table-Talk.

This most important rule of interpretation led Luther to see the difference between the law and the Gospel.

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LETTER FROM AUSTRALIA.

ADELAIDE, SOUTH AUSTRALIA, Dec. 26th, 1865.

DEAR BRO. PENDLETON:—I embrace the present opportunity, through the favor of Sister Campbell, to send you a few items concerning the progress of the cause we plead, in this sunny clime. For fifteen months I preached in Melbourne, in "St. George's Hall" (the best hall in the city), to the largest and most crowded audience in the colony. I say crowded, because the building was regularly filled to its utmost capacity—hundreds of persons standing during the whole service.

The results of these labors have been most glorious; upwards of three hundred and seventy-five (375) have been added to the cause we plead—a great amount of prejudice has been removed, which for six or eight years past has pressed upon the Christian church like an incubus—the small church here has been built up, and become strong and influential—the great and fundamental principles of the "current reformation" have been disseminated largely, and successfully: and last, though not least, they have resulted in the erection of a large, neat, and substantial brick chapel.

Besides, I may mention, that an earnest and active missionary spirit has been aroused. Several young brethren are making themselves useful, and some of them bid fair to make successful Evangelists. Our great need now is a few active, devoted and able Evangelists, in order to carry on the work to a glorious consummation. "The harvest truly is plenteous, but the laborers are few." We are now praying the Lord of the harvest to send forth laborers into the harvest.

I hope the brethren in America will respond to the earnest invitation of the brethren in Victoria, and also of those here in South Australia. Both are very promising fields for missionary labor. I have been in this colony a little over four weeks. I came from Victoria to Adelaide, a distance of six hundred (600) miles, overland, for the benefit of my health, and to see the country. My opportunity was very favorable, as I was accompanied most of the way by our esteemed and devoted brother in Christ, Hon. T. Magarey, who is well known in South Australia, and universally esteemed. I spent a few days with him at one of his sheep stations, and was thus introduced into the inner life of "squatting," and bush life. While there, I preached twice

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to a large audience of "squatters," the sheep princes of Australia, and bushmen—some of them coming a distance of thirty miles to attend the meeting. Most of the country we passed over was only fit for pastoral purposes. Here and there was a fine tract of land, well adapted for agricultural pursuits. This is eminently a sheep country. Sheep thrive and multiply greatly, and yield large fleeces of the finest wool in the world.

My labors have been abundantly blessed since I have been in Adelaide. My health not being good, I have not preached much here; but the four discourses I have delivered, have been preached to large and attentive audiences, estimated at 1000 or 1100 at least. We have occupied the largest Hall in the city, and you will see from the notices of the secular press Bro. Magarey has enclosed in a letter to Sister Campbell, that it has continued from the commencement crowed to overflowing, and a lively interest has sprung up. I have already baptized *nine persons*. Several others have decided for Christ, and will shortly obey him, and many are deeply interested in their souls' welfare. We look forward to a large increase.

I am happy to hear of the prosperity of my Alma Mater—Bethany College; and hope she will continue to prosper in a tenfold degree more than her past success! The world and the church need her valuable aid. May the choicest blessings of God rest upon you, in your noble endeavors to prepare young men for the noble work of the Christian ministry.

With Christian regards to the beloved President and professors of Bethany College, I remain with much esteem,

Your brother in Christ, HENRY S. EARL.

NOTICES OF BRO. EARL'S LABORS BY THE AUSTRALIAN PRESS.

EVANGELICAL PREACHING.—Mr. H. S. Earl, B. A. preached his fourth sermon in White's Room on Wednesday evening, December 24. The spacious building, as on previous occasions, was filled to overflowing, numbers being unable to obtain admittance. The subject of the Rev. gentleman's discourse was, "The Supreme Object of Life," founded on Matthew, 6th chap. and 24th and succeeding verses. As may be supposed, it was handled in a masterly manner. Rapidly yet clearly he sketched the various ruling passions that predominate in mankind, and which, unless restrained, ultimately render every effort at reformation futile.—Then a comparison was instituted between the prevailing and fre-

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queatly contemptible objects for which men strive, and the adoption of the truths contained in the Bible, and making them "the supreme object of life." The advantages of the latter course were eloquently referred to, and the deteriorating effects produced on the moral nature of man by allowing other and more debasing considerations to engross his attention were lucidly detailed. At the conclusion of the sermon Mr. Earl announced that he intended preaching in the same place on Sunday next.—*South Australian Register, Dec. 26th*, 1865.

Mr. H. S. Earl, B. A., delivered his third sermon in Adelaide at White's Rooms, on Sunday evening, December 17. Mr. Earl selected as the subject of his discourse, "The Wisdom and Perfection of the Gospel," which he illustrated in a most able and impressive manner. Mr. Earl has a fine and impressive flow of language, and keeps his audience intensely interested throughout. He will preach again next Sunday evening, taking for his subject, "The Supreme Object of Life."—*Daily Telegraph (Adelaide), Dec.* 18, 1865.

Mr. H. S. Earl, B. A., preached again on Sunday evening last, to a crowded audience, in White's Rooms, taking for his subject, "The Supreme Object of Life." Mr. Earl improves on acquaintance, and we should recommend all those who have not had the pleasure of hearing him to avail themselves of the opportunity ere it be too late, as the gentleman's stay here is limited. The subject of next Sunday evening's discourse will be "Abraham's Faith."—*The Daily Telegraph, 26th Dec.*, 1865.

THE A. C. M. SOCIETY.

Dear Bro. Pendleton:—The following brethren are now in the field under the Board of the A. C. M. Society. They are doing good service. Several hundred, through their labors during the past few months, have entered the kingdom of Christ:

R. Graham, California.	R. C. Barrow, Nebraska.
J. O. Beardslee, Jamaica.	R. Patterson, Kansas.
W. A. Belding, Troy, N. Y.	P. Butler, "
A. Wilcox, Mich,	S. G. Brown, "
R. T. Davis, Penna.	J. J. Trott, "
Samuel Lowry, Tenn.	Wm. Gans, "
R. Conrad, Ohio & Indiana.	J. S. Lamar, Atlanta, Ga.
D. R. Dungan, Nebraska.	

These brethren are faithfully engaged in preaching the Gospel

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to the destitute—to those who would otherwise be, so far as we are now advised, in utter ignorance of the plan of salvation.—Not only are these brethren laboring faithfully; they are periling their lives for the purpose of giving the *pure gospel* to the needy. Through winter winds—through the scorching suns of summer, these men falter not, but continue at their post. Honors beckon them away, and still they work and suffer in the vineyard of the Lord. The world opens up the sure pathway to place and power—but they are not to be enticed from the work assigned them by their Master. Shall not these self-denying men of God be sustained? Will not the brethren, everywhere willingly, joyfully, liberally respond to this call, and assist in keeping these valiant soldiers of the Cross at work?

Let all differences of opinion, whatever they may be, in regard to earthly policies, be forever buried under the shadows of the Cross and let us rise up as one man, in endeavoring to enlarge the borders of the Messiah's Kingdom,—in showing the thousands, who, this moment are without God and without hope, the way that leads to the enjoyment of the remission of sins and the hope of life everlasting.

Brethren we beg you to help *now*. In the name of our blessed Master, we ask your cordial co-operation. Do not defer until a convenient season. We ask a contribution *now*, be it large or small. As the Lord has prospered you, give. We appeal to preachers, Elders, Superintendents of Sunday Schools, Churches, individuals, Christians, to aid us—*to aid us at the present time.*—All letters and contributions to be sent to me, at Cincinnati, O., Box 966.

W. C. ROGERS,
Cor. Sec. A. C. M. S.

MARCH, 1866.

The Trustees of the Princeton Theological Seminary report that the institution possesses real estate valued at $118,140, and personal property valued at $316,982 30. The whole number of volumes in the library is 19,717. The expenses of the board during the last year amounted to $24,219 25—being a reduction of $7,733 63 from the expenses of last year.

The Last mail from Natal brings news of the formal excommunication of Dr. Colenso, which took place on Sunday, the 6th of January, at the cathedral of Maritzburg.

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THE HUGHEY AND SPEER DEBATE.

Bro. Pendleton:—I attended the Debate at Bridgeport, and it is truth to say that our cause and man were triumphant, and that Methodism was clearly proven to be without Scripture warrant. Mr. Hughey, the Methodist champion, is a gentleman of ability, and has a charming voice. His opponent, J. K. Speer, of Jeffersonville, Indiana, on this occasion showed himself a master workman, and henceforth takes rank in front among the very chiefest men in the Reformation.

Judging from the positions of Mr. Hugney (promoted to the dignity of Presiding Elder since the Sweeney debate), old Methodism is passing away. E. g. Mr. Hughey distinctly affirmed that the former generation of Pedobaptists had rested their cause on grounds which he does not deem tenable. He took ground that the covenant of circumcision, Gen. xvii, was the evangelical covenant—the covenant of grace! and claims the honor of that discovery. He said that he did not rest infant baptism on the fact that baptism came in room of circumcision, which he said was "*nonsense.*"

One proposition in the debate was, "The Holy Spirit is the efficient agent in the regeneration of a penitent believer!" And during its discussion he said: "When by faith the sinner lays hold on Christ, the Holy Ghost comes in and changes the heart"—thus putting the Spirit after faith, or, to use his own language, "Faith and repentance melt the heart like wax, and then the Spirit stamps the seal of God which is regeneration!"

Thus the great Methodist gorge is breaking up and giving way. I might give you two more instances in which Mr. Hughey has departed from the old land-marks of Methodism. But I have not room and would not ask you for too much space in your crowded pages.

We immersed several during the progress of the debate. The brethren were delighted and much good will yet result from that memorable Bridgeport debate.——Yours truly, Wm. S. Speer.

MEMOIR OF A. CAMPBELL.

In pursuance of a long-cherished purpose, and in accordance with the wishes of Brother Campbell's family as well as of many esteemed brethren and friends, I design to complete, the Lord willing, as soon as practicable, a memoir of this eminent servant of God.

This public notice is given as the most convenient method of answering many inquiries, and in the hope that any important facts or interesting incidents in the possession of individuals in relation to Bro. Campbell's life and labors, will be, without further application, communicated to me. I will be happy to receive from his former correspondents any

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letters of interest, or extracts from them; reminiscences of his debates and of his opponents in debate, as well as of his discourses and conversations; personal details illustrative of character; published addresses delivered on the occasion of his death; and any thing, in short, that may be deemed pertinent or suggestive in relation to the contemplated work. Whatever may be kindly forwarded to me will be duly considered, and, if it be desired, will be preserved and returned.

Address R. RICHARDSON,

April 3, 1866. BETHANY, Brooke co., W. V.

RESOLUTIONS OF RESPECT TO A. CAMPBELL.

RESOLUTIONS OF THE FACULTY OF BETHANY COLLEGE.

BETHANY COLLEGE, March 12th, 1866.

At a special meeting of the Faculty of Bethany College, the following resolutions were passed:

Whereas, It has pleased Divine Providence to remove from the scene of his earthly labors our much revered and honored President, the founder of this Institution, and long endeared to us by kindly intercourse in the most intimate social and official relations;

Resolved, That while we bow with humble reverence to the manifest will of Heaven, and cherish heartfelt gratitude to God for having spared to us our late President even beyond the usual term of human life, we nevertheless do most sensibly realize that, although from the infirmities of age, his personal labors in the College have been for some years suspended, the Institution, in being now deprived of his venerable presence and wide-spread personal influence, has experienced a loss not to be repaired.

Resolved, That we cherish the most affectionate remembrance of the invariable courtesy and kind consideration that ever characterized our late President in all his relations to us, whether official or social.

Resolved, That the earnest and untiring labors of the deceased to promote the best interests of society at large, and in establishing this Institution, to maintain in it a system of moral and religious culture based upon the Holy Scriptures as the true foundation of human development and progress, deserve the lasting gratitude of mankind.

Resolved, That we sympathize deeply with the students and all the friends of the Institution in the bereavement which we have in common experienced, and respectfully tender to the immediate family and relatives of our beloved President our most sincere condolence, praying that He who is the God of consolation and of hope, may bless and comfort them.

W. K. PENDLETON,
R. RICHARDSON,
B. W. JOHNSON,
CHAS LOUIS LOOS,
} Family.

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RESOLUTIONS OF THE STUDENTS OF BETHANY COLLEGE.

At a meeting of the students of Bethany College, on the morning of March 7th, 1866, the following resolutions were passed:

Whereas, It has pleased God to call from the scene of his earthly labors, Alexander Campbell, President of Bethany College; therefore be it

Resolved, That while we humbly bow to this dispensation of Providence, knowing that the Great Ruler "doeth all things well," and that he has called away our beloved President, full of years and honors, to his everlasting reward, yet we are deeply afflicted by the great loss our Alma Mater has sustained in the death of her founder, her President for a quarter of a century, and her fastest friend.

Resolved, That we recognize in Alexander Campbell the sound educator, the great reformer, the able defender of "the faith," the true friend of humanity, and the spotless disciple of Christ.

Resolved, That we tender to the numerous friends of the deceased our heartfelt sympathy, especially to her who is bereaved of a husband, and to those who are left fatherless; and we commend them for consolation, to the precious promises of Christ.

Resolved, That the College tower and entrances be draped, and that we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to the Harbinger, Review, and Standard, for publication.

J S. Ross, H. McDiarmid, J. B Johnson, Com.

RESOLUTIONS OF THE CITIZENS OF BETHANY.

At a meeting of the citizens of Bethany W. Va., held at the meeting house on the evening of the 5th inst., to express the feelings caused by the death of President Alexander Campbell, J. E. Curtis was chosen Chairman, and Samuel Adams Secretary. A committee was appointed to prepare resolutions for the meeting,

The following preamble and resolutions were read and unanimously approved:

Whereas, Our venerable and distinguished fellow-citizen, Alexander Campbell, has been called to his rest, after a long life spent in the service of God and humanity; therefore, be it

Resolved by the citizens of Bethany in public meeting assembled, That, in the death of Mr. Campbell, we have sustained a loss that is irreparable—the loss of a genial, benevolent, kind hearted father, overflowing with love to all; of a pleasant and courteous friend; a firm and consistent Christian; a generous and public spirited citizen; a blameles and spotless man;—and that his death has deprived the cause of Christianity and humanity everywhere of the services of a puissant champion, whose mighty labors in these departments of human and divine industry

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arrested the attention of the world, and fastened on his brow the laurel-wreath of an undying fame.

Resolved, That the great qualities of head and heart constantly exhibited by the departed throughout the course of a long life his gentlemanly kindness and urbanity no less than his transcendent genius—have deeply endeared him to our hearts; and we mourn his death with unfeigned sorrow.

Resolved, That we show our respect for his memory by closing all places of business and abstaining from all secular pursuits on the day appointed for his funeral.

Resolved, That we tender our sympathy to the family of the deceased, and unite with them in seeking consolation in this hour of sorrow, where *he* always taught us to look for it—at a Throne of Grace.

Resolved, That a copy of these resolutions be furnished to the family of the deceased, and also to the Brooke and Ohio county papers for publication.

J. E. CURTIS, Ch'n.

SAMUEL ADAMS, Secretary.

RESOLUTIONS OF THE BOARD OF MANAGERS OF A. C. M. S.

At a meeting of the Board of Managers of the American Christian Missionary Society, convened at their rooms in Cincinnati, Ohio, on the 5th of March, 1866, the death of Alexander Campbell was announced, and R. M. Bishop, Wm. B. Mooklar, W. C. Rogers, and John Shackleford, being appointed a Committee to prepare suitable resolutions for the occasion, reported the following:

Resolved, That it is with profound emotion that we receive the announcement of the death of Alexander Campbell, President of Bethany College, and also President of this Society, from its organization till his decease, and that while we bow with unmurmuring resignation to the Providence that has removed him, in a ripe old age, from amongst us, we cannot but feel that the loss is to us irreparable.

That in this public bereavement we recognize the departure of one of the noblest and most gifted of the public benefactors of this or any other age; a scholar of the broadest and profoundest learning; a Bible interpreter who knew no authority but the word of God, and no criterion for Christian fellowship but its infallible teachings; a reformer, honest in his convictions, earnest in their defense, and true to the eternal interests of the Church; and a minister of the gospel untiring in his labors, whether with the pen or in the pulpit; original in manner and in thought, and with a zeal and power at once simple and sublime.

That in his remarkable career we recognize the evident direction and abiding blessing of a gracious Providence, that has enabled him during his lifetime to accomplish a work for humanity and the church unparal-

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leled in the history of religious reformation, and of incalculable blessing to the world.

That as a true Missionary of the Cross, we cherish his illustrious labors as a noble incentive to imitation, and a perpetual call upon us, and the disciples of Christ everywhere, to carry on with zeal and generous efforts the noble work of his life, in restoring apostolic Christianity, and preaching the original gospel in its simplicity and purity to all the world. That we tender our warmest sympathies to his devoted wife, our beloved Sister Campbell, and the afflicted family of Bethany, and unite our earnest prayers before the Throne of Grace that the blessing and the peace of God may abide with them forever. That to our entire brotherhood of disciples we send our heartfelt expressions of thanks to our Heavenly Father for the gift of this great and noble servant of the church, and our deepest words of sorrow that we shall see him among us no more.

Let us remember his life, and awake to new efforts for the cause to which it was so long and earnestly devoted.

That a copy of these resolutions be fowarded to the family of the deceased, at Bethany, and also to our religious periodicals and the press of our city for publication.

GOOD WORDS FROM OUR CORRESPONDENTS.

W. Rupert, Vt., April 6th, 1866.

Dear Bro. Loos:—The readers of the Harbinger may be interested in the progress of the cause in the Empire State, and I send you a brief report of meetings held during the last few months. In October 1865 I held a series of meetings with the brethren in Tully, N. Y, which resulted in 8 additions to the church there. After a brief interval, Bro. A. N. Gilbert continued the meeting and 11 more were added. In the same month five were added to the church in Cato under the evangelical labors of Bro. Gilbert. In December 6 were added to the church at this place during a meeting held by Bro. A. B. Chamberlain. During the same month 4 were added to the faithful in Syracuse under the labors of Bro. Gilbert, the pastor of the church.

In January Bro. Gilbert labored a short time with the church in Brewerton, N. Y., and closed with 3 additions. As he was obliged to leave when there was evidently a deep interest, I went there shortly after and 40 others were gathered into the fold of Christ, 35 by immersion.

The brethren in Pompey rejoiced with an accession of some 20 persons in February. Bro. Gilbert, the eloquent and indefatigable evangelist was their speaker. Under the joint labors of Bros. W. A. Belding and A. B. Chamberlain, 11 were added to the church in Pittstown N. Y.

The brethren in Prestenkill New York, have recently liquidated a debt upon their house of worship which was bearing heavily upon them, and have been

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much strengthened by a meeting of five weeks commenced by W. A. Belding, and continued by brethren L. R. Gault and A. N. Gilbert, resulting in 23 additions. I recently closed a meeting at Carthage, New York, with 1 accession.—Bro. J. C. Goodrich reports a meeting held with the brethren in Marilla N. Y. during which there were 13 additions—9 immersions.

When I located on this New England border in 1861, I was the only preacher sustained in this region east of the Hudson. Now each one of the five churches is furnished with preaching, and Bro. W. A. Belding is laboring to establish the cause permanently in the city of Troy. May we all be kept in the love of God, that he may crown our efforts with abundant success.

Fraternally yours, W. L. HAYDEN.

DECATUR, Ill., Feb. 12th, 1866.

DEAR BRO. PENDLETON:—I write to inform you of the result of a two-weeks' meeting held in this place, and closed last evening.

Our accessions number 22. Of these, 20 were immersed, one reclaimed, and one added by commendation. We are gratified for this result, and especially grateful in the anticipation that these will prove an occasion of strength to the cause, as well as of numbers. Unless we greatly mistake, the Lord has blessed us also in "reviving his work" in the hearts and minds of the people here.

Our audiences were large and respectable, and to the end, there was no abatement of the interest. I say interest: for of excitement we had not, and strove not to produce one "jot or tittle." We said to the people, as the Lord said to his people of old, "Come now, let us reason together."

To the logic of the Almighty, the grand logic of redeeming love, the people have yielded, and not to the frenzy of the animal spirits and the flesh. We are glad to have it so. Whatever the imperfections of "head religion" may be, they are certainly not more in number nor worse in kind than those pertaining to this sensual religion, which absurdly seeks the bases of hope in the paroxysms of the animal man.

But "see what a large letter I have written." I will only add, that I have been laboring here since November, sowing precious seed. This is a part (a small part I trust) of the harvest.——Truly your bro. W. C. DAWSON.

RICHMOND, VA., Feb. 12, 1866.

BRO. PENDLETON:—Since my former report to you, eight persons have been baptized at Sycamore, on the good confession. On my recent visit to the churches in King and Queen, and Essex cos., Va., for which Bro. R. Y. Henley preaches, twelve were baptized. The great religious movement on the tapis here, is an effort to unite, if practicable, in one ecclesiastic organization, the Baptists and the Disciples of Christ of Va. Anything that I can do, honestly and conscientiously, to accomplish this union, and also to destroy alienation in the hearts of our brethren North and South, and to promote among them a union, void of all hate or suspicion of unkindness, and full of all love, mutual concession and forgiveness, I am most ready, willing and anxious to do. The good Lord help us all to feel right and to do right

Your brother in Christ, WINTHROP H. HOPSON.

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LEXINGTON, Ky., March 1st, 1866.

DEAR BRO. PENDLETON—As I have resigned the pastoral care of the church in Detroit, Mich., I desire to say a word about the cause in that city. The union of the two congregations there has been a complete success. Harmony, good feeling, and active, earnest work, have characterized the brethren ever since the union was consummated.

During the three months preceding my resignation, over fifty additions were made to the congregation, and seventeen of these were made on the last two Lord's days I remained there. In my opinion, there is no field in the United States for preaching the gospel, that promises richer rewards to a faithful laborer, than the city of Detroit. And nothing but the imperative calls of duty, to another work, could have induced me to leave a place so inviting. I trust the brethren there will soon secure a good and faithful Pastor.

Very truly, W. T. MOORE.

WASHINGTON, PA., Feb. 16, 1866.

BRO. PENDLETON:—Our meeting was a fine success at Waynesburg, the county seat of Green co.; not so much in additions, as in lifting up our plea and waking the community up to think, and to study the Scriptures. We used the Baptist house there. One young gentleman, Campbell Jobes, of Claysville, Washington co., obeyed the gospel. He is attending college there, and is said to be a fine student and good speaker. He probably will study for the ministry. I have directed his attention Bethany ward.

Our meeting here closed with 16 additions. This has been a splendid meeting for the cause here. May God be praised for all his mercies.

J. B. CRANE.

NEWBURG, Cuyahoga co., O., Feb 21, 1866.

DEAR BRO. PENDLETON—I have just closed a very happy meeting with the brethren here at home, resulting in 11 additions to the church. Bro. M. Christy was with me until sickness prostrated him. Also, I held a meeting with the brethren at Chagrin Falls, Ohio, in January last, with 11 additions; also with the brethren in Chardon, Ohio, in December, 1865, with 15 additions.—To the Lord be all the praise.——In Christian love, F. M. GREEN.

ELMORE, Ohio, March 12th, 1866.

BRO. PENDLETON:—We have just closed a very interesting meeting. Seventeen were added to the church Bro. R. Moffett did the preaching. The church has been greatly strengthened, as a majority of the converts are persons of much influence in the community.

May they be faithful, and worthy of the vocation wherewith they are called.

Yours in the one hope, J. S. LOWE.

Bro. Wm. Rowzee, Philadelphia, Feb. 22, '66, says: "Bro. Bartholomew immersed one person last Lord's day evening. Our congregations are increasing, and we feel much encouraged."

Bro. A. B. Green, Ravenna, March 10th, 1866, writes: Bro. Wakefield has just closed an interesting meeting here, with four baptisms and three received.

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OBITUARIES.

Died, at her home, in Jackson, Miss., on the 14th Feb., 1862, Mrs. S. A. Elizabeth Sizer, wife of Henry E. Sizer. She was the daughter of Thomas and Elizabeth Pilcher, of Tappahannock, Essex co., Va., and was married to Bro. Sizer on the 21st June, 1843. She was at the time, a member of the Christian congregation at Rappahannock, and continued through life to cherish the faith and the hope of the gospel.

Her eldest daughter, Alice B., preceded her a few years, and died on the 25th July, 1859, in her 15th year. Two others are left, to emulate the example of the dead and comfort the living. Affliction has fallen heavily in various ways upon our beloved Bro. Sizer, during the dark years of the war; and we tender him our kindest sympathies, and earnestly pray that the Lord will sustain him through all his trials and losses, with an unshaken confidence in the better things that are in reserve for the people of God. P.

Died, at his residence in Warren co., Ky., on the 13th Feb., 1866, Jonathan T. Carpenter, in the 57th year of his age. A native of Virginia, he, with his father, immigrated to Kentucky in 1826, and went to work on a farm, which he followed until he arrived at manhood, when he taught school several sessions, on the old plan, giving general satisfaction to his patrons. He then returned to farming, which he continued until his death. In 1836, he became a disciple of the Lord Jesus Christ, since which time he has led a most pious and useful life. He was a close and intelligent student of the Bible, and was a close reader of the writings of A. Campbell. He was a bold, earnest and efficient advocate of the reformation. Gifted by nature with a fine mind, he had stored that mind well with useful knowledge, and in consequence of his piety and business qualifications, was highly esteemed and beloved by his brethren and a large circle of friends. He was a kind husband and father, and a friend to the poor. He bore his two weeks' painful illness with great patience, never troubling others when he could help himself. He left in little pencil sketchings on bits of paper, evidences of his preparation for future life, and said on his deathbed, he was willing to die—that for thirty years his object had been to be ready when the Master called. His loss to the neighborhood will be deeply felt, and to his family irreparable. We believe he is at rest.

LUTHER CARPENTER.

Died, March 10th, 1866, Georgianna, daughter of Elder Jesse H. and Sister Eliza G. Smith, of Carlinsville, Ill., aged 5 yrs. 5 mos. and 24 days.

She had an attack of fever, which was followed by Whooping-cough complicated with Pneumonia, under which her fagile form sunk, after an illness of three weeks. She drooped in her budding beauty, as the early spring flowers perish by the untimely frosts.

On Lord's day, the 11th March, her funeral was preached to a deeply attentive and sympathizing audience, by the writer. Our dearly beloved brother and sister Smith are by an all-wise Providence, called to pass through the deep waters of agonizing affliction and bereavement, away from their old home and the friends of their youth in Southern Ky., but not without the deep sympathy of numerous Christian friends in this their new home.

We have the painful duty to record, also, the death, from morbid dentition, of their only son, little Leonidas Solon, an infant aged 11 months and 21 days. He died Nov. 21st, 1864.

These buds of life shall awake in the resurrection morn, and unfold in immortal bloom and loveliness in the Paradise of God. N. S. BASTION.

CARLINVILLE, ILL., March 15, 1866.

☞ Many things unavoidably crowded out.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

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A Memorial Sermon on the occasion of the Death of Alexander Campbell.

BY JOSEPH KING, A. M., PASTOR OF THE CHRISTIAN CHURCH IN ALLEGHENY CITY, PA.—DELIVERED MARCH 18TH, 1866.

TEXT.—2 Sam. 3: 38—"A great man has fallen in Israel." Ps. 112: 6—"The righteous shall be in everlasting remembrance."

The one concerning whom I am to speak to you was both righteous and a "great man," and therefore "shall be in everlasting remembrance." Alexander Campbell, whose life and public services will form the subject of this morning's discourse, was born in the county of Antrim, Ireland, A. D. 1786. He died at his home at Bethany, West Virginia, March 4th, 1866, and was, consequently, at the time of his death, in the eightieth year of his age. "He died old, full of days," and ripe for glory. He has been gathered to his Fathers like a shock of corn ready for the garner of the husbandman. "He is not dead; but is sleeping"—sleeping in Jesus. It is not often—indeed, it is only once in centuries, as the history of our race shows, that God gives to the world and to the Church so great a mind as he possessed, so benevolent a heart as throbbed in his bosom, so pure and valuable a life as he lived; and, therefore, I regard it as eminently proper that his death should be made the occasion of public remarks.—His was no ordinary life. His was no common mind. He was one of God's few great men—such as appear on the theater of

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life but once in centuries. He was in the highest sense of the word, a benefactor of his race. He lived to bless and save others. He had a single eye to the advancement of the kingdom of Christ. He was raised up by God, and watched over by his special Providence, I verily believe, as truly as was Moses, or Paul, or Luther, to accomplish a great work, to inaugurate a great religious movement, and, having nobly performed his task, having finished the work which the Father gave him to do, he passed away and entered upon the enjoyment of that rest which is for those who die in the Lord. His life, his labors and writings have been already, and will hereafter be, an inestimable blessing to millions both in the Old World and the New; and the tidings of his death have brought tears to many eyes and saddened many hearts from one side of the continent to the other.

My object in delivering this memorial discourse is two-fold; first, to acquaint my hearers with the principal events in his life, and the leading traits of his character; second, to give public expression to my own appreciation of the worth of this great and good man. I knew him. I studied his spirit and character. I was his pupil two years. I sat at his feet, like Saul at the feet of Gamaliel—and listened to the word of life which proceeded out of his mouth. I heard him lecture on the Holy Scriptures five mornings in the week, and preach on the Lord's day—a privilege which I have ever regarded, and shall ever regard, as the highest of my life, I loved and reverenced him, as I loved and reverenced no other man. And when, week before last, on the day before his burial, I approached the coffin in which he lay, and beheld that stalwart form, that gigantic frame—so beautiful in death—his eyes closed as if in sleep, his hands clasped as I had seen them many times in life, with a perfectly life-like smile on his lips—I said to myself, is this *death?* Then death is not so terrible. 'Tis a glorious thing to die, if one die the death of the righteous as he did. It is not possible, within the limits of a single discourse, to say a tithe of what might be said concerning the life, character and labors of so distinguished a man. This work is reserved for the future historian. I will endeavor, therefore, to be as brief as is consistent with clearness.

In addressing you, I will observe the following order: First, a brief sketch of his life, and of the steps which led to a change in his religious views. Second, a glance at the labors of his life, and his position as a reformer. Third, his peaceful end.

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Alexander Campbell was educated at the University of Glasgow, Scotland, with a view to the ministry in the Church of the Seceders (a body from the communion of the established church), and after his arrival in this country, was for two years a minister in that church, in Washington county, Pennsylvania. His father before him, the venerable Thomas Campbell, was educated at the same University, and was the relative and classmate of Thomas Campbell, the Scottish poet. He (his father) was a minister in the Seceder Church connected with the Presbytery of New Market, and pastor of the church at Ahoery, in the North of Ireland. He was a man of extensive learning, accurate scholarship, great piety and zeal in his work, and for years before his emigration to this country, he labored both in public and in private to effect a union between the Burghers and Anti-Burghers, i. e., between the Unionists and Seceders in Scotland and the North of Ireland. And here I may remark, that reformation in the religious world, for which we as a people are pleading, and to which Alexander Campbell devoted his life, his commanding talents and wonderful energies, began about the beginning of the present century, in the efforts of his father to unite into one body both the Unionists and Seceders, both of whom had withdrawn from the Scottish Presbyterian Church.

In the year 1807, Thomas Campbell, the father of Alexander, came to America. He landed at Philadelphia. "The Associate Synod of North America" was then in session in that city. He presented his credentials, was received and assigned to a field of labor in the Presbytery of Chartiers, Washington county, Pennsylvania, and entered upon his work. His family he left at home in Ireland. Alexander, his oldest son, after the departure of his father, pursued his studies at the University of Glasgow, and having completed them, he, his mother, and the rest of the family, left Ireland for the new world, and landed at New York Oct. 5th, 1809. They came to Washington county, Pennsylvania, and found the father, Thomas Campbell, engaged in preparing for publication what he called "A Declaration and Address" to his co-presbyters, the object of which was to correct what he thought to be errors in the church—to reform abuses, and to lead his brethren in the ministry to a more simple and scriptural presentation of the Gospel. He saw from reading the New Testament, that the church of Christ is "essentially, intentionally and constitutionally one;" that the church, the body of Christ, must not

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and dare not be divided; that divisions, separations and sectarianisms among the professed people of God are evil, contrary to the revealed will of Christ, contrary to the letter and spirit of his prayer (John 17), and tend directly to prevent the conversion of the world; and he set himself to work for *reformation* and union, though with no intention, at that time, of leaving the Secession-Presbyterian church.

One proposition in the address above alluded to, is in these words: "That in order to this"—viz: the unity of the church, the oneness of the followers of Christ—"nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted to be of Divine obligation in their church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ upon the New Testament church, either in express terms, or by approved precedent." Allow me just here to observe, that this proposition, written in 1809, contains, in my judgment, the grand fundamental principle of that Reformation to which his greater son consecrated his life. It is the embryo of the greatest religious movement of the 19th century. Mr. Campbell spent the winter of 1809–10 in study with his father, in discussing and investigating his pleas for reformation in the church. And in the month of May, 1810, in Major Templeton's grove, eight miles from the village of Washington, he preached his first sermon, from these words of our Savior: "He that heareth these sayings, and doeth them," &c. Matt. 7:24.

One day, not very long after he began his ministry, he spoke substantially to his father as follows: "Father, if the position you have assumed in your 'address' be correct, viz: that we ought to admit nothing as of Divine obligation, and practice nothing that is not specifically enjoined by Christ and his apostles—if that position be correct, what will become of infant baptism? Where is it enjoined, either in express terms or approved Scripture precedent. ?" His reply in substance was, as his son many years after said, "It is merely inferential." *The most that any one can say of it.* "But," said he, "we will study that subject." They did study it. They both understood the languages in which the word of God was originally written, and after an impartial, prayerful and thorough investigation of the subject, Alexander Campbell came to the conclusion that the immersion of a believer in

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water is the only scriptural action of baptism. And, in obedience to his convictions of duty, on the 12th day of June, 1812, he and his father, their wives, his oldest sister, and another gentleman and his wife, seven in all, were immersed into the name of the Father, and of the Son, and of the Holy Spirit, and some months afterwards, on invitation, united with the Redstone Baptist Association. He labored in connection with the Baptists about two years. He was not excluded from the Baptist Association, as many think—he never was. And when he formally withdrew from them it was not to build up a new religious party. He did not intend to become the recognized leader of a distinct body of people; he had no such ambition. Like Luther, he sought to correct errors and reform abuses among the people with whom he was ecclesiastically connected. Like Wesley, also, who did not design to form into a separate organization the body of people called Methodists. In harmony with the principle upon which Mr. Campbell set out, to study the word of God, to preach that word in its purity, to reject as terms of communion, and as obligatory upon man, every thing human, and to receive and practice only what is divinely enjoined—and that, beloved hearers, is nothing more nor less than the great fundamental principle of Protestantism—The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants;—I say, the practical adoption of that principle led Mr. Campbell to oppose human creeds and confessions of faith as bonds of union and terms of communion; and stern devotion to the truth, uncompromising loyalty to God and his word, carried him, against his will and his original purpose, away from the people with whom he had been ecclesiastically connected.

In his own words, he remarks, "My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country (America), under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion among Christians; in a word, *that the* whole of the Christian religion, exhibited in prophecy and type in the Old Testament, was presented in the fullest, clearest and most perfect manner in the New Testament, by the spirit of wisdom and revelation. This has been my pole star ever since. And in my conformity to the grand principle, which I have called the pole star of my course of religious inquiry, I was led to question the claims

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of infant sprinkling to divine authority, and was, after long, serious and prayerful examination of all means of information, led to solicit immersion on a profession of my faith, when as yet I scarce knew a Baptist from Washington to the Ohio, in the immediate region of my labors, and when I did not know that any friend or relation on earth would concur with me."

Mr. Campbell was no ordinary man. He was a "great man" in every sense of the word. He was wonderfully gifted. He had the talents of an angel almost, and he consecrated them, without reserve, to the service of Christ. He wielded a power and exerted an influence which no other man in the nation exerted. And I think it no exaggeration to say that the greatest mind in the nation passed to the better land when Alexander Campbell breathed his last. He was an independent thinker, a vigorous writer, a logical debater, a polished classical speaker, and a most courteous Christian gentleman.

Let us glance at his labors and his aim as a reformer. During a period of twenty-three years, from 1820 to 1843, he held five oral public debates. The first with Rev. John Walker, a minister of the Secession-Presbyterian church, in 1820, held at Mount Pleasant, Ohio.

Next his debate with Rev. William McCalla, a Presbyterian minister, on the subject of "Christian Baptism." This debate was held at Washington, Ky., in 1823. It was attended by a large concourse of ministers, both of the Presbyterian and Baptist churches. In April, 1829, Mr. Campbell met, in public debate, in the city of Cincinnati, Robert Owen, of Lanark, Scotland, the distinguished skeptic and socialist. Mr. Owen was the acknowledged champion of infidelity, both in this country and Great Britain. He sent forth his challenge for debate on the evidences of the Christian Religion, and it is a remarkable fact that not another man in the United States dared to meet him, except Mr. Campbell. He had traveled over this country, from Boston to New Orleans, speaking in public and private, against the divine origin of Christianity, and was about embarking for the Old World, boasting that no man in America dared to debate with him. Mr. Campbell accepted the challenge, and never was a man more completely overpowered and crushed by logic, and argument after argument, than was Mr. Owen. He had his say. He got to the end of his story. He exhausted himself, and sat down, having nothing more to say, and Mr. Campbell, without

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an opponent to reply, spoke continuously for *twelve hours* on the evidences of Christianity as a Supernatural Religion. He made a twelve hour speech—the longest speech on record.

This debate, republished in England, has had an extensive circulation both in this country and Great Britain, and is accepted by all religious parties as a standard work on the Christian evidences. I have been informed that after this debate, Mr. C. invited Mr. Owen to his own home, treated him with the kindness of a brother, and begged him to abandon infidelity, and accept Christ as a Savior. Mr. Owen was melted to tears—he buried his face in his hands, but still clung to that which he could not sustain.

Toward the close of the year 1836, Dr. J. L. Wilson read an oration befor the "College of Teachers" in Cincinnati, on the subject of universal education. At its close, John B. Purcell, then Bishop of Cincinnati, arose, and before a Protestant assembly, protested against allowing the Bible to be used in schools. Mr. Campbell, on hearing this, expressed a willingness to meet Bishop Purcell, or any other "creditable gentleman," and discuss the whole question of Catholicism, as opposed to Protestantism. Seven propositions were arranged, Mr. Campbell affirming every one of them, and for nine days, in the month of January, 1837, the debate continued.

In this discussion, Mr. Campbell's wonderful researches and extensive acquaintance with the history of the church, ancient and modern, and his thorough knowledge of the delusions of the "man of sin" are clearly brought out. The two first sentences of his opening speech, I have always thought were grand sentences: "I appear before you at this time, in the good providence of our Heavenly Father, in defense of the truth, and in explanation of the great redeeming, regenerating, ennobling principles of Protestantism, as opposed to the claims and pretensions of the Roman Catholic Church. I come not here to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism." He was, indeed, the champion of Protestantism. He defended the Bible, the whole Bible, and nothing but the Bible. This debate is also a standard work of its kind. There is, perhaps, no abler defense of Protestantism in the English language.

His last oral debate was held with Dr. N. L. Rice, a well known Presbyterian clergyman. This debate was held in December,

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1843, at Lexington, Kentucky, for a period of eighteen days. The Hon. Henry Clay was moderator. The topics discussed were, the "action, subject, design, and administrator of Christian baptism; the character of spiritual influence; and the tendency and expediency of ecclesiastical creeds as terms of union and communion." Great abilities were displayed by both parties in this discussion. The Presbyterians of Kentucky desired Dr. R. J. Breckenridge—a man than whom, perhaps, none has stood higher in the Presbyterian church in this country for twenty-five years—to be Mr. Campbell's opponent. And they made application to him for that purpose; but he answered, "No, sir, I will never be Alexander Campbell's opponent. A man who has done what he has to defend Christianity against infidelity (referring to his debate with Owen), and to defend Protestantism against the delusions and usurpations of Catholicism (referring to his debate with Purcell), I will never oppose in public debate. I esteem him too highly."

The debates above alluded to were largely attended by ministers of all denominations, and others, from all parts of the country. Henry Clay, after the debate with N. L. Rice, it has been repeatedly said, was immersed. Whether men agreed with Mr. Campbell in his views or not, all who heard him, in his prime, or who have read his writings, acknowledge him to have been a man of extraordinary ability, wonderful power, and sincerity in advocating what he believed to be the truth.

The most gifted minds both in America and Great Britain heard him with pleasure and profit—yea, heard him "enraptured"—not "with himself," for he was ever humble, gentle, modest and unassuming. It may be said that Mr. Campbell was fond of debate—not because he desired to vanquish an opponent, but because he regarded oral discussion as a good method of disseminating truth. And I say what is altogether true, when I assert that for thirty years (ever since his debate with Owen), there has been no infidel in America who dared to meet him in debate; for twenty-five years (since his debate with Purcell) there has been no Papist in America who was willing to meet him in debate; and for the last twenty years (since his debate with Rice) there has been no Paidobaptist in America who was willing to encounter Mr. C. in debate; for he was ready to meet any man of acknowledged ability in either of these schools.

Mr. Campbell first began to write for the purpose of dissemi-

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nating his views, in 1823. At that time he commenced the publication of the "Christian Baptist," which he continued for seven years. He then changed the name to that of "Millennial Harbinger," of which he continued to be the editor till the close of the year 1864.

In the January number of the year 1864, in what he calls a semi-valedictory to his readers, he says: "I have been for forty-one long, laborious, anxious years a hard-working editor." Every month, for the long period of forty-one years, the Harbinger went forth from Bethany into all parts of the United States; into the Canadas; into Great Britain and Australia. It was a welcome visitor to thousands of families.

Besides the Christian Baptist, the Millennial Harbinger, and his numerous debates, he is the author of numerous other works, as the "Christian System," "Christian Baptism, with its Antecedents and Consequents," "Infidelity Refuted by Infidels," the Translation of the Acts of the Apostles for the American Bible Union, and a large volume of "Lectures and Addresses," delivered by him in various parts of the country, during a period of twenty-five years. Add to all this, his constant preaching and lecturing, and repeated tours for the endowment of Bethany College, and his labors as active President of that College for twenty-three years, and it is wonderful, the labor which he performed. He was an incessant worker, and had he not been a man of prodigious strength and powerful constitution, he could not have endured so much labor.

Of Mr. Campbell's views I cannot speak at length. Time will not permit me. They are known to the world, and can be learned by those who will read what he has written. Let me say, however, with earnest emphasis, that I verily believe no religious teacher or reformer that has ever lived, has been so grossly and persitently misrepresented in his religious views, both in the pulpit and out of the pulpit, whether ignorantly or intentionally I do not say, as A. Campbell. He has been stigmatized as a dangerous lunatic. Men have called him an "errorist," and at the same time been unable to state wherein consisted his "errors." But time will vindicate his claims to sound and correct views of Christianity; and he, though dead, will still live. He is one of those few whose memory will grow brighter as time advances.

He has been charged with Unitarianism—with denying the essential divinity of Christ. A more false representation of a man's

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views never was made. He never uttered a syllable that could, by any fair interpretation, possibly be construed into anything like a denial of our Savior's divinity. He preached the divinity of Christ, taught it, addressed Him in prayer as a divine Redeemer, and refused to have fellowship with those who denied his divine nature. With Neander, he said: "Whoever denies or mutilates this fact is to be at once rejected." Indeed, on no other subject was he so eloquent and grand, and enrapturing, as on the divine glories, the majesty and superhuman dignity of Christ Jesus.

He has been charged, also, with teaching the dogma of "baptismal regeneration," and denying the influence of the Holy Spirit in conversion and sanctification; both of which charges, suffice it to say, are utterly and entirely false. He never taught the views attributed to him, *never, never*. They cannot be found in his writings—they cannot be found in his debates—he never preached them—he never uttered them in private.

Mr. Campbell labored for more than 40 years to accomplish *one object*. His aim was one. His purpose was single. He devoted his talents, strength, energies and life to the accomplishment of one great object, viz: the restoration of Primitive Christianity—the return of the Church to her apostolic and primitive unity on the basis of "One Lord, one faith, and one baptism." Eph. 4 c. A grander, nobler purpose never entered the mind of man. And to effect it he thought, wrote, studied, debated and preached for fifty years. And if he found fault with systems of theology, and much of the religious teachings of the age, it was because they stood in the way of the return of the church to her apostolic unity and oneness in the gospel faith. And has not God blessed his labors? Has not heaven smiled upon him? Have not his efforts been crowned with success? For, while in 1820, his adherents were scarcely more than two hundred, now in 1866 those who accept, substantially, the views taught by him, as most in harmony with the Word of God, number not less than half a million, and to-day, in proportion to their numbers, they are increasing more rapidly than any other Protestant community in our country.

Mr. Campbell never had controversy with any man about what is in the Bible, never, never. He accepted as infallible every word contained in the Bible. He reverenced it as the *word of God*, and implicitly bowed to its decisions. His controversies

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with Paidobaptists and others were always about what is *not* in the Bible. Did he oppose infant-sprinkling? He certainly did, and just because the Bible says not one word about it. Could he have found it in the Bible, "either in express terms or approved precedent," he would have accepted it with all humility. Did he oppose human creeds and confessions of faith? He did, and because the Word of God is, of itself, perfect and infallible, and enjoins not their necessity. His whole aim and effort, for forty years, were to call the attention of all religionists, of all parties, to the Bible as the inspired word of the living God—as an infallible standard—as the all-sufficient rule of faith and practice. Is *that* wrong? Is *that* heresy? Yet for that—*for nothing else*—he has been denounced as a heretic, and proclaimed far and wide as a dangerous teacher. I assert it, without the fear of successful contradiction, that no man, since the time of Luther, has so honored the Word of God, and labored to restore it to its rightful but lost position in the Church, as Alexander Campbell. Like Luther he fought, and like Luther he *conquered*, because he wielded the "sword of the Spirit, which is the Word of God."

I may simply mention, as particular tenets taught by him; 1st. The immersion of a penitent beliver in water into the name of the Father, Son and Holy Spirit as the only apostolic and scriptural Baptism. Infant-sprinkling he regarded as a Papal corruption of the New Testament ordinance of immersion.

2. The rejection of all creeds and confessions of human device as necessarily schismatical—as promotive of divisions and sectarianisms—and as tending to lead the mind away from the simplicity of the Gospel and the oneness of the Christian faith. For three centuries there was no creed in the church except the God-given creed, the Bible. The church during these centuries was more united, and enjoyed a degree of peace, harmony and prosperity, which she has never since enjoyed. The introduction of creeds was the beginning of sects, divisions and parties; and, therefore, as the union of Christians was destroyed by creeds, the church can be restored to her apostolic unity only by the destruction of every human creed, and accepting the Bible as in all things sufficient, perfect and infallible. "In matters of faith, unity; in opinion, liberty; in all things charity."

3. The Spirit of God operates only through the inspired Word in the conversion of sinners—that the Word is the "incorruptible seed" by which men are begotten—that the "Gospel is the

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power of God for salvation to every one that believes"—that "the Word of God is living and powerful"—that the Gospel is to be preached in its facts, commands and promises—that its facts are to be believed, its commands obeyed, and then its promises will be enjoyed, viz: the forgiveness of sins, the gift of the Holy Spirit, and the hope of eternal life; and that the Holy Spirit is given to dwell with, and to be in those who obey the Gospel.—He rejoiced in the indwelling and communion of the Holy Spirit. With regard to the action and subject of baptism, Mr. Campbell did not differ from the Baptists; but with regard to the *specific design* of baptism, he and those associated with him have been considered peculiarly heretical, though he was always careful to show that the same view of the design of baptism which he took has been recognized and taught by leading authors in all past ages of the church. What is baptism for? What is the design of it? In the words of another, "The definite object of immersion was understood when it was recognized as the *remitting* ordinance of the Gospel, or the appointed means through which the penitent sinner obtained an assurance of that pardon, or remission of sins, procured for him by the sufferings and death of Christ." This view of baptism was founded on such passages as the following: Mark 16: 16. Acts 2: 38, 22: 16. 1 Peter 3: 21, &c., in all of which the promise of salvation follows faith, repentance and baptism.

4. The weekly observance of the Lord's Supper. This he regarded as a part of the regular Lord's day worship of the primitive Christians, though he did not substitute this ordinance for personal sanctification, but accepted it as a divinely appointed means of obtaining a higher degree of sanctification.

5. The rejection of all unscriptural terms, and the necessity of speaking of Bible things in Bible language to avoid misconception and misunderstanding. In the full inspiration of the Holy Scriptures, the Divinity of our Savior, the atonement made by His death for sin, the influence of the Holy Spirit through the Truth in conversion and sanctification, the indwelling of the Holy Spirit, the resurrection of the dead, and the opposite destinies of the righteous and wicked, Mr. Campbell had full faith.

Of the personal character of Mr. Campbell, and his remarkable qualities of mind and heart I need not speak. Those who knew him best loved him most. 'Twas only necessary to know him to love him. Acquaintance with him invariably removed prejudice.

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Like all truly great men, he was simple and engaging in his manners, humble, modest, courteous, condescending, as polite to the day laborer as to the greatest and noblest.

His qualities of heart and mind were of the highest order—the peer of the greatest and most cultivated of earth, and yet humble and condescending as a child.

There was a singular blending of opposite qualities in his nature. He had the strength and boldness of a lion, and the gentleness of a lamb. In public, in advocating what he believed to be the truth, he was perfectly bold, intrepid and fearless; he dealt heavy blows, but always kind and courteous; in private he was gentle, lively, cheerful, and as much as possible avoided controversy and dispute. He was a fine conversationalist, always instructive and entertaining. His intellect was of the highest order and well cultivated. This was evident to the most casual observer. When in Great Britain, he was walking the streets of London one day, and a man, not knowing who Mr. C. was, but impressed with his commanding presence and noble mien, said, "There goes a man who has brains enough to govern all Europe." His reverence for God and sacred things was equally great with his intellect. At the name of Jesus he ever bowed in deepest reverence and holiest adoration. I noticed, when a student at Bethany College, that Mr. Campbell, in time of public worship, if he himself was not in the pulpit conducting the services, always knelt during prayer. He never stood. He literally "bowed his knees to the Father of our Lord Jesus Christ." He was pre-eminently a religious man, pious, spiritual and devout at all times. Many, judging from his debates and writings of a controversial character, might suppose that he lacked piety, spirituality and prayerfulness: but personal acquaintance with him always reproved such supposition. His faith made him happy. He rejoiced in—*being a Christian.*

Once, when on a visit to friends in this city, after his return from fatiguing labors, during which he had taken a severe cold, as the family was bowed in morning devotions, he was unable to rise from his knees without assistance, and as he was aided in rising, he exclaimed, "What a happy thing it is to be a Christian!"

III. A few words concerning his last hours, and I will close. I always feel interested to know how men—especially great men—die.

His death was as might have been expected from his life, tri-

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umphant, peaceful, glorious. Death had no terrors to him. He feared it not. To him it was birth into the better life beyond. He was not confined by illness long—perhaps not more than two weeks; and during the first days of his illness he suffered considerably at times, and paroxysms came on him often, but he bore up with wonderful patience and resignation to the end. Not a murmur escaped his lips. He repined not. During his entire illness he made no allusion whatever to any secular matter, unless it was for the purpose of contrasting the present life with that which is to come. Victory with him was won, and he lay waiting for the crown. He was always happy in his application of Scripture, but he seemed to be especially so during his last days. One evening as the last rays of the setting sun poured in through the window of his chamber, he said, "Is that the setting sun?" On being told that it was, he instantly replied, in the words of Malachi, "To you that fear my name shall the Son of righteousness arise with healing in his wings," &c.

Often he quoted the words of the Christian poet:

"When we've been there ten thousand years,
Bright shining as the sun," &c.

And those words:

"The Savior! O, what endless charms
Dwell in the blissful sound!"

Repeatedly he exclaimed, "O death! where is thy sting? O grave! where is thy victory?" Just one week before he died, on the Lord's day, when many came in to see him, he discoursed to them between three and four hours in most eloquent words. He spoke at times, as I am told, with all the grandeur and vigor of his prime.

The two great themes on which he discoursed were, first, the divinity of Christ—the divine glory of Jesus, and immortality and eternal life through him; and, second, the vanity of merely human ambition, and the unspeakable glories of the life to come.

When told of the indications of union between the Baptists and the Christian Church in various parts of the country, he was overjoyed; he wept, and said, "This is one of the happiest moments of my life."

Allow me to read you a few sentences from the Wheeling *Intelligencer* concerning the last hours of this devoted servant of God:

"The closing hours of this great and good man's life were in-

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expressibly affecting to the group of tender friends and relatives that watched round his bed side. At times his mind would wander over old familiar scenes and he would recall them by name. He was oppressed with a longing for rest and quiet and home.—He was weary with his long journey, and he spoke of his desire to be led to his friends and kindred and to be at peace. Not a murmur, not a complaint, once escaped him—he was gentle and meek and patient throughout—only he was oppressed with a restless weariness. A letter dated from his chamber at half past two o'clock of Saturday morning last, to the writer of this memoir, speaks thus of him:

'I am sitting up to-night with our dear uncle. We fully thought this would be his last night on earth. But he has survived the turn of the night and may possibly wear through another day. His strength is wonderful. All this night I have thought as I watched him of a giant grappling with a desperate foe, or of some noble animal struggling to be disentangled from the enemy's toils, chafed and fretted within its narrow boundaries.—Death has no power to dim his great mind—his senses are as acute and clear as ever, and his beautiful nature shows the same in all things. His gentleness and patience mid his suffering break all our hearts. Such sweetness and submission to the slightest wish of others around him—such kind consideration for every one who comes into his presence—his little expressions of greeting, and his inquiry after the welfare of those who come to see him, and such putting away of personal complaint or suffering, moves every beholder to tears. All this could never be seen in a character less great and grand than his. He is himself noble and good and great, as nature made him, to the very last. The commanding and fascinating elements of his character are intact in the midst of the wreck of matter. Such passages of Scripture as he has recited even in his wanderings, and such grand sentences as have fallen from his lips—such beautiful soliloquies upon the 'fleetness of time,' and upon 'doing good while we can,' &c., are wonderful, very wonderful to all of us.'"

Such were the closing hours of Alexander Campbell—a fitting close to such a long, pure and eventful Christian life.

His body has been laid in the tomb: but his spirit is with Christ in glory.

He has departed, "to be with Christ, which is far better."

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I now think of him—not as dead—but as in heaven with the glorified spirit of his sainted father and other great spirits that are not lost but gone before.

His father and the sainted Walter Scott were his greatest helps in the work of this reformation for many years.

Now they are all in glory. They have met on the other side of Jordan, where parting is no more.

"Thus star by star declines
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
And faith beholds the dying here
Translated to that happier sphere."

ROMAN CATHOLIC RELIGIOUS TOLERATION.

Some time ago we called attention in the *Harbinger* to the Pastoral Letter of Rt. Rev. M. Domenec, D. D., Bishop of Pittsburg, to the clergy and laity of his Diocese, in which he commented on and defended the Pope's last Encyclical. We quoted several passages from this circular, and among others one in which he announces that the Pope is in favor of religious toleration,—even more so than Protestant rulers. To confirm and enforce what we said on this passage of Bishop Domenec's letter at that time, we call attention to it again. The Bishop's words were these:

"But our Holy Father, venerable and beloved brethren, does not censure, does not condemn, by any means, religious toleration, which is the effect of true charity, which as St. Paul says: 'beareth all things, endureth all things.' (1 Cor. 13: 7.) He does not condemn that religious toleration, by which persons living together under the same government and in the same community, and possessing different religious creeds, are nevertheless, united in the bond of charity and peace, leaving every one to enjoy the peaceable practice of his religion, without molestation or hindrance, either from individual or the civil authority. The Pope does not condemn such religious toleration, on the contrary, the Roman See has been more liberal and indulgent in that sense than any other civilized government. When the Jews were persecuted, in many parts of Europe, they lived unmolested in the very city of Rome, and even at the present time, though none of the Pope's temporal subjects are Protestants, yet his

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government has allowed a Protestant Church to be built in Rome (a la porta del popolo) for the benefit of Protestant travellers, where they may enjoy, to their heart's content, the free exercise of their religion, and has granted also to them a place of interment, where their dead can be buried according to the rites and ceremonies of their own religion.

"Catholic nations, have, in truth, been far more tolerant than non-Catholic nations," &c., &c.

This is the deliberate language of an American Catholic prelate, published among a people that are not ignorant of the world's history,—that are not ignorant of the present and past history of the Papacy, and of Catholic governments, in the matter of religious toleration. That such a statement could be published in any enlightened part of the world, is truly amazing, as there lives not an enlightened Protestant or Catholic that does not well know, that, in the acceptation in which the above words will be read by the general people, there is not one poor word of truth in them;—indeed, that it is a fearful attempt against the good sense and forbearance of the intelligent public,—that perhaps, no one but a Catholic ecclesiastic, sold body and soul to Rome, could make.

We stated in our former notice, that this place of Protestants worship, and this Protestant place of burial, were not free gifts of the Pope, the offspring of his own will, and of his own convictions of religious toleration, but *extorted* from him after years of remonstrance by Protestant powers, and after many years, or rather centuries, of Protestant disabilities in these particulars.—Now, how Protestants are permitted to "enjoy to their heart's content the free exercise of their religion" at Rome by the supreme clemency, and the *superior* love of religious liberty of the Pope, fully appears from an account of the *present* state of things there, by Dr. Butler, late chaplain of the American embassy there. He says:

"American citizens are not permitted to hold service within the walls of Rome, because it is the *right* of an embassador to hold such service in his own apartment, which, however distasteful, cannot be refused. But it has been distinctly stated by Cardinal Antonelli to one of our embassadors, that it would be tolerated nowhere else within the walls. During the early part of the winter, before the arrival of Gen. King, the services were held for a time by the chaplain in his own apartment. He did not venture, however, to have any singing on these occasions, and always required his audience to go out and come in one by one.

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When he had reason to fear that the fact that he held the service was known, and that it might be broken up (for he occupied an apartment next to that of the now Cardinal Archbishop Manning), he thought it advisable to hold it, as he did, at the apartments of his parishioners, changing from one to another, until the arrival of the embassador at the end of the year."

This is the way in which Protestants may "enjoy the *free* exercise of their religion to their heart's content," at Rome. And well the Bishop of Pittsburg knows this! What are we to think of the morality, the regard for truth, of Catholic ecclesiastics, who in the face of such notorious facts, known over all the Christian world, can make such statements as Bishop Domenec has made? Again, but lately—only a few weeks since—notice was given by British officials through the English papers, to British travellers, that among other forbidden things, no one will be allowed to bring into the Papal dominions *Bibles*, and Italian tracts, especially those published in London. And yet, this American Catholic Bishop tells us in a public pastoral circular, that the Pope's ideas and practice of religious toleration are even higher and more liberal than those of Protestants! What occult meaning, what casuistic license these Catholic officials give to language, is utterly beyond the reach of our understanding. It is —we regret to be obliged to use the word—an impudent daring, that deserves the severest condemnation and reproof. No man has any right thus intolerably to outrage the self-respect, the respect for truth, and the forbearing patience and charity of an intelligent people. Will any Catholic tell us where at the *Porta del popolo* this chapel, this glorious manifestation of the Pope's superior ideas of religious toleration, is built? Is this the case in Protestant countries, that men are driven outside of the gates to worship God?—that even the chaplains of embassies of great nations, have to worship God clandestinely, for fear of detection and interdiction? No! Rome, and thoroughly Catholic countries, are the *only* places in Christendom, where such an utter trampling down of all religious toleration exists.

As to Roman Catholic liberality in regard to burial-places for Protestants, we subjoin the following facts, to illustrate Bishop Domenec's statement that, "Catholic nations have, in truth, been far more tolerant than non-Catholic nations." The conduct of the Neapolitan government, that very Catholic monarchy, before it fell before the march of free ideas and the arms of Garibaldi and of Victor Emmanuel, the present enlightened, anti-popish monarch, who is under the Pope's *male*diction,—is a fair illustra-

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tion of this Catholic "*tolerance*" to-day. We give these facts from a French paper.

"At Massa, a beautiful town situated at the extremity of the promontory of Sorrento, there is a house for the reception of invalid veterans. Among these were several Protestants. Under the rule of the Bourbons, the burial of these latter had been reduced to a very simple process. Near the cemetery there is a cistern generally full of water; the stone was simply lifted from the mouth of this hole, the body was tumbled in, and—that was the end of the matter. Serious remonstrances had frequently been made by the Swiss consulate, which finally resulted in the *promise* that a burial place should be granted in the communal cemetery. But, last spring, (1865), one of the veterans having died, the assistant of the French pastor went to Massa to perform the funeral ceremonies; but on his arrival he learned that the body was already buried. He asked to see the grave, and was taken to the cistern. On lifting the stone that covered the mouth, he saw the corpse of the gray-haired soldier floating in the water, amidst the remains of other human bodies. He returned to Naples and informed the Swiss consul of these facts, who again applied to the authorities for redress of this intolerable, brutal wrong. This time the appeal was successful, and now Massa has a Protestant cemetery, provided by the municipality according to energetic orders from superior authority."

This, of course, would have been impossible under the pious regime of the Bourbon sons of the Catholic Church.

We add one fact more on this matter of Protestant sepulture in Italy, showing the extraordinary notions of religious toleration of thorough Roman Catholics.

"Three years ago a Swiss Protestant died at Torre del Greco, a little town situated at the foot of Mount Vesuvius. The clergy, continuing the usurpations of power enjoyed by them during the former government, marked out as a place of burial for the deceased, that part of the cemetery assigned for executed criminals and suicides. But some time afterward, and on the energetic demand of the consul of the Swiss confederation at Naples, the provincial authority ordered the exhumation of the body, which was tranferred to an honorable place."

This is enough as an answer to the words of Rt. Rev. M. Domenec. As to the remarkable kindness of the Roman government toward the Jews, the results of the exalted views of the Holy Fathers and their Antonellis of religious freedom,—the history

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of Rome has strange records; and the Mortara case, and another late one like it, can tell us how much truth there is in that.—Moreover, the awful persecutions and bloody massacres of the Jews in Spain by Catholic sovereigns guided by Catholic priests and archbishops,—fully attest the tender mercies of Popery toward the Jews, and what religious freedom means in that church, and also what confidence is to placed in such declarations as those of the Bishop of Pittsburg in his Pastoral Circular.

C. L. L.

LETTERS ON REVISION.

LETTER IV.—IMPROVED RENDERINGS,

In Luke i: 1-55.

The following are some of the changes made in the Revised New Testament, from the readings which we find in the Common Version:

Luke 1: 3. For the rather self-laudatory declaration, "having had *perfect understanding* of all things, from the very first;" "having *accurately traced all* from" etc., the plain reading of the Greek.

Ver. 7. For the antiquated phrase, "well stricken in years;" "*far advanced in years*," the exact thought of the Greek. See also v. 18.

Ver. 13. Not "thy prayer *is* heard," as though it had been struggling till now to gain an audience, and was just receiving attention; but "thy prayer *was* heard." As if the angel would say: "Years ago when you prayed for offspring, God heard your prayer, though you were not aware of it; and now he is about to bestow the desired blessing." This should encourage *faith* in prayer.

Ver. 21. For "the people waited for Zacharias, and marvelled that he tarried so long in the temple;" the continuative past tense, "*were waiting*," "*were wondering;*" the Hebrew ending given to the Hebrew word "*Zachariah*," as in the Old Testament; and the substantive phrase, corresponding with the Greek, "*at his long tarrying.*"

Ver. 28. Not the cumbersome "Hail, *thou that art* highly favored," with "thou that art" in italics; but the concise energetic form of the original, "Hail, highly favored!"

Ver. 35. Not "The Holy *Ghost*," the word "Ghost" being now used to signify "the soul of a diseased person, the soul or

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spirit separate from the body, an apparition," (Webster); but "The Holy *Spirit*," in his living, creative, vitalizing power, "will come upon thee." And instead of the irreverent "that holy *thing* which shall be born of thee;" the dignified and truthful expression, "*the Holy One that is born*, shall be called the Son of God."

Ver. 54. Instead of the obsolete "He *hath holpen* his servant Israel," in the perfect tense; we have the plain English, in the aorist tense, with "Israel" next, like the Greek, "He *helped Israel*, his servant."

Vs. 54 and 55. Instead of the loose translation and inaccurate pointing, "in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever;" we have the exact expression of the Greek reproduced in the English, "*to remember mercy*, as he spoke to our fathers, *for Abraham and for his seed forever*."

I had noted several other valuable readings in this chapter the fruit of the mature scholarship which has been bestowed on the Revised Testament. But as my space is now filled, I must defer them to another time.

LETTER V.—IMPROVED RENDERINGS, IN LUKE I: 63-80.

In my last I noticed some twelve improved readings of the Revised New Testament, in Luke i: 1-55. Let us now notice improvements in the remainder of the chapter.

Ver. 63. Instead of "he asked a writing table," by which would now be understood, a table to lay his paper on while he was writing; "asking for a *writing-tablet*, he wrote," etc. In the wax, or other substance, with which this "writing-tablet" was coated, "he wrote," with his sharp-pointed, bodkin-like instrument, called a *stylus*, "His name is John." For the awkward "they marvelled all;" "they *all wondered*."

Ver. 66. For the rendering, "What manner of child shall this be!" we find the exact and accurate expression of the Greek, "What *then will this child* be!" The wonder was not, "What kind of a *child* will this be!" but, "What superior, wonderful *man* will he become!"

Ver. 68. Instead of "Blessed be the Lord God of Israel; for he hath visited and redeemed his people;" the blessing is for a specified thing, expressed in the beautiful phraseology of the original, "Blessed be the Lord, *the* God of Israel, *that he visited and wrought redemption for* his people."

Ver. 70. For the cumbersome and diffuse "which have been since the world began;" we find a curt and faithful representation

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of the Greek, in the words, "*of old;*" as in Gen. 6: 4, and Ps. 25: 6, Common Version.

Ver. 71. For the loose rendering, "That we should be saved from our enemies;" we find the exact expression of the Greek, "*salvation* from our enemies."

Ver. 72. Instead of the interpolated "To perform the mercy *promised* to our fathers;" we find the Hebraistic Greek of the original faithfully rendered into English in these brief and expressive words: "to *show mercy* to our fathers."

Ver. 77. Instead of "To give knowledge of salvation unto his people, by the remission of their sins;" we find the object brought to view and expressed as in the original text, "*in order to* give knowledge of salvation *to his people in remission* of their sins."

Ver. 80. For the obsolete "waxed strong in spirit;" "*became* strong in spirit." And for the antiquated "his shewing unto Israel;" we find the beautiful, Scriptural expression, "his *manifestation to* Israel."

These twenty-four instances, which I have noticed, are specimens of improvements in the translation in one chapter only, at the commencement of the Gospel by Luke; and they may serve to give a faint idea of the thorough manner in which this work has been done, and the immense labor and expense that the revision of the entire New Testament has cost. Surely, then, we should not withhold from it a just appreciation.

LETTER VI.—THE MARGINAL READINGS.

Any one who opens a common Reference Bible may observe, that besides the references in the margin, there are also *marginal readings.* These were thought necessary, by King James's revisers, to explain some things that were not sufficiently made known in the text. They give the meaning of a proper name, or give the spelling of the original name without its definition; define a measure, or the weight and value of a coin; give the literal rendering of some word or phrase of the original; or present another translation of some word or phrase. In some instances, the translation placed in the margin, is now found to be superior to that in the text. See, for example, Mat. 1: 29; 4: 12; 5: 20; 6: 1; 9: 16; 10: 10; 12: 14. Jno. 16: 8. And for the better spelling of a proper name, see Matthew 10: 25; 12: 24. Heb. 4: 8.

In the Revised New Testament, the marginal reading is resorted to only when the information it conveys could not be embraced in the main text. When it is employed, it explains some term; gives a "various reading," of such authority as to be deem-

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ed worthy of attention; or, when the Greek word or phrase is ambiguous, as occasionally occurs, exhibits what is considered by the revisers the inferior rendering.

Thus the Syriac term "*Raca*," Mat. 5: 22, is explained in the margin, "*a term of angry reproach;*" "*Bar-Jonah*," 16: 17, "*Son of Jonah;*" and "*Maranatha*," 1 Cor. 16: 22, "*The Lord comes!*" The Hebrew word "*Hosanna*," in Mat. 21: 9, "*save now!*" The Greek name "*Peter*," Mat. 16 18, "*rock.*" And the term "*underworld*," Gr. *hades*, like the Heb. *sheol*, Mat. 11: 23, "*the abode of the dead*, represented (figuratively, as in the Old Testament) as underneath, in contrast with heaven above. See Phil. 2: 10; Rev. 5: 3, 13; Lk. 16: 23."

"Various readings" are thus given: Mat. 2: 18,—"A voice was heard in Ramah, weeping," etc.; margin, "In some ancient copies: *lamentation and weeping.*" 5: 11,—"shall say all evil against you falsely;" margin, "Some ancient copies omit *falsely*" 12: 22,—"he healed him, so that the blind and dumb both spoke and saw;" margin, "The oldest copies omit *blind* and *both.*"

An alternative rendering is thus expressed: Mat. 5: 5.—"they shall inherit the *earth;*" margin, "*Or*, the land." Vs. 21, 33,—"said *to* those of old;" margin, "*Or*, by those." 6: 27,—"add one cubit to his *stature;*" margin, "*Or*, to his age."

It is the object of the learned and able revisers, by the aid of a thoroughly revised text, and a sparing and judicious use of the margin, to place the English reader as nearly as possible on the vantage-ground of the Greek scholar; so that he may have the means of judging for himself what is the particular instruction, or truth, in any given passage, which, for his good, the great Author of revelation would impart to him.

LETTER VII.—SCRIPTURE PROPER NAMES.

The oldest version of the Scriptures is the Septuagint Greek o the Old Testament, which was translated from the Hebrew original, in the third century, it is believed, before the Christian era. In rendering the proper names into Greek, some change was made in the spelling; especially in the vowels, causing them to differ from those we now have in the Hebrew. The Latin, and several other early versions, followed the Septuagint in the spelling of the names. So did Wickliffe's English Version, and the Douay, which were translated from the Latin Vulgate; as well as the early versions in the French, Spanish and Italian. In these versions there is a consistency in the spelling; because they all followed, with little variation, the Greek orthography. Luther's German Version is also consistent with itself.

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The learned and pious William Tyndale, having translated the New Testament into English from the original Greek, printed it in the year 1525, following the orthography of his Greek original. But afterward when he and his associates translated the Old Testament from the Hebrew, and there followed the Hebrew orthography, they caused a discrepancy between the spelling of several names in the Old Testament and that of the same names in the New. And this discrepancy, having been thus introduced, was not removed in the subsequent revisions; but remains to this day, in the Common Version.

For example: *Noah* in the Old Testament, becomes in the New Testament *Noe;* Boaz, Booz; and Korah, Core; each of which a person not informed might erroneously pronounce in one syllable, Noe, Booz, Core, and not understand who was meant. Shem becomes Sem; Peleg, Phalec; Reu, Ragau; Sereg, Saruch; Terah, Thara; Hezron, Esrom; Nahshon, Naasson; Abijah, Abia; Uzziah, Ozias. (Luke 3: 32–36. Jude, 11. Matt. 1: 3–9.) The prophet Jeremiah becomes Jeremy and Jeremias; Isaiah, Esaias; Elijah, Elias; Elisha, Eliseus; Hosea, Osee, which those not instructed would be likely to pronounce in two syllables, O-see.—(Matt. 2: 17; 3: 3; 16: 14. Luke 4: 27. Rom. 9: 25.) The name Napthali becomes Nepthalim; Zarephath, Sarepta; and Haran, Charran. (Matt. 4: 13. Luke 4: 26. Acts 7: 4.)

There is also an inconsistency in the spelling of some New Testament proper nouns. Thus the Greek names of three somewhat prominent persons, *Markos, Loukas, Timotheos,* are sometimes properly spelled, Mark, Luke, Timothy; and at other times are Latinized into Marcus, Lucas, Timotheus. (Col. 4: 10, 14. 2 Tim. 1: 2: 4: 11. Philem. 24. Rom. 16: 21.)

These are some of the instances of discordant spelling in the proper names of our Common English Version; and they may serve to show how desirable it is that a feature thus unpleasant and perplexing, and yet needless, should be removed. And as we have now become familiar with the Hebrew names of the Old Testament, the most suitable course would seem to be, to preserve their form throughout the Bible, except where we have corresponding English names, like Eve and Job. In the *Revised* New Testament this principle has been carried out; so that the Isaiah of the Old Testament is Isaiah in the New; and Noah, Hosea, and Korah of the Old Testament, are the same in the New.

In this respect, then, while in other versions the benefit has been long enjoyed, intelligibility and consistency have now been secured in the Revised *English* Version of God's holy and precious Book.

AQUÆDES.

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CHRISTIAN UNION.

CLOSE COMMUNION, or "CHURCH FELLOWSHIP. By Rev. J. T Pressley, D. D., of the United Presbyterian Theological Seminary, of Allegheny Penn. Reviewed by Rev. W. C. McCune, Pastor of the Orchard Stree. 'nited Presbyterian Church, Cincinnati, O.

CHRIS 'AN UN:ON: REAL AND UNREAL. An Address by Rev. T Armitage, D. D.

(CONCLUDED FROM PAGE 176.)

Mr. McCune in c. vi of his book, on "The Law of Holy Scripture concerning the reception of members in the Christian Church," maintains the ground, that "the law concerning the qualifications for baptism and membership is in these words, 'If thou believest with all thine heart, thou mayest.'" To this end he proceeds, in his own language, "to quote the record of every case in the New Testament in which converts were baptized and received into the apostolic church." This he does with much force and clearness, and fully establishes his point. On the case of the Pentecostian converts he says, "In so far as the record shows, the only thing that Peter required as prerequisite to baptism in the name of Jesus Christ, and membership in the Church, was repentance. Now the entire evangelical Christian world believes that repentance is essential to a true believer,—that no man believes on Christ with all his heart, who does not also repent with an evangelical repentance. A saving repentance necessarily implies a saving faith, and a saving faith necessarily implies a saving repentance. To demand the one is to demand the other." By "evangelical" and "saving" faith and repentance, we are to understand, of course, simply true, acceptable faith and repentance. The position of the author here is a true one, and of capital importance to the proper understanding of the simple gospel plan of salvation. This plain, obvious, scriptural order of things once clear to the mind, and the whole mass of errors and difficulties on this important subject of entering into Christ and his kingdom, must vanish as the fogs of the morning before the rising sun. This has been a great plea with our particular brotherhood for years, which has brought down upon them the anathemas of creed-and-party zealots, but which has relieved myriads from darkness, troubles, doubts and fears, and has made them rejoice in the light of God and the Bible.—How earnestly we have advocated the all-sufficiency of the efficient, divine power of this simple apostolic faith, leading to and

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involving genuine repentance, without burdening the mind and heart of the believer with the demand of an assent to a creed, for example, as our author well observes, "as long and denominational as the Westminster Standards and the United Presbyterian Testimony"—every one that has heard us very well knows. We rejoice to see this candid, earnest searcher after light, arrive at the same great truth, that the Christian world must yet see and act upon, before it can preach the gospel of Christ with true power and success, and before its prayers for Christian union will ever be answered; otherwise, if these unscriptural creed-demands are to maintain their tyrannous ascendency, in vain will we labor, in vain pray; and for the men who are the advocates of these creeds and sect-divisions,—such prayers and labors will be but a mockery, a blinding self-delusion, and the most glaring inconsistency.

We rejoice to see men rise up in the very bosom of these sects, built up and fortified by these creeds of the "straitest" sort, to unveil and expose the unscriptural, and anti-scriptural, tyrannous character of these human creeds, and confounding their advocates. It must, in this great day of gospel light and power, come to this. The liberty wherewith Christ has made us free in the gospel, must and will assert its blessed influence in the hearts of the true disciples of Christ—of those who earnestly love him, are hungering and thirsting for the truth, and are diligently seeking after it. Mr. McCune's book cannot but exercise a strong and wholesome influence in the bosom of the Presbyterian churches, and far beyond them. Nor do we doubt that many in the United Presbyterian and in other denominations, will come, by the study of this book, to the conclusion bitterly and censoriously expressed by one of its reviewers, that "if Mr. McCune is right in his book, there is no further logical ground for the distinctive existence of the U. P. Church"; or indeed of any of the other denominations supported by these post-apostolic, human creeds.

There is one failure, however, in this otherwise very strong book. The writer is an earnest advocate for Christian union, and is therefore necessarily also an earnest foe to sectarianism, and the human creeds that support it; and he advocates the former and wages war against the latter from Bible grounds. The omnipotent logic, however, with which he maintains his ground thus far, he does not bring to bear upon all that is practically involved in the whole present question of Christian union. The hour has come when this question must be met and discussed. Its claims must be heard and heeded. But the union to be sought for as

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alone real, as alone allowable, as alone enduring, as alone of God, must be one based not on latitudinarian, charitable forbearances, that ignore great positive truths and institutions of the New Testament, a mere polite recognition that plays off the fraternal courtesies,—that says smiling, pleasant words *over* the sturdy, rock-built sect-barriers;—no! it must he a *real* union, in substance, in form and manner, resting upon unity in all the great positive elements of doctrine and institutions, of faith and practice, ignoring, slipping by, none,—but casting away all that does not essentially belong to these elements. Now, it is notable that in all these discussions and movements for Christian union, inevitably the barrier that separates the Baptist and the Pedobaptist families comes into view. Every effort made, by both parties,—and from both sides these efforts have been made,—to overlook or conceal this barrier, is vain; both parties see that here is a gulf, a wide essential difference, that no charity can bridge. Many Baptists, in their charity, have done their best to make themselves and others believe, that this is not an essential point of difference or difficulty in the matter of Christian union and fellowship between the two great parties; but the powerful logic of the Baptistic ground (we use the term freely here) would inevitably come forward again and reveal the fallaciousness of such reasonings. We are glad, indeed, to see that men have now been led to occupy boldly the true ground in this respect. This we see in the address of Dr. Armitage, named at the head of this article, and which is an outgrowth from the late efforts in the east for union among Christian churches.

Mr. McCune labors earnestly and, we are sure, sincerely for the union of Christians, and therefore for the breaking down of every unlawful barrier in the way of the consummation of this much desired end. He demands a rejection of all humanisms, and an acceptation of the divine alone, as the true foundation of faith and life. This is the true ground. But he fails to apply this great law to the important question of the ordinance, instituted of Christ, honored in the New Testament, cherished by the church in every age, acknowledged by all intelligent, devout Christians, as the great public initiatory ordinance that distinguishes the entrance into the church, and of most solemn significance in the divine plan of salvation. Our author very nobly declares that "Faith in Christ, regeneration, repentance, *obedience*, love for the brotherhood, and love for Christ, are all and each essential to salvation." This does embrace the great essential things to be demanded of every man, before we can accept

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him as a Christian brother beloved in the Lord, and unite with him in the fellowship of the gospel. But is not *baptism* embraced in this category of *obedience?* If not, where does it belong?—Did not he that ordained *faith*, also in like manner and place and purpose, ordain *baptism*, in the great commission? Did not the same apostle that said 'Repent,' also say, 'and be baptized'? Is baptism an indifferent thing,—non-essential, to be done with as we please? Mr. McCune does not in his book say so,—but he is singularly silent on this point. This is the more to be wondered at, since he manifests so earnest and bold a desire to make the law of God the supreme, only acceptable arbiter in the creed question he discusses; and as, beyond this, he labors so fully and so successfully throughout a whole chapter, to show by abundant citations, what are the scriptural prerequisites to baptism, as indeed we have seldom seen it done by any of his class. It is most singular, then, and surprising, we say, that after all this, the whole question of this ordinance, the *prerequsites* to which are so earnestly insisted on, is so entirely passed over in silence. Surely this is a remarkable instance of inconsequence; and we think the writer himself, a man of such fervent and candid inquiry after, and attachment to, the truth, must see and feel this.* Besides, can it be possible that Mr. McCune has failed to see and appreciate the great words of Paul,—words that would have furnished, together with the prayer of Christ for unity, an excellent text for his book,—"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit; one Lord, one faith, *one baptism;* one God and Father of all." Has he not seen that *baptism* stands here essentially as one of this grand order and rank of elements in this divine circle of unity?

Again, we demand, once for all, consistency, and shall persist in demanding it, of Pedobaptists in this respect. Is there a single orthodox, evangelical Pedobaptist party, that in creed or

* We would ask Mr. McCune another question, not strictly in the current of our argument, but still most important, and very pertinent here If, as he has so clearly and fully shown, *faith* in Christ, involving thorough, or as he says, *evangelical repentance*, is the uniform antecedent, prerequisite to baptism; if the N. Testament positively knows no other law; if this is the all, but the indispensable also,—where is the ground of Infant Baptism in the Scriptures? What says Mr. McCune? Will our noble, *free*, bold reasoner, answer *freely*? We demand it of him.—He is before the public of his own motion on this question; he must go ully through with it. L.

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practice, in the exercise of the widest charity, will accept unbaptized persons into Christian fellowship? Not one! Would not the absence of baptism, without any further inquiry or hesitation, *at once* settle the point against any man's acceptance at the Lord's table, or into church communion? Unquestionably it would! And yet, in the discussion of the great question of Christian fellowship, *this* point is to be ignored! this institution, prominent and essential in every orthodox creed, and at once, thus, decisive of the question of church fellowship! Is there not here a marvelous inconsistency? But in vain will men *seek* to ignore this. Every effort that complaisant clergymen may make to organize a pseudo-union of Christians by daring to ignore and underrate a most significant ordinance of Jesus Christ, will and must come to nought. In our discussions and movements for union, let us deal candidly, let us be true, and overlook no essential thing; let us not hide anything, and practice a fallacious, deceitful make-believe on ourselves. Union is precious; truth is more precious; without the latter the former is a delusion, a curse, and not a blessing.

But we demand of Pedobaptists, that, in their judgment of immersionists, they shall respect that very charity they invoke against us, and have a regard for that highest law of the human heart,—conscientious convictions and an attachment to divine truth before God! As we have said, the Christian evangelical world makes baptism a condition *sine qua non* of church fellowlowship. Now we, immersionists, holding this very same rule as to fellowship, believe most positively nothing to be baptism but the immersion of a believing penitent. Sprinkling and pouring, or the immersion of an infant, we do not regard as baptism in any possible sense whatever. Nor is this an extravagance, even in the judgment of the Pedobaptist world. We say not too much when we declare, that the position that *immersion* is philologically, historically and exegetically the meaning of baptism, is sustained by the overwhelming testimony of Christendom of all ages; and we hesitate not to say, that this may be regarded as a settled question. Moreover, since the reviving of gospel light and knowledge, the progress of conquest, of increase, is on the part of this conviction, and the Pedobaptist idea is decreasing.

Now what are we asked to do? Why precisely this,—that we must, in the matter of union, yield what Pedobaptists persistently refuse to yield;—that is, to accept fellowship with unbaptized persons. Their conscientious scruples are to be scrupulously respected, ours to be treated as a matter worthy of no regard. In

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this enlightened Christian charity? is this respect for that sacred thing of conscience before God? We ask the settlement of this question; we demand a candid answer to it, on the part of Pedobaptists, before they charge us with "exclusiveness," with "making too much of baptism."

This is a point no sophistry can darken; there is a power of logical consistency in it that must be respected and accepted by all. In vain have Baptists, in over-complacency, often sought themselves to break the integrity of their belief, and of the argument for their distinctive position. It has worked no good to them thus sadly to compromise truth. When the matter comes to the final test, as sooner or later it must, all this complaisant yielding and shifting must come to an end. Immersionists can not consistently compromise this ground; and they *will* not. No people on earth have firmer convictions on any point, than we have on this. And we will ever be stronger before God and man, —and by good men not less, but more respected,—by unflinching fidelity to our intelligent religious convictions, especially when so well grounded as the Christian world know and acknowledge these are.

Now this is precisely the important course of reasoning followed in Dr. Armitage's discourse, named at the head of this article. The resistless logic of truth has brought him, and all of us, to this conclusion. We rejoice that he has so boldly and so prominently avowed, and so nobly defended this ground. We yield to none,—and we know our heart when we say this,—in all that belongs to the wide field of Christian charity, and in admiration of all that is great and glorious among all everywhere, and in every age, who have loved Christ and labored for his glory. We look back with joy unutterable at the noble forms of immortal renown that, as defenders of truth, have in the mighty past, as glorious confessors and martyrs and heroes of the truth, shone like stars amid surrounding darkness! The heart beats high when we think of the church of our fathers, with the great name of Luther as its historic head,—a church so wondrous in its intellectual power, so rich in its accumulated stores of Biblical learning, so grand in its heroic deeds in the great days of the past! The heart thrills, and the spirit bows reverently, when we think of our native land, rich in the blood of ancestral martyrs; and we feel, as we visit again in memory those fields of renown, that we are standing on holy ground. Yet, we pray that the same lofty spirit that sustained them in their trials and conflicts; the same devotion to truth that made a Luther, a Calvin,

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may be in us, divinely sustained, in our Christian warfare on earth.

We repeat,—it is cheering to meet such fellowship of sentiment, or rather firm convictions, as we find in Dr. Armitage's sermon. We commend its reading to all. It was delivered with reference to this very question of Christian union, in the presence of clergymen of various denominations. We trust that Baptists everywhere may ponder it well. In the next number we may give some passages from it.

We pray, and as far as our humble ability goes, will labor earnestly for the union of Christians. But we know of,—we desire, no union but upon the ground of the Bible. We accept cordially as our motto in this respect, the sentiment of a great Christian man in the past,—*In necessary things, unity; in doubtful things, (opinions,) liberty; in all things, charity.* C. L. L.

CONVENTION OF BAPTISTS AND DISCIPLES.

We lay before our readers the following interesting article concerning this convention, from the pen, we presume, of Dr. J. B. Jeter. He says,—

"This body met, as was stated in our last issue, on the 24th ult., and continued in session until the 27th. Its meetings were strictly private. As it was not a representative body, but a voluntary assemblage for the purpose of conferring as to the propriety of recommending union between the Baptists and the Disciples, and as the opening of the doors would have led to the gathering of a curious and anxious crowd, whose presence would have been unfavorable to calm discussion, it was deemed best to sit with closed doors. At the close of the Convention it was resolved, at least for the present, not to publish its minutes. We deem it no breach of propriety to say that the editor of the Herald, connected with the body, dissented from this decision. We thought that the full publication of its proceedings would most contribute to the object for which it was assembled; but others were of opinion that their publication might give rise to discussion, strife and alienation. Our judgment was overruled, and we cheerfully submit. Instead of printing the minutes of the Convention, Dr. W. F. Broaddus and Elder J. W. Goss were requested to prepare and publish, over their own signature, a brief address to the Baptists and Disciples of Virginia, setting forth the results of the conference. This address we hope to receive in time to insert it in the present issue.

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"While we cannot comply with our promise in the paper of last week to furnish a full account of the proceedings of the Convention, we will give such a statement of them as the limitations imposed by the body may seem to permit.

"The meeting was conducted in a courteous, dignified and kind manner. Not a single unpleasant word was uttered on either side. We have sat in many bodies for religious conference, but never in one freer from excitement. The intercourse was frank, free and faithful. The conference developed that on some points, on which we were supposed to differ, we were in agreement; that on other points, on which we differed, the differences were not so great as had generally been supposed; and that while our differences were such as to to prevent ecclesiastical union and intercommunion, they are not such as to call for denunciations, or to forbid the hope that time, kindness, the study of the Scriptures and the guidance of the Holy Spirit, will efface them.

"The desirableness of the union all must concede. We are agreed on certain important points, in which we differ from the rest of the world. We believe that only immersion is Christian baptism; that only believers are entitled to the ordinance; and that churches are constituted only of immersed believers. Our views, too, of the great, vital evangelical duties, repentance and faith, as disclosed by the conference, are identical. On various points we differ; but some of these differences relate to terminology; some to matters of comparatively little moment, and some may yet be the offspring of misconception; but still there are differences between us, the most serious of which, perhaps, concerns the design of baptism. It would be a bright day for the principles which we hold in common, if these differences could be removed or overcome, so that their advocates, instead of wasting their time and energies in fruitless controversies, could heartily combine all their influence and efforts for their wider diffusion.—It is our plain, solemn duty, to pray, not merely for the union of all Christians, but especially for the union of those Christians whose approximation to each other affords ground to hope for their harmony.

"But what we pray for we are bound to seek, if it lies within the sphere of our influence; and we are able to do something to promote the union of Baptists and Disciples. What, then, should we do to secure this object? We certainly should not sacrifice our principles. Union that is not based on a common discern-

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ment and love of truth is not worth seeking. There should be no compromise of essential truth, however yielding we may be in matters of indifference or expediency? Calm, candid, fair, discriminating discussion may do something to promote the object; but it must be admitted that there is but little of such discussion, and that its influence is usually very feeble. Certainly strife, denunciation and bitterness do not promote union. It must be gained, if gained at all, by kind intercourse, reasonable concessions and gradual assimilation.

"We found to-day a striking confirmation of this view. A highly esteemed minister was in our office, who was formerly a Disciple, and who, some years ago, became a Baptist. He stated that he was led into the Baptist Church by ministers who treated him fraternally, solved his doubts, shed light on his path, and gradually convinced him of the soundness of their views. What occurred in his case may occur in the case of others. Nor is it wise for fallible beings, like ourselves, to assume that our own views cannot, by the study of the Scriptures, fraternal intercourse with enlightened Christians, a wider observation of others, a deeper experience of the tendencies of our own hearts, and earnest prayer for Divine instruction, be modified or enlarged.

"We are hopeful that the Conference will be the means of advancing the interests of truth and of promoting harmony.

"We desire that our remarks should be understood as having exclusive reference to the Disciples in Virginia, or such Disciples as those who participated in the Conference. It is said, and we presume, correctly, that there is a wide difference between the Disciples of Virginia and of the West. Of the nature and extent of this difference, we are not accurately informed. Our brethren in different sections of the country should, and, no doubt, will deal with the subject as they find it. If under the name of the Reformation, or the "Ancient Gospel," or any other title they discover a tendecy to Rationalism, or the rejection of a spiritual Christianity, let them oppose it with an earnestness proportionate to the value of the soul, and the preciousness of salvation. Our course in Virginia can be no guide to those who are encompassed by errors which do not trouble us. Even if an ecclesiastical union had been formed between the Baptists and Disciples of this State, and properly formed, too, that would be no reason for the formation of such a union in States, if such there be, in which the Disciples hold anti-evangelical sentiments. There are

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certain great principles, or articles of belief, which we have inherited from our fathers and hold in common with most Protestant Christian Sects, which should never be abandoned or concealed. Among these we may mention the Divine inspiration of the Scriptures—the Tri-unity of God—the Divinity of Christ—the efficacy of his sacrifice in the expiation of sins—the agency of the Holy Spirit in the conversion of sinners and the sanctification of believers—the justification of a sinner by faith in Christ without the merit of any good works—and we might mention other facts and truths. These are essential to the vitality and efficacy of the Gospel, and are to be held with unyielding tenacity. But we owe it to ourselves, the cause of truth and piety, the harmony of sincere Christians, and the glory of our Master, that we should judge of the views of those who differ from us carefully, ingenuously and in the fear of God—seeking not to widen but to narrow the breach between us—not to divide and alienate but to win and harmonize. It is one of the saddest exhibitions of human infirmity, not to say depravity, to see men, fallible and ignorant, as all must be, contending for what they deem the doctrine of the "meek and lowly" Jesus, with fierceness and denunciation. Can the wrath of man work the righteousness of God? Does the cause of truth and of Christ need our anger, bitterness and strife for its support?"

"The Address" referred to in the above we also present, with an interesting note from Dr. W. F. Broaddus. It is addressed to the Religious Herald:

"MESSRS. EDITORS:—At the the late meeting of the Convention of Baptists and Disciples, held in Richmond on the 24th, 25th, 26th and 27th of this month (April), it was agreed that as we had failed to find any basis on which we could, with propriety, jointly recommend an ecclesiastical union of the two bodies, the minutes of our proceedings should not at present be published; especially as the Convention was altogether voluntary on the part of its members, and claimed, ecclesiastically, to represent no body or bodies of Christians. The minutes, however, were committed to two members of the Convention, one from each party, for preservation. These brethren were instructed not to publish the minutes, unless they should hereafter, on account of some necessity not now perceived, *jointly* agree that the publication of said minutes would do good. At the time an address, which

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had been reported by a committee in an imperfect state, was taken up for correction. The hour of adjournment being at hand we could not find time to make the verbal alterations deemed necessary, and the address was committed to Elder J. W. Goss and myself, members of the Committee, that we might correct and publish it. Elder Goss and myself being compelled to separate, and there being no prospect of an early opportunity for us to meet again, the paper was left with me, to make such alterations, verbal or rhetorical, as I should think proper, strictly, however, preserving the sense of the original. Fatigued by the labors of the Convention, and pressed for time, I have done this work hastily, and yet, I believe, have fully and faithfully represented the entire spirit and meaning of the address.

W. F. BROADDUS, Charlottesville.

"*Address of the Convention of Baptists and Disciples, held in Richmond, April* 24, 25, 26 *and* 27*th*, 1866, *to the churches of these two bodies in the State of Virginia.*

"DEAR BRETHREN:—We have met in this Convention, not as delegates appointed to transact business for you; but as a voluntary convention of professed Christian men, earnestly desirous to promote the cause of Bible truth, and to bring nearer to each other the divided forces of our Lord's great army.

"It had been hoped by many that the influence of time, and the more thorough study of the Divine Word, had brought us so near to each other in mind and heart, and in the interpretation of the Scriptures, as to make it manifest that we could jointly recommend to our churches in Virginia a more intimate ecclesiastical co-operation than has heretofore existed—hoping that fraternal, mutual courtesies would sooner or later lead to a cordial ecclesiastical union of the the two bodies.

"With a view fully to ascertain each other's views of the teachings of the Bible, we have for four days met for conversation and kind discussion of the questions deemed necessary to be discussed on the occasion. We have frequently united in appealing to the God and Father of our Lord Jesus Christ, that he would by the Holy Spirit lead us to right conclusions in the premises. During our entire session, there has prevailed as much of Christian courtesy and brotherly kindness, as we have ever seen manifested in a body of thirty men engaged in the discussion of questions involving Christian fellowship. But, after all, we have

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reached the conclusion deliberately, however reluctantly, that the time has not yet come when the Baptists and Disciples are, on both sides, prepared, with a prospect of perfect harmony, to commit themselves to any degree of co-operation beyond such courtesies and personal Christian kindnesses as members of churches of different denominations may individually choose to engage in.

"We would express, however, with much gratitude to our common Father, the gratification we have felt and still feel, in having developed by this interview, an agreement of views as to the great facts and truths and duties of the Gospel, far more extensive and practically identical, than many of our brethren had supposed to exist; and we would earnestly recommend to the brethren of the two bodies in the State of Virginia, to cultivate the spirit of fraternal kindness and Christian courtesy towards each other—to keep in mind the prayer of our Lord, that all his people might be one; and while they cultivate the spirit of peace, to refrain as far as possible from everything that would tend to alienate from each other, those, who, in regard to so many precious and important truths taught in the Word of God, give the same interpretation, and in regard to so many Christian practices, are of one mind.

Signed by direction of the Convention.

W. F. Broaddus,
J. W. Goss."

We regard it as a high honor to have been one of the *thirty-two* members who constituted this convention. It was certainly a great pleasure also to share in its high-toned, Christian courtesies, and frank and unreserved interchange of sentiments on the great themes which were considered. We shall never forget, nor, we trust, fail to reciprocate, the kindly bearing of the good men who, on the Baptist side, sought with us to effect a union between the two religious organizations of Baptists and Disciples. These Christian ministers are my brethren in the Lord, by right of a common adoption, and as I hope to stand with them, at last, approved and accepted by the Father, so I am unwilling to look upon them as aliens from the Commonwealth of Israel, while here on the earth. They will suffer me, I am sure, and my brethren with me in the convention, to hold them in our fellowship of labor and love in the kingdom of Christ; and however much we

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may yet differ, on some points, deem them as neither a bar to our union with Christ, nor *essentially*, if *ecclesiastically*, with one another. They are my brethren, even should some of them not be able to discern the relationship. May the Father, who knoweth his children, make us also to know and acknowledge one another!

We may say a word to our readers, in further explanation of the fact, that we are not permitted to lay before them a full report of the minutes of the convention.

1st. These minutes could not fairly represent the proceedings of the body. They gave none of the speeches or explanations which were so fully delivered, and without which the relative position of the respective members to the questions involved, could not be rightly understood. Their publication, as they were kept, would indeed misrepresent the body in some important matters.

2nd. The object of this convention was to promote union, harmony, good feeling between the two bodies. Any partial and inadequate report of its proceedings, it was felt, could and most likely would be used by the enemies of this movement—and we regret to know there are enemies—who would be glad to pervert these benevolent and Christian efforts into means of discord and mischief.

3rd. The sessions of the convention having been protracted so much longer, in the interesting interviews which were held, than had been anticipated, many of the membrs could not remain, to have a full and satisfactory report of these minutes prepared—and so it was agreed to refer the whole question to Dr. W. F. Broaddus and James W. Goss, with authority, if they should at any time deem it necessary or expedient, to make such joint report or other use of them, as they might deem prudent or wise.

It should not be inferred, however, that any member of the convention was unwilling for the full proceedings of the body to be known to the world, because of anything he may have done or said, that, with all its accompanying circumstances, he would be afraid or unwilling to say anywhere, or in any presence. The proceedings were in the fear of God and the desire of union between his people, and there was nothing done or proposed that these high motives did not justify. Accordingly each member was allowed full liberty to make use of his own freedom in speaking of our proceedings, so far as an honest and Christian aim to

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make the matter subservient to the cause of union might warrant or require. It is in this spirit, that all we write, now or hereafter, on this subject, shall be dictated.

For one, we were not surprised at the degree of harmony which was developed by these comparisons of views. We knew full well, before we met, that on all that ought to be demanded for Christian fellowship, we and a great part of the Baptist denomination—that portion of it which was more largely represented in this body—were substantially at one. I knew that we agree, on the inspiration of the Scriptures; on the divinity, unity, and personality of Father, Son, and Holy Spirit; on the sacrificial work of Christ; generally, on the fall and depravity of man; on faith; on repentance; on immersion; on the *necessity*, *reality* and *cause* of regeneration, justification, and sanctification; on the membership and organization of the church; on the duty of missionary work; on the sacred obligation of the Lord's day; on the resurrection; and the future judgment. These items of themselves constitute mighty reasons why we should be one. I should tremble before God, if I felt myself responsible, under such circumstances, for the perpetuation of a hostile and proscriptive spirit of non-fellowship between two people who hold so much in common.

There are differences—differences which I am free to say, while they should not bar fellowship, ought nevertheless not to be compromised; because they are conscientiously held by members of both bodies, and deemed by them respectively, as important to the successful proclamation of the truth. What is my *liberty* in these respects, should be my brother's *toleration*. If he will not allow me to see what he does not see, and to attempt, in Christian love, to show it to him,—and if I exercise a similar proscription towards him, then neither of us can ever learn anything in the divine science, or make any progress in the heavenly life. There is a bar to all improvement and growth in knowledge. The free and discursive mind must turn from the inviting field of divine truth, and seek its pleasures and its discoveries in other departments of knowledge. The boundless ocean of revelation has a hitherto, set by some narrow and bigoted creed-maker, perhaps, and beyond it, the ever restless waves of its mighty depths must not go. Between us and the Baptists these differences may, it seems, be narrowed down to questions about regeneration, justification, sanctification, and the design of baptism. On these sub-

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jects, doubtless, we do differ, but then neither of the bodies denies the substance of these articles. No intelligent disciple believes in any Christian life or state that does not include them all, and though we have different ways of explaining the *how* and the *when*, we are nevertheless agreed in demanding alike the change and the obedience. The Baptists themselves believe in regeneration; so do we: the Baptists rest in a divine justification through faith in the blood of Christ; so do we: the Baptists contend for a state of sanctification into which the sinner is brought, and wherein he is progressively advanced in holiness; so do we: and the Baptists demand of the penitent believer, immersion in water, before they will admit him into the fellowship of the church; and so do we. Agreeing then in the essence, why should we be divided because we cannot at once see the divine teachings alike, as to the significance and place of all these things in the divine mind? Those of us who propose a union, alike claim, that we have attained to these blessings. We both have confidence, that we are regenerated, justified, and sanctified, and have been alike immersed into Christ; and yet we must not recognize one another as Christians, by the simple act of eating together the emblems of the Savior's death! We cannot believe that the Lord will suffer this state of things long to continue between those that love his name more than the name of a party, and respect his earnest prayer for the unity of his people more than their own speculations concerning things which are confessedly hard to be understood.

It is doubtless true that a free and fraternal interchange of opinion tends to bring us together. Dr. Jeter finds confirmation of this tendency in the case of a higly esteemed minister, who visited his office, and who was once a Disciple. If we do not mistake the allusion, we knew this minister well in former years,—intimately we may say—and understand the mental peculiarities which explain his conduct. We think now, of many others, who by a similar frank intercourse with us, have been induced to pass from the Baptists to us. There are many more who would prefer, could it be allowed, that this freedom of communion with us might be enjoyed on both sides, without the charge of heresy or the proscription of ecclesiastical excision. This is the liberty that the spirit and design of the Gospel demand. We are not all equally instructed in the philosophy of the plan of salvation, and from constitutional mental differences, we never can all think

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alike, on the various metaphysical points, that necessarily arise in the reflections of thoughtful men, on the ways and words of God. On these subjects, which indeed have been the fruitful causes of ecclesiastical divisions, we ought to receive one another into our fellowship and make no distinctions for opinions' sake. This is the spirit of what we understand Paul to teach, when he says, "Him that is weak in the faith receive ye, but not to doubtful disputations," or as it is better rendered in the version of the Bible Union, "not for the decision of disputes." (Rom. 14: 1.)

We exalt our opinions into the place of Christ. The unity of the faith is made to have reference rather to dogmas, than to a person. An epistle from St. Orthodoxy would not be addressed like one of Paul's. Instead of "Paul, to the church of God which is in such a place, those sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace to you and peace from God our Father, and the Lord Jesus Christ:" it would run in this wise: "Dr. Orthodoxy, learned in all the doctrines of evangelicity, and called of God to judge in all questions of human speculation,—to the visible church in such a place holding our *views* on faith, repentance, regeneration, justification, sanctification, and the meaning and design of baptism, with all in every other place who subscribe to the same, both their creed and ours, called to be evangelical in the same, and rejecting from your fellowship all who do not hold the same, but with different metaphysical views as to the processes, modes and chronology of spiritual operations and effects; grace to you and peace from us, your father in doctrine, and all who hold like saving opinions of the meaning of Scripture, as known and determined in the confession of faith by us propounded and ordained for the unity of the elect." Practically, this is the difference between the catholicity of an apostle, and t at of those who receive the followers of Christ, with reference to individual opinions;—and really, in this consists the divisive power of creeds. We are not united because we hold the same Head,—but divided because we do not hold the same *opinions* about some things that are taught by Him.

It may be true that there is a wide difference between the Disciples in Virginia and those in the West. If it be so, we are not informed. That there are differences of opinion among the Disci-

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ples on many questions, that we admit to be legitimately within the range of *opinion*, and on which, therefore, we claim and allow free toleration, is entirely probable, yea, we doubt not, true. But this is not peculiar to the *Disciples of the West.* The same general remark is true equally, we doubt not, of the Baptists. We will not undertake the, perhaps, invidious task of pointing out the particulars, as to which, we have satisfactory reason for believing this to be true, but we are laboring for union, and we raise the point, for the candid and prayerful consideration of those among the Baptists, who, we know, are alike earnest, with ourself, in their endeavors to promote this much longed for object;—if Baptists differ among themselves, on many points of doctrine, as much as they differ from many of the Disciples, and yet make these differences no bar to church fellowship, why should they make them a bar to fellowship with such Disciples? Different associations of Baptists have, from time to time, adopted different written declarations of faith. This cannot be denied. The Confession of the English Baptist Churches of 1689, was modified by the Philadelphia Confession of 1742. and this again is changed in many expressions by other Declarations of Faith, such as that published not many years ago by the Baptist Convention of Connecticut. We do not complain of this.—If churches will publish these opinions, let them have the independence to express them as they hold them;—but this is the important point: Did these *differences* constitute the criterion of fellowship? They expressed changes in knowledge—in the theoretical expression of doctrine—but did they constitute the ground of Christian communion among the individual members of the Baptist churches—or even among different congregations? We raise this question to determine the value of such written abstracts of faith in estimating the standing of the faithful in Christ, with one another? If we answer in the affirmative, then the Baptists were divided against themselves: if in the negative, then they adopt a rule of fellowship among themselves, and a different one as to other immersed believers. Which horn of the dilemma shall we take? Our space will not allow us now to press this matter farther, but we trust it will be candidly considered, and practically applied, by all who, in the love of union, are earnestly seeking to heal the dissensions which now unhappily keep the Lord's people alienated in fellowship, and greatly weakened in their power for good.

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We shall, in a future number, give some of our own impressions as to the good men—Christian ministers—who constituted this body. We retain a lively recollection of them all, and have great reason to believe, that they can conscientiously labor to prepare the great brotherhood of the Baptists for seeing eye to eye with us on this great subject, and thus hasten the day of a restored and lasting union. W. K. P.

PROTRACTED MEETINGS.

We have just closed a meeting of twelve days in the New Castle church, Ky., resulting in four from other denominations, six reclaimed and eighteen immersed—twenty-eight in all. We had no foreign helps, did the preaching ourselves, the meeting taking a start with six additions at one of our prayer meetings. The previous warming and growing of the church in the unmistakable signs of religious life, had indicated for a month or two that a good meeting was at hand. Besides this, the evident seriousness among the unconverted, as they, in growing numbers, listened to the solemnities of heaven and hell, life and death, sin and holiness, the cross and the crown, bid us all pray and preach on.

It was not my intention to say much about a single meeting, but rather to make some suggestions that may not be useless to those interested in protracted meetings.

1. Such meetings ought, for the most part, to be a spontaneity. A minister ought to be a man of such religious frame of mind and of such active habits of life in visiting from house to house, always ready to read and pray with the family where circumstances seem to invite, or even to allow it; he should be accessible to the children and young people, speaking a suitable word, with that kind of spiritual facility that a tender heart begets, to the wild young man he chances to meet on the street; or just as he grasps the hand of a young brother, he may gently ask, "Do you pray every day?—you will be at the prayer meeting Thursday night, of course—come up toward the front seats and help us sing—do not forget your hymn book"—and on he goes. Soon he meets another—it is a sister that comes only once a month to church. Just as he speaks a moment with her he says, "I wish you would see that young sister B. for me, I have so much to do—she seldom comes to church, and to prayer meeting never. In-

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duce her to come regularly *with you* if possible. Tell her the Bible says "Forsake not the assembling of yourselves together." She feels secretly reproved, but still she feels commissioned, while on he walks finding a dozen chances for such little sermons in an hour's time. He draws the young men around him, even the roughest have confidence in him and like to be noticed by him. He soon finds out the vices and virtues of the community, which he is now enabled to treat the next Sunday in the pulpit before all these people either by direct or indirect approaches. As no one knew what notes he was taking on the street, he is often successful in coming up on the blind side, and arrests the wicked before they are aware of it. Each sinner wonders how the preacher ever found out so much about him, as he goes on telling "how some people do;" und "being crafty he catches them with guile." Next Lord's day the congregation is larger and assembles earlier, the brethren are singing, he enters and finds a great interest rising, some old backsliders in the congregation, some whiskey-sellers, and even some of those who are always good enough without Christ or the Church. He now feels almost inspired

"———————— to preach and tell
All that is done in heaven and hell,"

and every sinner that does not intend to yield to Christ may as well begin to lock up his heart before the doors thereof are forced. The preacher is not speculating to-night about "How the Spirit of God operates"; he is now concerned about how he himself shall operate, and how he can get sinners to operate; nor is he scolding the church before everybody, having just enough religion in his own heart to make him ill-natured—simply hating sin without being sweetened in his affections with the love of God—nor is he preaching politics, nor proving some cold theological proposition, but with death upon his left, and the great God upon the right, with the congregation before him and eternal Judgment a little beyond, he thunders the broken law, convinces of sin and of consequent hell, lifts the cross, proclaims pardon through Jesus Christ and bids them all to come. And now they are coming—another—and still more—all coming in penitence and tears. This is a Sunday night. Your protracted meeting is on hand—a spontaneity. A fortnight will reap what your previous labors have sown.

2. *As a general rule the church and their own minister should*

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conduct all their protracted meetings. For this, several good reasons may be given.

a. The resident minister knows, or ought to know, more of the condition of every one in the congregation than any strange preacher can. He can, therefore, better meet their spiritual wants than any other.

b. When the work is done, it is his own work, and this gives him more influence for good in the church and in the community, but especially over the new converts. He has taken their confessions, baptized them and received them into the church, and is to them a father in the gospel; whereas it too often occurs that the travelling evangelist comes in assuming exclusive control of the meeting, setting the resident minister so completely aside that he is scarcely known as an element of power in the meeting at all. The evangelist having poured off the cream of all he ever knew, goes away, leaving the resident preacher to crawl out of his temporary obscurity, only to be compared, most unfavorably, with the great man just gone. He now begins to build up again his influence with the dissatisfied church, to form the spiritual acquaintance of the new converts and perhaps to meet a great deal of bad feeling in the community engendered by the too belligerent evangelist. How much better to prepare the church and neighborhood as above described for a meeting and either conduct it himself or if he needs some help, show himself to be no mean element in the work.

c. This mode of procedure would result in one great advantage besides—it would destroy the miserable notion so generally entertained, that a preacher necessarily wears out in one congregation in a very few years. The late John A. James, of Scotland, labored fifty-two years in the same pulpit—began and finished his work with the same people, who never felt that they needed a change. True, men that will not study, that know but little of the Bible except first principles, and nothing of the workings of the heart, but depend upon doling out their unchangeable sermons on abstract propositions and abstract proofs, may expect that the ever-changing wants of the heart being unmet, it will cry out for a live preacher full of "live thoughts" who understands and can meet its longings for the bread of life. But let him study his Bible and study his people by mingling with them in a godly manner, working and praying in families, in prayer meetings, in Sunday Schools, and in the pulpit, and he will bring

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many to God, not only in protracted meetings, but every month will they come to the baptism Christ. He is with them in their joys and sorrows, at ther weddings and their funerals, and soon they will feel him to be a kind of necessity, and will no more think of changing their preacher than their family physician.

3. Do not be too solicitous to have them join the church immediately. Be careful that you pluck no unripe fruit; it will come easy when it is mellow enough; build-in no wood, hay and stubble. I am sometimes pleased to see them put it off another day. Just go on showing the damnation of sin and the salvation of Christ. If they understand baptism, say but little about it. It is not best to be always preaching the *conditions of salvation.*—Preach a sermon on the *terms of damnation.* Make less objection to the final perseverance of saints than to the final perseverance of sinners. Show them there is great danger of their final perseverance—that Satan is persevering still—that the antediluvian sinners held out to the end; so did the Sodomites, the Egyptians, Judas, Nero, Dives and all that now do gnash their teeth in perdition. The induction being so fearfully against them, they now

"As guilty, weak and helpless worms
On Christ's kind arms will fall."

4. Never discourage sinners from praying because they are not Christians. They will pray too little both before and after their baptism in spite of you. In most cases it is indispensable to see new converts soon after they join and ask them if they have begun regular habits of reading and private prayer. If they have been in the habit of praying before confession, your task will be easy. My experience is that such persons, whether they come from our own families or from other churches, make the best Christians. They are at the prayer-meeting—in Sunday school, in their closets. They listen when you speak of the love of God and the peace of God; they understand these words much better than the one merely converted to a belief in first principles; they like subjective preaching that deals with the heart's experiences, hopes and fears, and are truly "born of God." Whatever minister fails of this effect in the hearts of his converts, has lost his labor and by his cheap and worthless preaching deceived those souls, whose fallow ground never was broken up, into the belief that they are born again and on their way to heaven, although evidently in possession of no appetite for heavenly things on

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earth. May God help us all to "take heed how we build thereon;" then will our protracted meetings be more promotive of the glory of God and less liable to bring into the church the unconvicted, unconverted, prayerless souls that never taste the love of Christ. THOMAS MUNNELL.

Alexander Campbell.—An Address by M. E. Lard.

We have read with great pleasure this truly graphic and eloquent address. It is the pen portrait of the man by a gifted artist, who knew him well, and who has evidently drawn the likeness as it seemed to his own eyes. It is finely and boldly done. Like all pen-sketches of features and characteristics, it will have its critics—and whilst there is much that all must approve and admire, there are some points, in which the great and venerated man will be remembered and interpreted differently by different friends. The most of those who feel the greatest interest in the subject, have stood and still stand too close to him and his work to judge either fairly; and we must not expect that all shall see him alike. That any portrait will fully satisfy all, is not to be expected. Some features of the lamented dead, which brother Lard has drawn with so bold and masterly a pencil, we do not altogether recognize in the memory and judgment which we now retain of him; but upon the whole, the work is that of a true artist, and one that all must recognize as a life-like picture. Bro. Lard evidently felt that he had a great subject, and he has treated it grandly.

The address is published in pamphlet form by Bros. D. T. & J. B. Morton, Lexington, Kentucky, and all who desire to read it, can have it sent to them, through the mail, at 25 cts. per single copy, or $2.25 per. doz. No one who loves and admires the memory of greatness of the first order, working for the glory of God and the good of men, should fail to gratify his head and his heart with this happy effort to portray them in the life and work of Alexander Campbell. W. K. P.

Meeting of the Board of Trustees of Bethany College.

The Annual Meeting of the Board of Trustees of Bethany College will take place at Bethany, on Wednesday, June 27th, 1866, at 10 o'clock A. M. J. A. CAMPBELL, Sec.

We call especial attention to this notice of the next Annual Meeting of this Board. It is already known to them that some very important matters will come up for their action, and it is especially desired that there be a full meeting. The future prospects of the College seem ver

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encouraging, and we are pleased to notice that there is every prospect now of a very large gathering of the Alumni. We trust that our hopes in these respects will be more than realized, and that new responsibilities will call out a marked expression of resolution, on the part of all entrusted with the obligations which they impose, to come up, in their strength, to meet and discharge them. Ample provision will be made for the accommodation of all our friends, and we extend the most cordial invitation to them to come. W K. P.

GOOD WORDS FROM OUR CORRESPONDENTS.

NEW YORK, March 10, 1866.

BRO. PENDLETON:—I learn that Alexander Campbell is no more. Of whom, in this world, can it be more truly said, he has "fought a good fight, he has finished his course, *he has kept the faith*"?

He *is* and *will be* one of the links which connect the Acts of the Apostles with the present and the future. He being dead, yet speaketh.

While I sympathize with his kindred, and feel that their and our loss is his gain, I would not wish him back. O how truly may we say,

"Go, spirit of the sainted dead,
Go to thy longed for, happy home!
The tears of man are o'er thee shed;
The voice of angels bids thee come."
Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press,
To share thy blest eternity."

May those who follow Bro. Campbell in the work of faith, be as bold as he has been in speaking forth the words of truth and soberness, is the prayer, my brother, in the behalf of yourself and co-editor, of

Yours in the Lord, THOMAS HOLMAN.

INDIANAPOLIS, April 10, 1866.

DEAR BRO. PENDLETON:—About the tenth of Feb. our preachers resident here commenced a meeting and continued it thirty-two days. They were assisted ten days by Bro. J. Z. Taylor, whom you will remember as a graduate of Bethany College—and one that reflects honor upon his Alma Mater, being a workman that needeth not to be ashamed. The immediate results of the meeting were one hundred and twenty additions to the church. Upon the three Lord's days since the close of the meeting, twenty-seven more have been added. Nearly two hundred have been added since the first of January. Some of them by letter, but the most by the obedience of the faith. The interest is not spasmodic but firm and healthy. Our meeting house, though perhaps with a single exception the largest in the city, will by no means contain all who desire to hear the truth. The church is fully alive to its duty, and will immediately take steps to accommodiate the public.

During the latter part of March, it was my good fortune to attend a debate at Cloverdale, in this State, conducted on our part by Bro. H. R. Pritchard, and on the part of the Methodists by the Rev. Mr. Brooks. The discussion continued ten days, involving the ordinary questions between us, and also the real question of sectarian assumption—that of the Episcopacy. This last occupied more than half the time, and was handled in a thorough and masterly manner by Bro. Pritchard. I imagine it will be a long time before the Methodists will desire their system to be taken hold of again in this part of the country. It

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has long seemed to me that in our debates with our opponents, instead of taking the details of doctrine, we ought to strike right home to the very citadel of their strength—their systems as such. This, in the debate under question, was done, and as I think in an effectual manner. If not entirely decisive of results, at least as illustrative of them, it may be stated that both churches carried on a meeting during the nights or evenings, with, up to the close of the debate, seventy-five additions to our church, and *one* to the Methodist; that one a lady—and that lady, after hearing the common ridicule and abuse of immersion and immersionists, during the discussion of that question, compelled them to go into the water with her and immerse her! It is not to be wondered at that our religious neighbors love peace so much, and think discussions disturb the peace of mind that Christians ought to enjoy. They court peace and follow after peace; but they ought to know that the wisdom which cometh down from above is first *pure*, then peaceable. Let them not cry peace, peace; for there is no peace. We are sworn to eternal war against all forms of wickedness, whether the assumptions of the devil over the world, or the assumptions of the clergy over the Bible and the consciences of men.

Yours for the truth, O. A. BURGESS.

EAGLE MILLS., N. Y., April 9th, 1866.

BRO. PENDLETON:—* * * Accept my sincere sympathy for your family affliction in the death of Bro. Campbell. May God enable his widow and children to bear the blow with becoming resignation.

The brotherhood will feel his loss deeply, but not so much now as they would have felt it a few years ago, had it occurred.

His mantle will fall upon no man's shoulders, for no man will be his successor; none are worthy to wear it as he wore it. His work was done upon earth, and he has gone to his reward, like a shock of corn fully ripe. Future generations will place him by the side of Luther, as the great reformer of the nineteenth century.

May his brethren strive to keep the unity of the Spirit in the bond of peace, and battle manfully for the principles which he so long and so ably advocated.

We had 3 additions to our little church yesterday—2 by immersion and one from the Baptists. The people seem more than ever disposed to listen to the pure gospel, and we hope for more success in the future for our labors, under the blessing of God.——Yours in the gospel. J. H. GARDINIER.

PAW, PAW, Mich., May 1st 1866.

BRO. PENDLETON:—During the last six weeks I have organized two churches—one at Pine Run, Genesee co., Mich. The church numbers 95—14 of these were formerly Disciples—16 came from the denominations, and 65 were baptized. Two preachers from the Wesleyan Methodists are among the num[illegible] The church will immediately build a meeting-house and support a minister.

The other at Bedford, Calhoun co., Mich. It numbers 35—28 of these were formerly Disciples, and the remainder by confession. They will immediately put an Evangelist into the field.——Fraternally, ALANSON WILCOX.

PHIADELPHIA, PA., April 24th, 1866.

BRO. PENDLETON:—I write you from the center of this great city—great in territory, great in wealth, great in gorgeous display, great in pride, great in crimes.

The 2nd Church of Christ in Philadelphia, meet at University Hall, Ninth-Street, between Walnut and Locust, a short walk from the Continental Hotel.

There have been 11 additions to our congregation during the last 5 weeks. We expect to organize a Sunday School next Lord's day morning. Bro. Bartholomew is doing a good work on 12th St.——Yours in Christ.

L. P. STREATOR

☞ A notice of the pocket edition of H. T. Anderson's Translation of the N. T., and other matters of interest are unavoidably crowded out of this number.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *JUNE*, 1866. [No. VI.

"Report of the first three years of the Christian Union Association."

This is not only a paper which will interest our readers, but one that deserves to be preserved. Many earnest hearts are now turned to the subject of union. The divided state of the Lord's people is a sin against the cause which they severally profess to labor for. We must receive with respect every effort that is honestly and religiously put forth to remove this sad condition of affairs in the church. May it not be that this "Association" has entered upon a work that is destined to reach this much wished for consummation. Let us hear this

"REPORT."

"During the month of April, 1863, a few friends, impressed with the conviction that the state of our country and of the several branches of the Evangelical church invited an effort to diffuse the great principles of Christian Union, formed an organization for that purpose.

"It was very modest in its beginnings, not even presuming to form a creed. Many of the attempts of history to reach unity had resulted in failures, by reason of a strong tendency in the human heart to invent some scheme of union. Its very beginnings therefore were tentative. The plan of a model church, by which is meant a new denomination with all the old denominations in it, it is true was discussed, and some steps were taken to organize such a church; but when it was discovered that this plan

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was only possible by the destruction of all other denominations, and if the model-church idea could have been carried out it would have resulted in anarchy, it was therefore abandoned; and the wise council of Bishop McIlvaine, in a letter upon this subject, has ever been the guide of this movement, viz:—1st, to look to the spirit of God for guidance; 2nd, to recognize the state of schism as the state of sin; 3rd, to set out, as did Israel, in *this* "way of the wilderness," to follow the pillar of cloud and of fire, just so far and so fast as it might lead. In obedience to these principles, in the autumn of 1863, a series of sermons was projected and began to be preached in New York City. This first series, which closed in July, 1864, elicited in New York and vicinity, nearly fifty sermons from pastors of almost every branch of the church of Christ. Some of them advocated widely different schemes for remedying the evil, and not a few were productions of great merit, and a few of them have been published. All, without exception, treated the church as spiritually one already, and all united in deprecating the manifestation of schism. Not *all* sought to defend the denomination in the course each had pursued; though when any preacher did obtain utterance of reproof toward his own sect, a very noticeable sensation was the result. Some were for organic unity, others for what they pleased to denominate the Unity of the Spirit. A few advocated "Federal Union," or the formation of a General Protestant Assembly. One or two were bitterly antagonistic to the growing power of the Papacy. None opposed the agitation of this theme, though many who were skeptical expressed doubts as to any practical result. Indeed, comparatively few sermons bore a confident tone as to any good result, and of those who were most confident of some such result, it is noticeable that they came from minds most usually regarded as sectarian. In the autumn of 1864, another series of sermons was planned, although the association had gained very little, if any, except in nominal support.—In October of this year, a list of Vice Presidents with a small, but working, Executive Committee was published. The President of the Association, Hon. Alex. W. Bradford, never entered upon his duties as its presiding officer, though reluctantly consenting, on account of his relation to the "Christion Unity Society," an organization in the Protestant Episcopal communion, which had been organized in February, 1864, to serve. The Executive Committee, which was composed of five pastors from the Baptist, Methodist, Protestant Episcopal, reformed Dutch and Presbyterian branches of the church, was during this year about the

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only visible organization of this Association. Its Chairman, Rev. Elbert S. Porter, D. D., must ever be remembered in the annals of this Association and his associate brethren as worthy of great commendation for the courageous manner in which he and they met the conflicts of this year of the Society. To its beloved President, Rev. Isaac Ferris, L L. D., elected at the regular monthly meeting on the first Monday evening in February, 1865, during the stormiest part of this year of the Society's history, the cause owes great consideration for his firmness, wisdom and love for this Association in hours of adversity. During the second year over 100 sermons had been elicited, either in the series or in direct sympathy with this movement, over one-half of which were preached in New York and vicinity, and the remainder in Boston, Philadelphia, Cincinnati, Chicago and other smaller cities of the Northern States. Rev. R. S. Storrs, Jr., D. D., of Brooklyn, preached the first in the series for New York in the 29th Street Reformed Dutch Church, and Right Rev. A. Cleveland Coxe, D. D., preached the opening sermon for Brooklyn in the Clinton Avenue Congregational Church. The sermons for this year were characterized by greater boldness of position, and much greater faith in the movement, as well as a deeper conviction of the sin of schism. Fewer plans of Union were proposed —indeed, only two plans of Union were distinctly promulgated— the federative and the organic—to neither of which did the Association give adhesion, preferring that nothing but a *jure divino* scheme should claim its support. Besides these plans many of the sermons were content with encouraging mere co-operation in societies for Evangelical ends. Early in this series appeared a growing demand for practical fellowship by interchange of pulpits from the Protestant Episcopal branch of the church. On the 4th of December, 1865, Rev. Dr. Budington, of the Clinton Avenue Congregational Church, preached a sermon in Christ Church, Brooklyn. This was followed by several other interchanges of the same kind, which eventually evoked the Pastoral letter of Right Rev. Horatio Potter, D. D., Bishop of the Protestant Episcopal branch of the Church of Christ at New York, and the replies of his Presbyters. This controversy, which was merely incidental to this movement, and engaged in by many who had no faith in any good which might result from it, was nevertheless overruled by a wise Providence for good, by calling attention more directly to the subject of fellowship as an antecedent to further progress in the movement. As in all other schemes for action, so in this, this Society has hitherto studious-

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ly preserved the attitude of a listener and learner, and has promulged no schismatizing dogma, only aiming to reach a "visible fellowship" in some way known only to the Spirit of God. At the commencement of this controversy in the Protestant Episcopal branch of the church, the sermons in the series began to assume a controversial character, and accordingly it was deemed wise by the Executive Committee to project a succession of conferences in the leading cities of the Union. Some leading clergyman was selected to whom was committed the task of making the leading address, and two others of different denominations of the church were chosen to follow such address. No restrictions whatever were placed upon the speakers, save that they were generally selected from among those men who favored the aims of the Association. The first of these Conferences was held in St. Paul's Methodist Episcopal Church, corner 22nd Street and 4th Avenue, on the 2nd of March, 1865, at 8 o'clock P. M. Less than one hundred souls assembled, although the night was stormy. Rev. T. E. Vermilye, D. D., made the opening address. His aim was to show that the exclusiveness of the Protestant Episcopal and Baptist branches of the church was the chief hindrance to a formal Union of Christ's people. His views have been repeatedly given since that time, and he has never abated either in courage or clearness of utterance in giving his sentiments. Rev. Dr. Weston, of the Baptist Communion, followed, endeavoring to show that "One Lord, one Faith, and one Baptism," acknowledged by all, would alone unite the church. In regard to the latter he plainly intimated that immerson must come to be the accepted mode before we could expect to have unity again. Right Rev. Bishop Coxe concluded the Conference by deprecating the divisions of Christendom and proposing the Moravian polity of church government as combining with Episcopal Presbyterial functions, as a basis for outward unity.

"These conferences were held during the spring and summer of 1865, in New York, Brooklyn, Philadelphia, Cincinnati and other cities, and while they were not well attended, yet have been the subject of wide remark. During this year, the Presbyterian General Assemblies, both branches, the Reformed Dutch Synod and the Congregational General Council at Boston appointed a committee of seventy-two, lay and clerical, to devise measures for the formation of a Protestant Federal Assembly. This fact is worthy of mention here only however as incidental to this movement, not as advised or procured by this Association. Thus the second year of the history of this movement closes by a very

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general interest in the subject of Union as expressed by the formal deliverance and action of four of the great Ecclesiastical bodies of this land, and a general desire on the part of Evangelical Christians to know more of this movement.

"From the beginning of the third year of the history of the association, on the 2nd day of November, 1865, must date the more complete and thorough organization of this Society. On that day a large number of clergymen and laymen, chiefly of the moderate but firm, decided and courageous class of the ministry representing the Baptist, Methodist, Presbyterian, Congregational, Protestant Episcopal, Reformed Dutch, and Independent branches of the church of Christ, met in the Chancellor's room of the New York University, and adopted a Declaration of Principles and Plans of the Association for future guidance. This Declaration has been published extensively in this country and in Europe, and has probably received a wider commendation from exceedingly diverse branches of the church than any similar document of modern times. It is the first and only publication, except the Constitution of the Association which is only for the use of the Society proper, ever published. Though many sermons and addresses elicited by this Association are daily finding their way into the public prints, yet let no one suppose that these addresses are the ideas of the Association. Upon the platform of this Association are brought to view plans and schemes of great variety, and the cardinal principle of this organization is that a preacher of the truth will vindicate his positions, and in time they will come to be accepted by a united church, and that a false teacher will come to shame, and a false scheme will fail. Only agitate for a specific end, the realization of our Lord's prayer, and in a Christian way with the Holy Spirit to lead, and we shall surely reach that end. Time or space would not suffice for us to mention the many schemes that have risen in a night to wither in a night. After two years' searchings we find in the Declaration of this Association a foothold from which we may step forward to other positions. During the third year of this Association the controversy in the Protestant Episcopal branch of the Church has subsided, though the practice of interchanges has been during this year even more frequent, and extended to other cities. The sermons of this year have been few but of a very marked and positive character. The positions taken have been far in advance of those of preceding years. Many ministers have ceased defending their own denominations in those courses which are calculated to aggravate the wounds of the body of Christ,

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and are seeking expression to those views which may contribute something to heal them. Others demand less and concede more. The Conferences of this year have been very frequent and more general than those of previous years. They are now being formed after various models, but it is sought to make each Conference harmonious. For example, if any one wishes to show some scheme for Organic Unity, only advocates or friends of that idea are elected. If in the next conference one seeks to extenuate denominationalism, only such as please to speak on that idea are chosen. So the idea of Exclusiveness is often the basis, or Close Communion claims our attention. During this year the Association has labored, and most successfully, in strengthening its positions so as not to be drawn into direct antagonism toward any denomination. On the 25th day of March, 1866, a Conference was proposed in one of our most respectable churches, but when it became evident that the holding of such Conference would have resulted in opening a direct controversy with one of the most powerful, as well as thoroughly Evangelical denominations in the land, Providence kindly turned the Association aside from the danger, and the controversy was left for others to wage. In many of the minds which are from time to time contributing something toward the great end of this organization, have appeared frequently in the year past, a plan of union which seems to receive favor from very opposite quarters, and claims to have the merit of Scriptural authority. It consists in treating each municipality as a parish or a church. Such as "the church at New York," "the church at Antioch," "the church at Philadelphia," &c., and then convening the different branches of that church, commonly called denominations, into a periodical convention, for purposes of work in Home missions and edification. Whether this idea of "Church Union," now projected, shall lead to universal adoption remains to be seen. Many very earnest and wise teachers in the church believe it is worth the experiment. Here too the Association wisely refuses to commit its destinies until it be thoroughly tested. The close of the third year of this Society finds us thoroughly entrenched and prepared to fairly enter upon the great work which it may take many years to accomplish. Some of the positions gained during these three years, briefly described, are, 1st. It has become widely known in this country and in Europe that such an Association exists, whose aim is the visible fellowship and co-operation of all of God's people on earth—the unity of the church of God. This fact is a great moral power. It is the dawnings of the day, and

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gives promise of that glorious morn when the church shall come forth from the night of twelve centuries, "fair as the moon, clear as the sun and terrible as an army with banners." 2nd. A declaration of principles has been given to the world that seems to have won the universal respect of every denomination of the church of Christ, and that too without extemporizing a new creed, or aiming to destroy or disturb the foundations of any sect in the church. 3rd. The great obstacles to union, "the effectual barriers" to the flowing together of God's people, have been discovered and are being every day exposed to the light of the word of God. The pressure of the sanctified forces of the church, the conscience of that church, the power of public opinion in condemnation, against which three things, viz., the word of God, the conscience of his people and public scorn, no error can long stand. 4th. All false schemes of union, all mutual admiration alliances, all select and exclusive cliques, all attempts to divide between the wealthy or gifted and the poor or unfortunate, all mere demonstrations of unity while inward hatreds are engendered, are being brought to the light and do not bear exposure. 5th. The growing evil of emptying the church of its vitality, in the multiplication of societies, has been pointed out; and slowly men are coming to see the church to be, when united, a moral Cosmos, wherein are found all the forces necessary to evangelize the world, to edify the saints, and to control the State. 6th. Individualism has been exposed and its plausible *confidence game*,—that he who sought to bring God's people into one, was seeking to re-establish the Papacy over Protestantism also—that unity meant the destruction of the right of the exercise of private judgment,—has been demonstrated to be a wicked device. 7th. We are learning that Organic Unity may subsist with variety and increased vitality in the church of Christ. The same spirit may have the same body. That the unity of the dark ages is not the unity we seek, when we wish only to organize the people of God the more efficiently to carry out the mission of Christianity here. 8th. It has come to pass that the truer and more direct path to unity is found not in harboring differences toward other sects, never to be named face to face, but rather by an honest expression of the points wherein we divide the body of Christ and aggravate its wounds. 9th. The value of the united testimony of every branch of the church is getting to be more highly prized. No sect wherein are found the signs of life can be spared. The broken mirror must have *all* its parts in the re-adjustment. The true principles of a glorious *recon-*

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struction are being better understood. These are some of the points which facts, connected with almost every step of this majestic movement toward unity, warrant us in postulating here.

"Thus the third year of this Association draws to its close, and we come up from the labors and trials of the year past, lay aside our controversies and searchings after the Lost Unity, and gather around the Table of our common Lord for the first time as an Association, "brethren one of another," to manifest to the world in this solemn, silent act of devotion the "visible communion" of all those who are members of Christ.

HENRY KIMBALL, *Cor. Sec'y Ch. Union Ass'n.*
NEW YORK, May 16, 1866."

We will, at a future day, lay before our readers the "Declaration of Principles and Plans of the Association for future guidance." We make no comments now upon the foregoing report. Our readers will ponder it well, and see what of promise there may be in it. We only suggest, that while we are trimming off the *hindrances* to union, there is danger of forgetting, that after all, Christian Union is not agreement on these opinions, nor yet the agreement to disagree about them, but it is faith in Christ, and unqualified obedience to the explicit and positive commands of the New Institution. The union is in a personal head and submission to his authority—not his *doctrines*, nor theories about him—but in him and his commands. W. K. P.

AN AGREEABLE FIELD OF INQUIRY.

The Scriptures afford "an agreeable field of inquiry." This may, perhaps, to some minds, appear a light expression as applied to a very grave subject. It is, however, deliberately chosen; and in all seriousness, we would here express a feeling of regret, in which we are by no means singular, that scholars rarely approach the Scriptures with a view to recreation and enjoyment.

As a field of literary labor, as an *arena* for theological controversy, and we are happy to add, as an inexhaustible store-house of religious truth, the Bible has, indeed, in most ages, been assiduously frequented. But how few possess an intellectual and moral relish (and the two should never be disjoined) for the beauties of Scripture! In many instances, a religious reverence very sincere, but not very enlightened, induces even those who have received a liberal education to shrink back as though it were a kind of sacrilege, from an examination of Scripture, with respect

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to the excellencies of its style and manner. The indisposition of many to this pursuit, may not improperly be traced to some defectiveness, either in the kind, or the degree, of the religious training. We speak not here of the unthinking or profane; no man is authorized, or should be expected, to look for recreation in the Scriptures, who has not previously applied, and who does not habitually apply to them, for guidance and instruction; but there are multitudes under the influence of a religious principle, however imperfect, yet undeniably conscientious, who are not fond of the Bible; and this principally from want of proper training. These men have never found devotion pleasurable; to them it is a thing unmixedly awful; they never dream of seeking recreation from it; they go to it as a solemn and rather painful duty, and they get away from it as soon as they conscientiously can. Such men do not and cannot taste the *beauties* of Scripture; in the study of it, they are too much alarmed to feel at ease; and ease is indispensable to the fair exercise of taste. Dr. Johnson was eminently of this class; and what he writes of the Paradise Lost, had reverential awe permitted, he would probably have said of the Bible:—"Its perusal is a duty, rather than a pleasure. We read Milton for instruction, retire harassed and overburthened, and look elsewhere for recreation; we desert our master, and seek for companions." Now, it is certain, that in religious matters, the training of this great and good man was not of the happiest kind; his own account of it is instructive, and bears particularly on the subject before us: "Sunday was a heavy day to me, when I was a boy. My mother confined me on that day, and made me read *The Whole Duty of Man*, from a great part of which I could derive no instruction. When, for instance, I had read the chapter on theft, which from infancy I had been taught was wrong, I was no more convinced that theft was wrong than before: so there was no accession of knowledge. A boy should be introduced to such books, by having his attention directed to the arrangement, to the style, and other excellencies of composition; that the mind being thus engaged in an amusing variety of objects, may not grow weary.—I fell into an inattention to religion, or an indifference about it, in my ninth year. The church at Lichfield, in which we had a seat, wanted reparation; so I was to go and find a seat in other churches; and having bad eyes, and being awkward about this, I used to go and read in the fields on Sunday. This habit continued till my fourteenth year; and still I find a great reluctance to go to church."* Independently of

*Boswell's Life of Johnson.

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constitutional disease, morbid melancholy, and unfavorable circumstances in after life, the facts, here stated as they came from his own lips in familiar conversation, may be sufficient to account for much that was erroneous, and not a little that was defective, in the religion of Dr. Johnson. His earliest and most indelible impressions of pious reading, as well as of public worship, were of an unpleasing kind. Can we wonder, therefore, when we find him repeatedly taking himself to task for neglect of the Scriptures; and perpetually making resolutions on that subject, which he was unable to reduce to practice; when we hear him confess that he had never read the Bible through; and when we fail to discover a single record of his deriving *pleasure* from the study of that volume? Permit us here to introduce an observation pertinent to our theme: "One great reason why so few people in the world are truly religious, and why, among the truly religious, so many are unhappy in their religion, is this, that early religious habits are too commonly associated, not with cheerfulness, but with constraint and gloom."

This view of things cannot fail to excite painful reflections, but happily there is a brighter side of the subject; for to those who have been instituted in a better school, and who have made due advances on their early institution, the sacred volume is the most cheerful of companions. It is the character of the happy man, that "his delight is in the law of the Lord;" not merely, though that be the supreme excellence of Scripture, as spiritually excellent, but also, as pre-eminently beautiful and sublime. And it may be pronounced with confidence, that if a man's faith be strong, if his religious affections be fervent, if his religious views be bright and cheerful, if his natural taste be good in itself and properly cultivated, and if his mind have been healthfully exercised in the walks both of profane and sacred letters, that man will infallibly make the book of God's word his chosen pleasure-ground.

This subject is eminently practical; and the introduction of it will, we trust, not be deemed unseasonable at the present time.

C. D. H.

A world without love would be a world in which every social bond would be loosened and broken, and human passions become the play of many lawless forces, which would ultimately involve society in eternal enmity and opposition.

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THE PARABLE OF THE TARES.

BRO. PENDLETON:—Having carefully read your interesting article on the parable of the wheat and the tares, and thinking that very much depends upon a true understanding of it, I feel like asking you the privilege of offering a few thoughts on the same subject for the consideration of your readers, if you can spare the space in the Harbinger.

Although there may be no objection to the lesson in itself which you understand the parable to teach, still there may be very serious reasons why it should not be so interpreted. That "we are not, in a blind zeal for the purity of the church, to push her discipline to such extremes as will imperil the church itself," is a very important lesson, and one which can be gathered from many portions of the New Testament; but still it is very difficult for me to see this taught in the parable. The moment this lesson appears in the parable, very much *more* than this appears, and that too which we cannot receive with the Scriptures before us. When one is convinced that the tares represent *only* "the children of the wicked one" who are in the church, and that the proposal on the part of the servants to "gather them up," represents the officiousness which some brethren manifest in desiring to expel members from the church; that moment he can scarcely help believing that the church is prohibited from expelling any one from her bosom. The "householder" certainly gave his servants to understand that *they* were not the parties, nor *that* the time, to gather up the tares; that at his own bidding "the reapers" would attend to that when the proper time—the harvest—should come. He did not tell his servants that as wheat and tares resemble each other so much, they might easily mistake them, and therefore they should be very careful in separating them, and pull up only what they knew certainly to be tares; but he said, "Let both grow together until the harvest." The servants could not but understand that they were actually forbidden to pull up any of the tares; they could not feel at liberty to pull up a single stalk, no matter how well they knew it to be a tare. The reason which the householder joins to the prohibition would prevent them from thinking that they had the liberty: "Lest while ye *gather up* the tares, ye *root up* also the wheat with them." It is important to observe that he does not say, "Lest while ye gather up the tares ye *gather up* also the wheat with them;" but "lest ye *root up* also the wheat with them." The trouble was at

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the root; the roots of the wheat and the tares were so interlocked, that while the servants might "gather up" in their hands only the tares, they would necessarily "root up" the wheat with them.—This reason, it seems to me, ought to be sufficient to prevent the servants from laying violent hands on a single stalk, no matter how certain they might be that it was a tare.

I know it is said, with some plausibility, that as the tares resemble wheat so closely that they can with difficulty be distinguished, they must represent those of "the children of the wicked one" who put on the garb of righteousness. This may look plausible, but when we turn to the parable, we see that this resemblance has neither a place in it nor in the interpretation of it given by the Savior; and not only so, but it is actually excluded from the possibility of having a place there. We read, "When the blade was sprung up and *brought forth fruit, then appeared the tares also.*" It is well known that when tares are in the blade, they resemble wheat very much, but not so when the fruit appears; they are then easily distinguished, their fruit being black; as with wicked men, "by their fruits ye shall know them." Now the servants did not come to the householder with their report when the blade first appeared above ground; they could not recognize the tares then; but they came when "the fruit was brought forth," by which, at a glance, the tares could be recognized.—When the servants say that there are tares in the field, their master admits it, and asserts, "An enemy has done this." He does not even hint that they may be mistaken; for he knows they have seen the *black fruit* which determines their character.

To those who say that the Savior purposely chose tares for his illustration, on account of their resemblance to wheat, I reply, he purposely spoke of them at a time when there was no resemblance that could deceive—when their mask was taken off, and they appeared in their black garb.

It may be asked, Why did the Savior make choice of tares at all, if he did not intend this resemblance to be taken into account? Why did he not say—as was asked a few days ago—"While men slept, an enemy came and scattered stones, or something else, among the wheat"? For this reason: it would be very unseemly to put into a parable things which occur neither in nature nor in the practices of the people. When he spoke of human actions, he mentioned those things which men were in the habit of performing; just as when he spoke of the works of nature, he spoke of things actually occuring in nature. Men did not then, do not now, and never will scatter stones among wheat in sufficient quan-

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tities to injure it, as long as they can find seeds much more convenient to sow, and much more injurious to the wheat. It was customary then for wicked men to sow tares in the fields of those whom they hated; hence tares are made choice of in the parable.

"Then appeared the tares also," is a very important expression. This does not mean that the tares were visible simply, or appeared above ground, for both the wheat and the tares were visible in this sense long before this, although they could not be distinguished while in the blade; it means, "then appeared the tares" in their true character; they became manifest, being unmasked by the appearing of the fruit. This confirms what we have already said.

Although the tares are clearly recognized by the servants, and their presence admitted by the householder, yet the command is, "Let both grow together until the harvest." Now if these tares, which are known as such, represent wicked men who have crept into the church, then the lesson taught in the parable is in direct opposition to the teaching of Paul, when he says, "Purge out the old leaven;" and to other parts of the Savior's teaching, as when he says, "Let him be to you as a heathen man and a publican." This of course will not do. If we take the liberty of pressing into a parable the inherent properties of the things mentioned in it, we can prove anything we desire. For example, tares have properties which make it impossible to convert them into wheat; therefore they represent persons who are so depraved that they cannot by any possibility be changed into children of the kingdom. Again; tares are *passive* in the hands of the sower, and are irresponsible for being found among the wheat; therefore those whom they represent are passive in the hands of the wicked one, and are irresponsible for being found just where he is pleased to put them. This of course is torturing the parable, as can be seen at a glance. But I have as good a right to interpret the parable in this way, as those who say that as the tares resemble the wheat, the persons represented by them must resemble the righteous; and a better right, for as we have seen, at the time when the servants offered to pull them up, the resemblance had disappeared, but not the properties that I have just now mentioned.

I am aware that the tares were "sowed among the wheat."—From this we are evidently to understand that the children of the wicked one are to be *among the children* of the kingdom. But is it necessary to this that they be placed in the church? Can they

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not mingle with the righteous without this? Do they not do it every day?

I know that "I may have a flower-garden in a field, and may at the same time sow many other things in the same field, without necessarily sowing them in my flower-garden; but if I say these other things are sowed among my flowers, then there is no reason for ambiguity. I must mean that they are sowed in my flower-garden." This will do very well if applied to *our* flower-gardens, but it will not do to apply it to the flower-garden Jesus Christ is planting; for his is unlike ours in the very feature which is essential to the illustration. Our flower-gardens are purposely isolated from the rest of the field, his is not. We allow our gardeners to sow the flower-seed only in a little spot sacred to flowers, and cut off from the field; he says to his, "Go into all the" field—"*the world*"—and scatter the precious seed everywhere.—He intends to turn the whole earth into a garden spot, and before his gardeners have finished their planting, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." The seeds of the Savior's sowing are like the beautiful flowers that bloom in field and wood, on hill and dale, on mountain and valley, everywhere over the world, which are necessarily mingled with every noxious weed that the earth brings forth. Now just as the thistle, the briar, and all the poisonous weeds that cover the earth, are mingled with the flowers of beauty and fragrance that also spring up everywhere, so "the children of the wicked one," whether hypocrites or open infidels, are to be allowed for a little while yet to mingle with the children of the kingdom in this world. Paul gives us to understand that if we would be separated from them, we must "needs go out of the world." Certainly this, or put them out; but here the parable comes in and forbids us, saying, "Let both grow together until the harvest."

I know it may be said that the church of Christ is an organization isolated from the world. While this may be true, still the members of the church as inhabitants of the *world*, are not isolated from the rest of their fellow-men; and it is in this respect that they are presented to us in the parable. The wheat and the tares are viewed as co-occupants of the field—which is the world—and not of some peculiarly elevated or sacred spot in it; so those whom they represent must be looked upon as co-occupants of the *world*, and not of some spiritual organization in it. To gather up the tares was to destroy their life and rob them of their place in the field; so, to gather up the wicked is to take away

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their life and leave vacant their place on the earth; and this is just what the angels will do when the time for gathering comes. They are not to be cast out of their church privileges merely, but out of their occupancy of the earth.

But it is said, "They will gather *out of his kingdom* all things that offend"; from this it appears these wicked men are in the kingdom. But the question arises, in what sense are they in it? Certainly not in a spiritual sense; for the Savior says, unless a man be born again, he cannot enter the kingdom. Hence no bad man can be in it in that sense. But there is a sense in which all men may be regarded as in his kingdom. The earth is Christ's dominion or kingdom in a peculiar sense; he is called "the Prince of the kings of the earth," and it is said "the kingdoms of the world shall become the kingdoms of our Lord"; and when he comes at the end of the world to take possession of his kingdom, long governed by tyrants, "he will gather out of it all things that offend, and them that do iniquity; then shall the righteous shine forth in the kingdom of their Father"; then shall the meek "inherit the earth," and "the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

I think that the object of the parable may be stated in the following manner. (1) To reconcile the disciples to the fact that the children of the wicked one are to share with them, *the earth*, the inheritance of the saints, until the end of the world. They expected to be delivered at once from their enemies, and take immediate possession of their inheritance, to the exclusion of the wicked. This parable was given to teach them "to labor and to wait" patiently until it was the Father's good pleasure *thus* to give them the kingdom.

(2) To prevent them from putting to death their enemies who would not have Christ to reign over them. They might, like Israel of old, set about driving out the Canaanite from the promised land, before they were ripe for destruction. This parable teaches them that they are not to be the executioners of their enemies—that the angels will do this in God's own good time.

(3) To encourage the disciples of all ages, by assuring them that there is a time coming when they shall be delivered from wicked men, when they shall possess the earth in perfect peace and safety, and shine forth as the sun in the kingdom of their Father—when all wicked men and wickedness shall be "thrust out."

What remains for the Christian, is to toil, and wait, and pray

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on for the time when his hopes shall be realized—when the whole earth shall become "the garden of the Lord," and "blossom abundantly and rejoice, even with joy and singing"—when every vile weed shall be plucked out and cast into the flames.

This parable ought to be studied carefully; the lesson is very important, and a misunderstanding of it is very dangerous, leading to a neglect of discipline in the churches, as it has done in many instances. H. McDiarmid.

REPLY.

Dear Bro. McDiarmid:—I print your review of my exposition of this parable with pleasure. Your objections seem to originate more in your fears that wholesome discipline may be hindered by the interpretation which I give, than in any sound principles of exegesis. I agree with you fully, in the necessity of maintaining a strict and faithful scriptural discipline of the church; and it is simply to preserve the integrity of this discipline, that I seek to give the modifying doctrine of this parable its legitimate force. There is a true, scriptural discipline, and there is a false, human discipline. The true and scriptural discipline has reference to specific, overt acts, to be in every instance definitely made out and proved by witnesses to the case. The false and human seeks to lay hold of general characteristics, and condemn by inference from general rules. The former is abundantly taught and enforced in the Scriptures; the latter is condemned by the parable under examination. For the former the church should zealously and faithfully contend; against the latter she should prudently and patiently guard.

I agree with you that we must not seek to run the parallel in parables too far. The applications you make of this error to this parable, are pertinent and instructive illustrations of the rule.—At the same time, we must not apply the rule so as to destroy the essential points in the comparison. The resemblance between tares and wheat is an essential point in this parable, since it is this very resemblance that leads to the difficulty of their separation. If the Savior had used "stones" as the instrument of the "enemy's" wickedness, the point of the parable would have been lost, because the removal of these could at no time have injured the wheat; but the wisdom of selecting tares consisted in this: They, at the time of their sowing, could not be distinguished from the wheat; and during the first stages of their growth, they were so much like it as not to be noticed, until they had so far entwined their roots with those of the wheat, as not to be separated with

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out injury to the wheat. You are right in saying that the difficulty at last is in the "roots"; but you will readily perceive that this difficulty results from the discovery that they were tares not having been made in time to prevent this difficulty. If the "tares" had been so different from the "wheat" that they could have been distinguished and removed before they had shot out their roots and intertwined them with those of the wheat, or so unlike in kind as never to have become thus intimately connected, then the difficulty which the parable contemplates could never have occurred at all, and the parable would have been stript of its point. The case presented in the parable depends upon the discovery of the tares being postponed till they had so entwined themselves with the wheat as to render it impracticable to remove the one without also pulling up the other; and to this, it was necessary that they should be so much alike as not to be distinguished till they had both "sprung up and brought forth fruit." It is very true, that the parable does represent them as distinguishable now, but not before. The discovery, however, is made too late; and the evil must be borne, rather than incur a worse one. You will perceive, therefore, that if we reject this feature of the parable, we reject the point in which is found the proximate cause of the difficulty, and therefore throw away an essential part of the parable. Your discrimination will render it unnecessary to dwell on this issue longer.

Your next objection, it seems to me, arises from a very serious mistake as to the nature of the visible kingdom of Christ on earth. This kingdom is the subject of illustration. It consists of the organized disciples of the Lord, and, in the special point here considered, of this body in the exercise of discipline. It is surely a mistake to say, that the church, so organized and acting, is not, in all its religious and disciplinary character and power, isolated from the world. Its members are called out of the world; purchased by the blood of Christ; brought into one body, under Him as their glorious head; subject to his laws as supreme over human laws; immersed believers; a peculiar people; not of the world; no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-*stone*; in whom all the building, fitly framed together, groweth into a holy temple in the Lord. It has officers, ordinances, laws, stated meetings, culture, discipline, and authority; none of them derived from the world, or subject to the power of the world. But it is at present *located* in the

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world. This the parable asserts; and if there is anything plainer than another in the parable, it is, that *in this kingdom, thus distinct from the world, the tares are sowed by the wicked one.* I know the Savior says, "Go into all the world and preach the gospel to every creature"; and I know also that those who believe and are baptized are to be added to the church; and it is amomg these gathered and organized bodies of disciples that, the parable tells us, the tares are sowed. I know also that the Lord *intends* to turn the whole earth into a garden, but I know it is not yet done; he will do it by extending the dominion of his church, and therefore he plants it in the world: on the contrary, it is the purpose of Satan to turn the whole church into the world, and therefore he plants darnel in the church.

We must not reject the plain exegesis of a Scripture because it conflicts with some theory or prepossession we may have as to the meaning of other passages. This is a mistake which the student of the Bible must perpetually guard against. What does the Lord teach here? This we must accept, and harmonize it if we can with other passages. If we cannot at first, let us try again. For there is surely harmony, and time and study will reveal it to us. Exegesis must control theory. To reverse the rule, is to substitute philosophy for revelation, inference for precept, and our own wisdom for that of God.

Let us settle a few plain questions. "The field, which is the world," did it not exist as such before the Son of man sowed the good seed? Yes. "The good seed, which are the sons of the kingdom," were they not sowed by the Son of man in this previously existing world? Yes. If, then, the parable means only that the members of the church are mingled with the world at large, is it not evident that the Son of man is himself alone responsible for this state of things? These members are simply where He placed them. Satan has had no agency in the matter. The world was his before—all under the wicked one—and Christ has simply put the members of his kingdom amongst them! But is this what the parable teaches? By no means. It teaches that the "good seed" are placed in the world, but no longer as of it, but as "children of the kingdom"—an organized *imperium in imperio*, subsequent in its origin and organization to those of the world, but placed in it for its conquest and subjugation. Then, subsequently to the introduction of this kingdom, the Devil is represented as secretly sowing among these organized disciples, "the sons of the evil one," that he may injure and uproot the church. The plain and simple order of the facts, as stated in the parable,

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utterly forbids your interpretation. To make the world precede the church—next plant the church in the world,—and then wind up by making the Devil put the world, as the world, and in the same general sense, into the church, is a trick of legerdemain, that we cannot imagine this parable to teach! But if this is not so, then your objection fails, for it rests upon the assumption, that the tares, which are sowed among the wheat, represent the unregenerate world of mankind at large.

Again: If the tares represent the world at large, as it lies universally under the wicked one, how can it be said that the Devil sows them secretly by night among the wheat? They occupy the ground, in this sense, in advance of the wheat. There can be no *subsequent* sowing among the wheat, unless in the sense of creating new human beings, which I suppose no one will regard as in the scope of the passage. Satan's work, in this case, is all done in advance of that of the Son of man—and thus an essential feature of the parable is destroyed.

Your effort to generalize the use of the expression "his kingdom," so as to make it mean the earth, generally, and thus include all persons alike in it, is necessitated by your position, but not in harmony with the usage of Scripture or the special connection of this passage. To adopt so loose a style of explaining the Scriptures would lead to endless confusion. The Scriptures every where distinguish the "kingdom" from "this world." The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it." This kingdom is the subject of this parable. "The kingdom of the world *is become* our Lord's, and of his Christ's" was the announcement of the "loud voices," when "the seventh angel sounded," but this does not describe the present state of the kingdom. The kingdom of the world *becomes* the Lord's progressively, but the world as such is never represented as in it. But hypocrites and false brethren are insinuated into it by an outward conformity to its conditions. The gospel net catches all kinds of fish, but "at the end of the world, the angels shall come forth and sever the wicked from among the just." These were formally in the kingdom. When the king came to see the wedding guests, he saw there a man that had not on a wedding garment. And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot and take him away." This was also one formally in the kingdom. There will be some "who will say, we have eaten and drunk in thy

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presence, and thou hast taught in our street. But he shall say, depart, ye workers of iniquity." This is not the language of those who never made a profession of religion on earth, but of such as had cried "Lord, Lord," openly before men. They were visibly in the kingdom, but now separated by the angels, to be bound up in bundles for the burning.

"The kingdom," then, is never confounded with the world.—The world is never represented as in it. There is perpetual antagonism between the two, and when the whole earth shall become the kingdom of our Lord, it will not be by incorporating the world as such, into the church, but by subduing the world and bringing it formally under the dominion of Christ. That which shall be gathered out of it by the angels at the end of the world, is what had been before formally introduced into it, as it pre-existed, not as it shall thereafter become. This purification of the kingdom is to precede its delivery over to the Father, that God may be all in all. There are two separate and imposing acts of sovereignty and judgment. First:— the condemnation of the world, as such,—the putting down of all rule and all authority and power, for he must reign, till he hath put all enemies under his feet—even the last enemy—death. These organizations of the Wicked One are never represented, as before subject, even by formal acknowledgment, to the dominion of Christ. They are put down and condemned, as the openly opposing powers of the Prince of the world. Second:—the separation of the tares from the wheat,—of the good fish from the bad; of the righteous from the wicked members of the church itself. When this shall have been done, the drama of Christ's victorious redemptive work will close. The result of his triumph will be laid at the feet of the Father. Christ will present his bride, without spot or wrinkle or any such thing, white in the robes of his own righteousness, to shine as the sun forever. Until then, there will be enemies within, as well as enemies without;—false *brethren*, as well as open *aliens*—and the parable tells us to wait for the final separation, which it is not in our power or wisdom to make.

W. K. P.

According to Jewish writers, miracles had ceased for a considerable period before the incarnation of Christ. Was not this in order that the prodigies which he performed might be more illustrious, as the stars disappear some time before the rising of the sun, and thus add to his splendor?

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DR. ARMITAGE'S ADDRESS.

The want of space prevented our introducing, in our article on *Christian Union* in the last number, some extracts from this address, as we desired to do. We give some passages in this number, which our readers will read with profit. Mr. Armitage in the chapters we here subjoin, as well as in his address generally, occupies the only defensible ground. None other can be taken. The false notion abroad as to what constitutes Christian Union is thus treated:

"The general tone of newspaper articles and platform speeches would lead one to suppose that a new gift of tongues had been bestowed upon the churches, so eloquently do good men descant upon the progress of Christian union. But when you come to inquire as to what they mean, you find that the upshot of it all is, that Christians of various denominations are either acting together now on some subject on which they have never differed before, or else they are meeting together in one place to worship, while their meeting is openly organized upon the avowed basis that on all other subjects but those then and there contemplated, they are so positively disunited as to compel the disruption of their concord if one subject of their tenacious differences should happen to be broached. And this is called Christian union! Out of that particular body or assembly their disagreements are earnest, radical and unalterable. But there they "*agree to disagree,*" and so disagreement, if you can agree about it, is unity! That is, kneeling on the same floor, sitting on the same seat, singing the same hymn, uniting in the same prayer, (when you have never been divided at all as to the floor, the bench, the hymn, or the prayer), and being as different as possible in all other respects, constitutes Christian union! Men of every hue of faith and opinion, and every variety of practice, too, happen to meet in one Board, on one platform, or under one roof, and because they are not bitter, but feel kindly towards each other, they consider that they are making great attainments in the mysteries of Christian union. Yet not a point of difference is yielded in any respect; each man would suffer and die for his distinctive principles, as his fathers suffered and died for them; and each would distrust the other's honesty, if he were unwilling to die for them; and this is looked upon, very generally, as good, fair,

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Bible Christian union! Well, it may be; but it if is, things have changed vastly since apostolic times. The truth is, that kindly feeling is not Christian union, and may exist where "the unity of the faith" is rent into a thousand shreds.

Why, indeed, to love one another as brethren, so far as that we can meet together and keep the peace for a short time, like gentlemen, without the intervention of a constable, or even of unlovely feeling, is at best a very low Christian attainment. We worship with publicans every time that we frequent God's house, but we don't think much of that as a bond of union with them. Jesus says that a publican loves a publican, and the first duty of a Christian is to love his *enemy* and *persecutor*—so that a Christian has made no wonderful attainment, I think, when he comes to love his brother, and to worship with him in decency under one roof. But to claim that love as real Christian union—to assume it as answering the prayer of Christ for the same oneness that subsists between himself and the Father—is simply preposterous. I can love any man of any Christian church well enough to worship with him, at any time that it may be convenient for us both. I can love him enough to tender him, if a minister, the use of my pulpit, or to accept the use of his—but what does this amount to in the great matter of gospel oneness? I should certainly go out of his pulpit as stern and incorrigible a Baptist as when I entered it, and if he sacrificed his convictions simply on the ground of the interchange, I should much prefer not to exchange with him a second time. This is not Christian union, however popular and desirable it may be. It may be a certain result of Christian love, but Christian love is not Christian union. Unity cannot exist without love, but love may exist where there is a real and serious discord of opinion and faith. Kindly Christian feeling is not Christian union."

In the concluding part of the discourse, Mr. Armitage gives us his idea of what alone true Christian Union is.

"*What, then, is Christian Union?*

"Ah! truly this is a delightful question. Let me attempt to answer it. There were no sects in the apostolic church; therefore we want no union of *sects* in the modern church, for that would be the sum total of sectarianism. *But we do want a union of Christians.* The prayer of Jesus is, that those "who believe on me may be one, as thou Father art in me, and I in thee, that

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they also may be one *in us.*" Not "one" as men may be one in one ecclesiastical body, but "one in *us.*" Jesus prays to the Father that "they may be one, as *we* are one." Now who would speak of the *Trinity as a union?* Yet all may speak of the Godhead as a *unity.* Then for what does Jesus pray? That all his followers may be one, precisely as he and his Father are one—not that they formed a union, but that they constitute a unity. Then his prayer contemplates that believers should attain a oneness of mind in the faith, and not merely a oneness of feeling—a oneness of heart in the obedience which they offer—and a oneness of effort in the works which they do.

"And then Jesus measures this Christian unity by the standard of the divine nature. "That they may be one as we are one." If this unity among Christians consists in mere heart-kindness, there is no visible appositeness in this momentous petition. The Father and the Son are one in *feeling, action, counsel, name.* Therefore the prayer means that Christians are to be one in the same sense; that is, one in *feeling, action, counsel, name.*—So completely are the Father and the Son one, that the same acts are ascribed to both, and the same purposes are formed by both. Such is their identity in these respects, that the eye of the keenest archangel cannot see a shade of variation. This is the real picture of Christian unity, as Jesus hung it up in the supper chamber. Perfect oneness must subsist between the people of God, and their unity must agree in agreeing, and not in differing, just as the unity of the Father and the Son agrees. We are to hold the same affections, the same doctrines, and the same ordinances, and we are to hold them as Jesus held them, or else our union is a counterfeit and a pretension. This is Christian unity, as Jesus prays for it, and it seems to me, with the open Bible before me, that nothing else is. Who would suppose that the Father holds one form of truth, and the Son another, but that for the sake of peace they "agree to disagree"—that they mutually agree to suppress the varying expressions of their mind, and that they call this being at one? The very thought is offensive. Christ was exclusively one with the Father in doing his will, and our unity must be like the unity of the Father and the Son. In other words Christian unity must be Scriptural, or it is unreal, it is nothing. Therefore, nothing but a return of all those who love the Savior to the naked teachings of the Bible, as the Father and the Son avowed those teachings, can ever result

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in Christian unity. Christian bodies may declare an armistice and be peaceable, but it is one thing to be peaceable, and another to be united. It is a shame that one man should denounce another as exclusive, because that other more literally and fully obeys the word of God than himself. God has expressed his will in the broadness of infinite thought, and that man who does not scruple to obey every part of it is the most catholic believer. His exclusiveness is exclusive oneness with Christ in obeying his will, and therefore he partakes of the spirit of the catholicity of God. But no man can obey that will without sympathy with the catholic God. Hence, David says, not "when thou shalt contract," but "when thou shalt *enlarge* my heart, I will run in the way of thy commandments."

"I take it, then, that the only way in which we Christians can be united is to agree that we will mutually obey whatever is positively enjoined in the New Testament, and insist upon nothing beyond that. Let each man appeal to the Bible only, and he will need to ask for no concession from his brethren. Opinion will then give place to Christian faith; convenience, and preference, and expediency to divine authority. How common it is for Christians to retain their distinct peculiarities, because they *are not forbidden in the Word of God.* This is a dangerous principle; it is one of the rocks on which Christian sects split. The things that are specially required are the things that are to be done, and not the things that are not specially forbidden. Luther fell into this trap. Carlstadt demanded of him, "Where has Christ *commanded* us to elevate the host?" "Where has he forbidden it?" Luther retorted. So, because it was not positively forbidden, Luther concluded that it must be done. Our trouble springs largely from this false position. If we should only ask that each other's tastes and preferences should yield to God's Word, we would soon begin to respect each other's views of it, and to grow into real unity. Do you wonder that when a man asserts, for instance, that my views of baptism are Scriptural and apostolical, and then adds that, for some reason aside from their scripturalness, he prefers something else, and requires me to give up my views in order to accommodate him, that he may unite with me—do you wonder that I resent it as an insult to my conscience? I am tempted to say: "Rather give up what is a matter of indifference to you, be baptized with what you confess to be Bible baptism, and we are one in a moment." So far as I know,

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no denomination of Christians hold an immersed believer to be an unbaptized man. All say, that is gospel baptism. They sacrifice no conscience in so recognizing it. We hold that your sprinkling and pouring, either of a child or a believer, is not gospel baptism, and of course we should sacrifice conscience in saying that it is; and in acting toward you as if it were. Who sacrifice conscience, then, and break the "unity of the faith;" we, in not submitting to a baptism that we think contrary to the gospel, or you, in refusing to submit to one which you conscientiously believe to be taught in the gospel? If you want union, submit to what you hold to be according to the gospel in this thing; we have done that already, and your act will at once restore the primitive "one faith, one baptism."

"These are my views of Christian union, and the method of attaining it. I can see no other in harmony with the Word of God. And if this be Christian Union, its profound sanctity overwhelms me, its infinite tenderness moves my whole being.—The delicious conception of its purity, and preciousness, and power make me tremble with holy awe. I remember that when my Redeemer bowed beneath the ponderous load of my sin this holy thought soothed his bleeding heart, and just before the purple blood-drops forced their passage through every pore of his body, he breathed out this intercession for every ransomed disciciple, and for me—'That they all may be one, that the world may believe that thou hast sent me,'"

We say again, we thank Mr. Armitage for thus frankly expressing himself before the audience he had,—the clergy and other members of the different denominations. C. L. L.

THE AUTHORITY OF CONSCIENCE.

Bro. Wilkes:—The question involved in the heading of this paper, is one that has received but little attention from our brethren in anything like a systematic, philosophical analysis of the subject, notwithstanding its vast practical importance to the world. Nor do I now presume to touch it in the expectation of fathoming all its deep places—for depths it unquestionably has—but with a desire by careful thinking and careful writing to understand more fully than I now do the deep principles of Moral Science which it contains. The fact that so large a per centum

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of the world is destitute of the truth, especially the whole truth, many of whom have nothing but conscience to guide them, precludes all feeling of indifference to this subject in the minds of good, conscientious thinkers. Shall the Israelite, in Little Thibet, in Central Asia, who never heard a gospel sermon in his life, obey his convictions of duty in circumcising his sons and in keeping the Sabbath? Or ought he to disregard these convictions, because they are really not in accordance with absolute duty as taught in the New Testament? In which case would he be the better man? Would the Lord prefer to have him violate his conscience, or circumcise his child? Such interrogatories are not strange to minds accustomed to philosophic thought, and yet their apparent and real difficulty has deterred many, even in our text-books on Moral Science, from attempting any solution of them. It may be that the saying, "Fools rush in where angels fear to tread," will be verified in this attempt, but I cannot think it wrong to ascertain, if possible, whether the Bible writers have ever handled these principles, and if so, what they have said about them. And as a center for our thoughts, I submit the following statement, the affirmative of which I would be willing to take in a discussion of its merits: *A man should always obey the dictates of his conscience after having used his best efforts to know the whole truth.* This proposition should neither be submitted too hastily, nor rejected without hesitation. To its establishment I now proceed to bring whatever of argument I may be able to command.

1. The ranks of men, morally considered, I think, are related to each other in the following order:

a. The best man, the one nearest to God, is he who both knows and does the will of God. He builds upon a rock who "hears these sayings" and does them. The hearers and doers of the law are justified. The Bible describes no loftier character than the one who looks into the perfect law of liberty and continues therein.

b. The next highest in this classification is the one who is in unavoidable ignorance of the Bible, does the best he can, having a good and honest heart that would receive the truth if made known to him—not knowing what is right he does what he believes to be right—obeys his conscience.

c. The worst man is he who knows the will of God but will not obey it—who hears the sayings and does them not. This class might be subdivided into several—hypocrites, formalists,

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the willingly ignorant and such like—but as this third division does not come into the discussion at all, no one being found to apologize for them, we may confine ourselves to the other two.—And even of these two, only the second needs our attention, for who in heaven or earth will even doubt the standing of the first class before God? The only difference of opinion that can arise, then, will relate to the second class, who can do no better than obey their conscience.

It seems to me self-evident, that class No. 2 cannot obey God intelligently, either in spirit or in form. Being destitute of the requisite knowledge, faith and love, no obedience is possible to them. If, then, they cannot do the best thing, who would not be glad to see them do the next best? Having made every effort possible to know the whole truth, the best that can be done is to obey our honest convictions of what is right; and as it is always right for a man to do the best he can, it must be right for such a one to obey the dictates of his conscience. My first argument, then, is, that class No. 2 being unable to do better, *ought* to follow their convictions of right.

2. All metaphysicians are familiar with the difference between *absolute right* and *relative right*, and know that they do not always harmonize. In absolute right, the first day of the week is a sacred day; but to observe the seventh day religiously, is right *relatively* to the sincere but mistaken Jew—he is true to his convictions of duty, which of itself is a good thing—is right. Doubtless our Creator designed that we should be in the right both absolutely and relatively—that these should always harmonize—that whoever would obey the word would at the same time be obeying his conscience, as class No. 1. But the question still recurs, what should the honest sabbatarian do under the circumstances supposed? Shall he violate his sense of duty? Shall he damage his own soul? All will say it is right not to violate our own conscience when it is in harmony with absolute truth—the Bible—but when such agreement does not exist, and the individual is destitute of the spiritual elements of a true obedience, should he not at least preserve his moral feelings inviolate? If he disregard the decisions of conscience when ignorant of the truth, will he be true to his convictions when he knows the truth? If the heart be wrong, it cannot be trusted even when the mind is informed, for conscience being habitually defeated, will be degraded alike whether the head be clear or not; for he is a bad

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man at heart who is heedless of its monitions even when his understanding be at fault, and hence the unavoidable sequence that there must be a voice in this monitor we are not, under any circumstances, to despise. In sinning against our own souls, are we innocent? Is the Lord indifferent whether we maintain approving consciences? All agree, I repeat, that conscience should be preserved integral when its dictates harmonize with absolute right; but still the deeper question returns, Is it desirable to violate one's conscience even when it would not lead him into the truth? I cannot believe it; for the want of intrinsic principle so manifested, would so vitiate his spiritual constitution as to render him utterly unreliable and worthless were he put into possession of the truth. The Apostle Paul most grievously sinned against absolute right when persecuting the church, but it doubtless was the spiritual stamina the Lord saw in him that secured to him the apostleship. It is better even to be cold than to be lukewarm; and perhaps I may say, it is better to pursue the wrong course conscientiously than to neglect what we believe to be right; for in the one case the fault is only in the judgment, but in the other it is in the soul itself.

3. That we should not disregard the decisions of conscience, is, I think, more than intimated in this Scripture—"If thy *heart* condemn thee, God is greater than thy heart"—the inference being that God will second and support these decisions. But should you reply, Those addressed in this passage were Christians, whose consciences, being in unison with the truth, should of course be regarded, and that no conclusion should be drawn hence in favor of the misguided conscience, I would refer you to Rom. 14: 14—"I know that there is nothing unclean of itself, but to him that *esteemeth* anything to be unclean, *to him* it is unclean"—unclean relatively, though not absolutely—showing beyond controversy that God has regard to the manner in which we treat our consciences *in themselves considered*, even when not enlightened by the Word. Such a one has no right to partake of what he *thinks* is unclean, or do what he thinks is wrong, even when there may be no real wrong in it. Again: If I, by eating meats offered to idols, "sin against the brethren and wound their weak conscience," I "sin against Christ"; and if I have no right to wound their conscience, have they a right to wound their own conscience by violating its authority? If it be a sin to kill my neighbor, it is also wrong for him to kill himself; and this consideration induces the

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belief that no man is at liberty to violate his own moral nature by disobeying the dictates of his conscience. "All things indeed are pure, but *it is evil for that man who eateth with offense.*" This passage also seems to force us to admit the distinction made above between absolute and relative wrong, for it cannot be denied that what is absolutely "pure," in itself, according to the law of God, may be an "evil" to some, which "evil" arises *solely from the influence and position that conscience holds* in our moral constitution. "Whatever is not of faith is sin"; and so it would be a sin for a man to be immersed, if he believed it to be wrong; it would likewise be a sin to pray, to preach, to take the Lord's supper, if we esteemed them wrong, although in themselves absolutely right. "Happy is he that condemneth not himself in the thing which he alloweth," for "he that doubteth is damned if he eat," because he "condemneth himself." From these several quotations, we learn that no man has a right to eat "with offense" against his own soul, to go contrary to what he "esteems" to be right, to "condemn himself," nor to have his "heart condemn him," all of which is equivalent to saying that conscience has some authority over our conduct, and some power to determine our moral status before God. They also show that this authority is not derived from its decisions being in harmony with absolute truth, but from the nature of the soul itself, which must be preserved integral and self-approving, although the understanding may be in darkness. Moreover, we learn that the Bible is not silent on questions involving the deepest principles of moral philosophy, as some have supposed, nor does it invite us to spend our lives in the primer of revelation, nor to be satisfied with the abecedarian attainments as learned from the commission and the second chapter of the Acts.

These considerations are submitted for reflection, not claiming that they should be admitted without the most careful scrutiny; for if true, they have long roots to them, reaching through all the world and onward from this time to the day of judgment.—May the Lord guide us into all truth. THOMAS MUNNELL.

BRO. MUNNELL:—I should have been glad if you had, in the beginning of this investigation, given us a mature definition of the conscience, so individualizing it that we might have our eye upon *the thing* about which we are to talk. 2nd. Should you not have stated what you meant by the term authority? That you

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may know what I mean, I submit two or three questions. 1st. Has conscience any *authority* at all? 2nd. Is this authority absolute, standing against all other authority? 3rd. Is it relative, yielding to certain other authority when in conflict with its own? If conscience have *no* authority, the first question is answered in the negative, and here the investigation, on this point, closes. If its authority be absolute, then of course its monitions *ought always* to be obeyed. If its authority be relative—which is the same as to say that, *within* certain limits or in certain circumstances, its authority is absolute, and *without* these limits or circumstances it has no authority at all—then it is important to *fix* the limits or the circumstances within or in which its authority is paramount.

The faculties and organs of sense all have their metes and bounds, as, I suppose, conscience has. A decision of the eye or ear is to me valid and final in regard to color and sound. The eye-decision is of authority, if it be lawful to use the word, on the question of colors, but on no others. The decision of any of the faculties of sense, is of authority and final on the subject falling within the sphere of that organ's legitimate operations, but not otherwise.

Suppose the eye to be defective, or the light in which an object is seen to be insufficient or impure, and the result should be that vision is not good; and suppose that the fault is not ours and that it can in no wise be traced to us, though we must suffer the physical evils consequent upon an infraction of the law of God, still I must think we would be, if we should do wrong, *morally innocent*.

I shall suppose that conscience is a faculty, and that its function is to *perceive* moral qualities, and perhaps, also to *impel* in the direction of what is supposed to be right. This, I suppose, is its specific, its *only* function. If it have any *authority*, that authority is to be found here, and not elsewhere. An act is contemplated or conceived. Notice, it is simply *conceived*, nothing more. As yet conscience has no duty to perform. The *intellect* investigates the conceived act; brings up, to the perception of the moral sense, all of its surroundings and bearings, including the probable effects upon self and others. Now, and not before, conscience acts and says: this thing *ought* or *ought not* to be done. Whether its decision be right or wrong, we are bound to accept *it* or none; for no other power or faculty in the human soul *can* act in the premises. We can, therefore, not only not have any decision *contradicting* that of conscience, but we can have none other at

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all, on questions of moral obligation. These decisions are sometimes confessedly wrong; and since we have and can have no *other*, the consequent actions will be wrong.

But is the party *necessarily guilty?* I think not. If the wrong resulted from an imperfect conscience, or from bad education, and the unfortunate man was not directly or indirectly the author of the misfortune, he would certainly be innocent. And this conclusion would be true, not only of the man in Central Asia, but of the man also in Central America. It is true of man everywhere.

Whether a man, ignorant of what is his duty, as laid down in the Bible, would be *innocent* should he violate his conscience, even ni obeying, formally, the Scriptures, is with me no question. He would not be *innocent*. Ignorant or not, in whole or in part, no matter what the cause of the ignorance may have been, no man can be innocent in the sight of God, who deliberately does what he believes and feels to be wrong.

Right and wrong vary with the relations out of which they spring, and not otherwise. Guilt and innocence vary with many circumstances. It could in no case be *right* for a man to curse the Savior, yet I think I can conceive circumstances in which the person doing it would be *innocent*. Hence I think the conclusion must be allowed, that a person may do right and be guilty, or do wrong and be innocent. These views are neither new nor strange. I read them in books on Moral Science. I heard them in the lectures of the Professors at College. Our brethren, I think, are familiar with them and approve them. That a man *may* be and do wrong, very innocently, is certainly true.

But right and wrong are things so *fixed*, and their sequences are so certain, that, whatever may be the views, feelings or intelligence of any man, it is still true that the righteous man is blessed, and the wrong doer suffers. Hence, that we may have a *rule* of right—which conscience is not—before us, God has given us the perfect law of liberty. The office of the eye is to see that law. The function of the conscience is to perceive and to feel the beautiful moral excellence of that law. The conscience is not the *law*, nor is *it* the authority for the soul of man. The *Bible* is the *law*; the *authority* is of God. Should a knowledge of the Bible be impossible to any given man, and he be under another and if you please a very erroneous law, still the relation of the conscience to the law under which he is, and to its author,

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is the same, as before. Conscience knows *nothing of itself*, has no innate ideas. Though it is not education nor a creation thereof, yet it is just what education makes it. Nor is the conscience peculiar in this respect. The statement is true of all the faculties of the soul. The eye sees not at all without light. With light it sees, *just as the light*, and not otherwise. The ear, however perfect, hears not without sound, &c. So the conscience, perfect and imperfect, sees not without light, and, with it, sees just as the light. I think I may conclude that, strictly, conscience has not authority and is not a law for man in any circumstances. Take the case of a poor orphan child. It has a conscience. But this circumstance of itself gives it no ideas. It is, hence, only furnished with the *capacity* for receiving a moral or immoral education, neither of which could it have without a conscience. A benevolent Saracen takes it in charge, and it is tanght the Mohammedan religion. Of course it believes the Koran. Its consciousness cannot *make* moral law, and having no law but the Koran, it has no choice; it *must* believe. Or if, by chance, some other moral law should come to its knowledge, then its conscience might discriminate and impel in favor of this second law. But in either case, the law governs and the conscience *submits*. So, as before, I must think that conscience is not a law, nor does it, per se, furnish a law, nor has it, strictly, any *authority*. On the contrary, it *receives* law, *discriminates* when more than one law is presented to its favorable notice, and *submits* to authority. This poor child, following, strictly, the impulsions of its conscience, though according to the Bible it should do wrong, will nevertheless, I think, be innocent in the sight of God. But let me suggest to my ardent Bro. that, while we agree on these speculative questions as dialecticians, yet, it is possible for us as Christian ministers, to draw thence very erroneous conclusions, such as would be practically most injurious to all parties concerned.—This consideration should not, I admit, forbid our soaring a little occasionally up into the higher atmosphere of speculative truth. But as light around the earth has its limits, moral and religious light, or thought, have their limits also. And as in the former case every attempt to transcend the limit of physical light would certainly engulf us in darkness and death, so it would be in the latter. As the lightest and warmest spot under a meridian sun is found on the earth, so the lightest and happiest place morally and religiously for man, is found in the midst of

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Bible truth—the rays from the Sun of righteousness. So, while it is likely true that we may have some twinkling, starlight gleams of God's moral government of man, gotten by dint of hard and difficult excogitations, still it is by no means true that a *system* thus obtained is adapted to man in his present lapsed state.

You say, "These considerations, if true, have long roots to them." Yes, and I love to search for them. Men in all ages have delighted in this work. But I have yet to learn that man has ever been materially benefited by such researches, so far as a knowledge of the character and will of the true God are concerned. These roots, when and where best understood, have, generally, been found to be roots of bitterness. If you reply, that the *bitterness* of the root found is proof that it is not a *true* root, I answer, that the conclusion does not follow. Some of the most undoubted truths of Moral Science, when pressed into a service for which they were not intended, bring forth the very bitterest fruits. God has never founded, nor proposed to regulate a church or government for man, upon a philosophy. The fact that HE has not done it, is the very best proof that any such attempt made on our part would be unwise, dangerous, and against HIS will.

You will perceive that I have not seriously controverted any material position assumed by you. Nor have I noticed your references to the Scriptures. I do not, *at present*, see that they are of force on the point you make. I will, however, examine them more carefully at another time. Meantime, I am an abecedarian. I lean closely to the commission and to the second chapter of Acts. Nor do I feel quite safe when I am out of sight of these. Hear, "O heavens, and give ear O earth: for the Lord hath spoken." Isa. 1: 2.

L. B. WILKES.

OHIO MISSIONARY MEETING.

The Annual Convention of the State Missionary Society of Ohio, was held this year at Akron, Summit county, on the 22nd, 23rd, and 24th days of May. There was a very large attendance of preachers from all parts of the State, and a number were present from other, neighboring states. This is one of the most hopeful and encouraging signs for the permanent success of the gospel mission in Ohio. We speak here of preachers especially, because they are not only a full reflex of the sentiments and feelings

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of the brotherhood, but are undoubtedly the moulders and leaders of the religious sentiment of a people. So it has been of old, so it will ever be. How important, therefore, their character, how very responsible their action! While there are always among every people—especially such enlightened Christian people as we have in Christendom—independent minds, who will think and act for themselves, yet, inevitably, the influence of the ministry is, will be, and doubtless ought to be, great among a people.—Were it not so, their influence as *teachers* of men, on the minds and hearts of men, which is the only ground of their usefulness in the work of the gospel, would be lost. We repeat it, then,—the presence and cordial harmony in the missionary work, of so large a part of the preachers of the State, from all quarters, is a most encouraging token of good. So of the brethren generally, of whom, outside of the ministry, there was a large number present. The meeting-house where the Convention sat, was crowded throughout the sessions; one of the meetings was held in a larger house to hear Bro. Errett's address on Bro. Campbell,—in the largest house in the city,—and there was a crowded audience.—The evidences from all quarters of our land, and from other lands, demonstrate that this great matter of missions—organized associations for co-operative efforts to send the gospel abroad—is really no longer a doubtful question among us; that it is decided and accepted. The whole matter has been thoroughly sifted in the past quarter of a century, and may now be regarded as settled. This does not imply that there are no voices of opposition at all. This could not reasonably be expected, and can never be. There will always be men opposed to every movement, however justifiable and important. There are many in our land even yet opposed to common schools, and among these, educated men, as well as the lowest stratum of ignorance; other thousands, opposed, on religious and secular grounds, to colleges. So in the churches, in like manner there is yet, and ever will be, opposition to missionary associations, education of the ministry, &c., &c. A general, settled harmony does not imply, or demand, the universal voice of every individual man, in anything. Some excellent, good men, from motives that are to be respected, doubtless, are yet unsettled on this question. The number of these, however, is small. Excepting this class,—those few who have been of late days persistently and noisily denouncing missionary associations, have, by the unsanctified bitterness and rudeness of their attacks, given

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full evidence of the causes of their opposition,—a lack of knowledge, of an enlightened piety and a true spiritual culture. To attempt to teach such men is well-nigh useless, as it is almost hopeless. Such opposition we do not take into the account in deciding upon a general consent to a great and good movement.

We rejoice, then, at the manifold tokens everywhere of an acceptance of the Missionary work, as necessary and proper. This battle, we believe, will not have to be fought over again. At every missionary meeting we see numbers, preachers and others, who, once opposed, have long since given in their adhesion to these co-operative, organized efforts for evangelical work. What is *now*, and *yet*, a *want*, in the full sense of that word, and the next point to be striven for, and gained, is to conquer the hearts of our people fully to the *sacrifices* demanded for the full, successful carrying out of the Gospel mission. This great point, too, can only be gained by much earnest labor in word and doctrine, by noble leading examples, always so powerful among men; by much instant, fervent prayer to God; for such is the word of Jesus, "*Pray* the Lord of the harvest, that he will send forth laborers into his vineyard." To gain *this* great end, too, which will be a crowning victory, we will have the *flesh*, the love of this world, its trusts and devotions, to war against, and this is always the greatest battle; till this fortress of the enemy is carried, the victory will not be gained. Let every one, therefore, whose own heart is in this work "in the Spirit," as was Paul's, especially the ministers and teachers of the brotherhood, labor earnestly in doctrine and in prayer, to gain the *hearts* of our Christian people fully to the transcendent work of the Gospel Mission. But the whole effort, even the very gifts, however munificent in themselves, must be sanctified, must be divinely blest and energized, from on high, through prayer. Let us not forget that the *first* word of Jesus to us, in view of the plenteous harvest, and the fewness of laborers, is not—advocate, give, argue—but "*pray*";—this is to teach us that we must look first and last, in all *our* efforts, evermore to God, as the true source of power and of success. In this, as in all else in the work of salvation, we must understand that we are but co-laborers with God, that all "sufficiency" is to be of *Him;* that *He* alone "giveth us the victory;" that we "can do all things" only "through him that strengthens us." If this is done,—we say it with all confidence,—we cannot fail. "Watch and pray," labor and pray, this is the great power

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of God with men. For our part, we shall not shun in this respect, while God gives us life, to declare the whole counsel and will of God, unsavory as we know it to be, unthanked and unwelcome as we will often be, for the persistency in demanding sacrifices fitting our devotion, our gratitude, our pretensions, and the mighty demand of the Gospel Mission among all men. May God hear our prayers, and stir up our hearts with a true self-sacrificing devotion to the work of the Cross among men, in all lands kindreds and tongues!—and blessed is he who is not offended in Jesus for the demands he makes of his people!

A very cordial feeling pervaded the sessions of the Convention. The many topics embraced in the Missionary work, direct and indirect were fully and intelligently discussed. Much light is annually carried away by the brethren from these meetings. The comparison of views; the contribution of each other's experience and knowledge; the reciprocal influence of the brethren's piety and devotion; the wide and happy acquaintances formed, renewed and cherished, cannot but exercise a blessed influence upon all participating, and will be spread by them, like good seed, far and wide among others. Every one familiar with these conventions from the beginning, can see the good progress that has been made every way, and the many points for great good, already gained. The sessions were conducted with excellent order that will compare most favorably with bodies of this kind of much longer history and experience. The Ohio State Missionary Society may account itself happy in the officers it has to manage its business, and conduct its deliberations. We are glad to know that the brethren of the Society do appreciate this.

Another pleasant feature of this Missionary Convention is, the cordial, Christian sympathy, it seeks to cultivate with the similar bodies of other States, and with the General Missionary Society. The work everywhere is one, though we may recognize and use, as in the apostolic days, State boundaries for convenience' sake;—and why, then, should not our hearts be one? The kind, courteous, hospitality displayed toward the people from abroad, by the citizens of the places where these conventions are held, beyond our own brethren, and the pleasant acquaintances formed and a better knowledge of each other, is not one of the least enjoyments and good effects flowing from these annual meetings. It is every way a good thing thus to meet together,—so we always feel,—and we trust and pray that our brethren everywhere may

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learn to appreciate this Missionary co-operation and their annual conventions, more and more, and that the Lord may bless them, and enlarge them abundantly from year to year.

C. L. L.

THE BAPTISTS OF THE CONVENTION.

We ask ourself, now that the Union Convention of Baptists and Disciples is over, and in reflecting upon its significance,—What reason has it afforded for hoping that good may result from its having been held? and this leads us to recall the impression which the character and bearing of the Baptist members made upon us, during its sessions. As we have already intimated, these were, in the main most favorable. We thought they were good men,—pious, conscientious, and deeply earnest in the cause of religion. They were sixteen of the most reputable and influential of the denomination in the State of Virginia. We presume to think also, that they represented, fairly and fully, the highest education and best religious culture of the body. For enlarged views of Christian Union and fellowship, we judge, they were much in advance of the majority of their representative men in the State. In this we may be mistaken. We shall be happy to discover that we are.

Dr. W. F. Broaddus, the prime mover in procuring this Convention, is already widely and deservedly known to the religious world. He was unanimously called to preside over its deliberations. His ubanity, Christian patience and courtesy, and earnest desire to promote the harmony and kindly feeling which are so essential to union, eminently fitted him for the position. He has a large mind, great foresight, a most charitable heart, and a fatherly sense of responsibility for the prosperity of the Baptists. He is fully conscious, we think, that their horizon is not yet so wide as his, nor their vision of the field of duty so clear; but he holds this conviction with a modesty, that too politely, perhaps, shrinks from giving it that bold and authoritative utterance, which the interests of truth demand of him,—and consequently may not,—we fear, does not,—exercise the influence that his superior wisdom, great experience, enlarged knowledge and devoted piety entitle him to exert. He thinks much, but he is a *practical* thinker. He looks more to the *effects* than to the *principles* of a measure. Doubtless he is independ-

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ent. With so large a brain, and so comprehensive a judgment, he must be independent—but it is the independence of *thought*. We do not suppose he will readily allow any one to determine for him what is true in religion, but in *action* he would be tenderly conservative, with his tenderness, through true parental infirmity, leaning always to the side of the Baptists. We do not suppose he can ever forget that he is a *father* in the Baptist Israel. With the genuine spirit of an Abrahamic patriarch, he would arm himself against any confederacy, and fight for the cause of Lot, simply because he is his brother. His affection and sense of fraternal responsibility would make him do this.

What, then, may the cause of union expect from Dr. Broaddus? Much in many ways. *First*; He believes it desirable. And he will very honestly and affectionately and prudently, we think, say so. Second;—He has the heart and the manliness to recognize Christian faith and piety whenever, and in whomever he sees them, and will in this way set an example, that will gradually influence others. Third:—He does not, we feel assured, so reverence the orthodoxy of mere speculative opinion, as to make it a test of fellowship. He will evince by word and practice, that union and fellowship should turn upon a genuine faith in the Lord Jesus Christ, and a life of uncompromising obedience to his commands. His predominant practical judgment and great love of essential religion will lead him to do this, and thus he will gradually prepare other minds to walk by his example.—These are tendencies in the right direction, and must serve to prepare the way for better things.

Along with Dr. Broaddus, in fame and influence, we notice Dr. J. B. Jeter. He is widely known to our brotherhood as the author of "Campbellism Examined," but, we are inclined to think, that this introduction has not placed him before us in his best light. We shall forget that work in speaking of him, as he seemed to us in the Convention; not in disrespect, however, but because in that work, he was set to perform a task which was predetermined by the state of facts then existing between the Baptists and Disciples. He had to appear as the vindicator of a judgment already formed and announced, by his brethren. It was the work of a critic and an advocate combined,—and criticism in such cases necessarily slights the interests of truth, in the service of the advocate. We do not say that it intentionally perverts the truth; but that, intent upon the vindication of a given cause, it will necessarily be keener-visioned to see what tends to promote its end, than that which opposes it. This at

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least is the explanation, just or unjust, with which we read "Campbellism Examined."

But Dr. Jeter stands before us in this Convention under somewhat different circumstances. In writing his book, his business was to see and show, why the foregone judgment of his brethren against us, was right: in this convention he was called upon really to inquire if it might not, possibly, be wrong. What we *discover*, depends, with the best of us, very greatly upon what we *try* to see; and we were impressed with the conviction that Dr. Jeter, during the sessions of this convention, was really anxious, not to see how wrong we are, but how nearly we are conformed to the Baptist standard of right. He has a keen vision—a mind nicely critical, and, I should judge, a life-record neatly and stainlessly kept and preserved against all cavil and censure. His mind and heart are, doubtless, like the house they inhabit—graceful and pure. He cannot be happy, we presume, where he does not rule,—not from the desire of tyrannical authority, or vain supremacy, but because of his natural disposition to have things right. We ought, perhaps, to say, not where *he* does not rule, but where his *ideas of right* are not satisfied. He is too courteous to be arbitrary. Disorder, confusion, strife—these he can not endure. He must be a friend of harmony—harmony even in small things—but this is precisely the most difficult kind of harmony to effect. In music, the grandest harmony tolerates and embraces the most startling discords. It is so in nature, generally. It is so in architecture. With some minds it is right that it should be so, if not in Theology, at least in Christianity. But with others, harmony is confounded with uniformity, and the smallest difference is enough to warrant a division. This, in theology, makes sectarianism. But Dr. Jeter is an eminent Christian gentleman, and is too much alive to popular opinion, not to know and feel the importance of respecting its judgment concerning the policy of his denomination. The clear and discriminating character of his mind fits him for keen observation, and he has not the nature nor the disposition to defend what is conceded to be wrong. He is too well acquainted also with the phases of development in the practical workings of the Baptists, not to know that many things which are now laid aside, were justly criticised and opposed while they were practiced. He must be sensible that they have changed in many respects; and doubtless in coming to look at us with a clearer vision, he is conscientious in thinking that we too have made advances in knowledge and practice, which bring us nearer the Baptists. Let us not dispute

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about the past, nor embarrass ourselves with its angry contests, but turn our thoughts hopefully to the future, and labor for better things. As the senior editor of the Religious Herald, he has it in his power to exert a wide influence for good in this movement for union, and we sincerely hope that we do not say too much, when we express the conviction that he is inclined earnestly to use it. Let him consult his sense of duty on the subject, and we may expect much from his prudence and sagacity, and deservedly high position among his brethren, not only in Virginia, but all over the Union.

We have only space in this paper to say a few words more. We give them to the warm-hearted and eloquent Dr. Burrows, of the first Baptist church, Richmond, in which we held the convention. Dr. Burrows is a thorough liberty-loving man. His intellect is large and bold, but his heart is even greater than his intellect.—He cannot be a sectarian. He is too human to be a dogmatist. He has too much reverence for what is practically good, to narrow his fellowship to the metaphysical metes of right-thinking. I should think he had a contempt for small things in religion, like Luther, but like him, no compromise with religious corruption or human innovations upon religious freedom. He is a Baptist—let me say rather, an immersionist—and strongly grasps the great issue now looming up in the horizon of religious controversy on this subject. He would like to see all the defenders of this divine ordinance, as it was ordained by the Savior and practiced by his apostles, standing together, with unbroken front, in the conflict. He is a friend of union, first, because his heart demands it; second, because he clearly sees, that in union there is strength. He is an active worker, and must be of great personal popularity and influence. That he will use all his power to bring about a better feeling and lessen the breach that still keeps us asunder, we feel assured.

We shall, as our space may allow, speak further of the courteous Christian gentlemen with whom we held conference in this convention, that our readers may judge from them, and the spirit which they manifested, how far we may hope for them to exert their good influences for Christian union, W. K. P.

Boston Theology.—A letter from Boston, in the *Presbyterian*, says: "The long continued cultivation of social and intellectual caste, has, in connection with Unitarian infidelity, engendered much local pride. Hence the remark of a satirist, that these modern Athenians hold 'that one born in Boston need not be born again.'"

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The late Robert Gray Campbell, of Washington City.

Although this most excellent brother finished his course and entered upon his rest several months ago, no obituary has appeared in any of our journals, though the event was so favorably noticed in the secular press—an accidental omission, ascribable alone to the fact that such a notice was expected at the hands of several of the brethren—and each having relied upon the other, it has failed to appear at all. But believing that it is due to the cause of truth and righteousness that his very exemplary life should be held up for imitation, so that though dead he may yet speak, I send a brief notice for insertion in the Harbinger.

This devoted brother was not only the Mnason of the congregation, but was identified with it, as one of the chief brethren, from the beginning—being one of the three that first met together, more than twenty years ago, on Capitol Hill, to keep the ordinances as they were delivered unto us.

During all this period, he has also been uninterruptedly in the employment of the government, either in a clerical capacity, or as custodian of very valuable public property. But it is not as a public officer or a private Christian, nor yet in his domestic and social relations, as husband, father and neighbor, that I propose speaking of him, however much might be said in his praise in all these relations—well knowing the limited space to which obituary notices are expected to be restricted—but would merely ask room for a few remarks in relation to his Christian character as an officer of the church.

The importance of the responsible office of Deacon, which, it is much to be feared, is not sufficiently appreciated by many, was highly appreciated by this faithful brother; and hence the zeal, fidelity and efficiency with which he discharged its duties, both in the congregation and in matters involving its out-door offices. Few men on earth, perhaps, could say with as much truthfulness as he—"I would rather be a door-keeper in the house of my God than to dwell in the tabernacles of ungodliness." Order, neatness, punctuality, and decorum characterized all his services; and hence all that pertained to the diaconate was sure to be done decently and in order. Hence also the accuracy with which the church-accounts were kept, and the faithfulness with which its funds were disbursed. Instead of being addicted, as is too often

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the case, to unseemly levity, jesting, and foolish talking, he had all that gravity which the apostle enjoins upon this class of officers; candid almost to a fault, he was anything but double-tongued; equally removed also was he from greediness after filthy lucre; neither was he given to much wine, nor indeed to any all, except at the Lord's Table. Temperance, with him, was a cardinal virtue, not only in the sense of abstinence from intoxicating drinks, but in the higher sense of temperance in all things.—Holding the mystery of the faith in a pure conscience, and having been so thoroughly tested and proved by so long an experience, as a *servant of the Lord*, he enjoyed in the highest degree the confidence, not only of the brotherhood, but of those without also; and especially that of the officers of the government with whom he was associated.

But instead of entering into special details, suffice it to say that he was truly a model Deacon—not only professing but adorning the doctrine of God our Savior, in all things.

He died of a pleuritic affection, in the 59th year of his age, full of faith, hope, love and good works, as so manifestly evidenced by fervent zeal steadily burning to the very last; and nearest his heart, at the time of hi stransference to the services of the upper sanctuary, was the fondly cherished hope of securing funds for the erection of a church-edifice in the metropolis of the nation—deeming the favorable presentation of the Truth at this great radiating center of influence a work pre-eminently important, and due alike to the honor of the brotherhood, and the great interests of Truth and Righteousness. I scarcely need add that the death of a Christian so useful and a citizen so esteemed is greatly lamented by an extended circle of friends, as well as by his heart-stricken wife and four mourning children.

J. T. B.

EVANGELISTARY:

AN ANALYTICAL CONCORDANCE OF THE NEW TESTAMENT. BY JOHN T. WALSH.

The above work is in course of preparation, and will be ready for the press as soon as the necessary amount of funds is pledged. It is not intended to supercede the study of the Scriptures, but to aid the student in his investigations of the Living Oracles.—The plan adopted cannot fail to commend itself to all who love

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the truth, and tremble at the Word of the Lord. An indispensable qualification for such a work, consists in the fact that, the author himself must understand the Gospel of Christ. This qualification we claim to possess, having made the Bible our principal study from youth up to the present time. The passages are quoted in full, under appropriate heads, presenting a complete and systematic arrangement of divine truth. We have been careful to obey the apostolic injunction, "rightly to divide the word of truth," and not "to handle the word of God deceitfully." We would subjoin a few samples of the plan adopted; but this would take more space than we could ask in the Harbinger. We will, therefore, make the general statement that, the plan which we have pursued enables the Christian student to find under the following heads, all the passages relating to the subject: The birth of Christ; The Baptism of John; The Divinity of Christ; His Messiahship; Christian Baptism; Its action; Its design; The Faith; The Covenant; The Spirit; The Gospel; The Commission; The obedience of faith; The first resurrection; The general resurrection; The Judgment; Future punishment; Christian Union; The unity of the body of Christ; Hope; Faith; Love; Christian benevolence, &c., &c., &c.

The work, in paper covers, will be 50 cts; in Cloth, 75 cts; in Leather, $1.00. All pledgs, (which must be in good faith), and subscriptions must be addressed to

DR. JOHN T. WALSH,
540 Lexington St., Baltimore, Md.

All our papers and periodicals are requested to copy, and to send marked nos. to this office, and they will receive a copy of the work in return for the kindness. J. T. W.

We give place to the above announcement, in the hope that Bro. Walsh may find sufficient encouragment from the brethren to justify him for the labor, which he has spent upon the work. He has no means to justify him in laboring for nothing, much less in publishing at a loss to himself. He has been a life-long delver in Biblical studies, and is now, like too many others who have devoted themselves to these pursuits, left without a support. All who will aid him in this enterprise may know that they will be only requiting a devoted servant of the church, for time and energies piously spent in the public service of the Lord's Kingdom. Justice and fraternity alike call for a liberal response to

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his plea to be enabled to make his life still further useful. He is needy and deserving of aid. Let a generous brotherhood come to his assistance. W. K. P.

BETHANY COLLEGE MAGAZINE.

PROSPECTUS.

The three Societies of Bethany College propose to resume the publication of a monthly, with the above title, in place of the "Stylus," formerly published by them. The first number will be issued about the 1st of October. Ten numbers will constitute a volume. Each number will contain 48 pages, printed from large type and on good paper.

The Magazine will be chiefly literary in character, and will follow in the footsteps of "The Stylus," presenting the same general features. A high standard of literary excellence will be sought for. The best talent of the Societies will be employed in enriching its pages; while contributions from the Alumni and other good writers may be looked for, to add to its interest.

Subscriptions respectfully solicited.

EDITORS.

In behalf of A. L. Institute,..... { F. Houston, of Mo., J. W. Allen, of Ill.

" " Neotrophian Society,..... { E. Lowry, of W. V., L. S. Brown, of Pa.

" " Adelphian Society,..... { H. McDiarmid, of C. W. W. S. Atkinson, of O.

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☞ It gives us great pleasure to welcome this announcement. It is a fault in Western Colleges that they do not train students more in doing—in creating. A magazine like the one proposed, cultivates one of the mightiest powers of the age—the power of the pen. It ought to be sustained, if for no other reason than that it helps the student to become the better fitted for the tasks of life for which his college course is only a preparation. But we are satisfied, from what we know of the talent and ability that will be enlisted in the conduct of this paper, that it will be well worthy of a liberal

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patronage for its own sake. We call especially upon our young lady-friends to come to the help of these young brothers in literature. They will furnish you a monthly rich in grateful matter, and will be doubly stimulated to do their best, by the knowledge that their efforts will fall under your generous and appreciative criticism. Success to "The Bethany College Magazine."

W. K. P.

ANNOUNCEMENT.

BETHANY COLLEGE, JUNE, 1866.

Annual Meeting of Board of Trustees—Tuesday and Wednesday, June 26th and 27th, 10 o'clock A. M.

Memorial Discourse on President Campbell, before the Board of Trustees, by D. S. Burnet, Tuesday, June 26, 2 o'clock P. M.

Annual Exhibition of Neotrophian Society, Tuesday, June 26, 8 o'clock P. M.

Meeting of Society of Alumni, Wednesday, June 27, 8½ o'clock A. M. PUBLIC EXERCISES—2 o'clock P. M. ORATION—By O. A. Burgess. LECTURE—By B. W. Johnson. POEM—By Wm. Baxter.

Annual Exhibition of American Literary Institute, Wednesday, June 27, 8 o'clock P. M.

Commencement, Thursday, June 28th.—Public Exercises, 9½ o'clock A. M.

☞ We call especial attention to the above detailed announcement of the approaching exercises of Bethany College. The occasion will be one of unusual interest. The memorial address of Elder D. S. Burnet will be of paramount attraction, both for the eloquence of the speaker, and the deep and wide-spread interest in his theme. We are expecting a large and joyous re-union of the old students of the college. Let them come from the East and the West, the North and the South, and sit down together in the old confidence and esteem of their college days, and show to the world how "these Bethanians love one another." Nothing can give us more happiness, than to witness the power of this bond of brotherhood triumphing in the grandeur of its embrace, over every narrow feeling of pitiful strife, and mingling into one again the cherished friends—the academic brothers of the former peaceful time.

We extend a cordial invitation to our friends, far and near, to come up and help us to make this a memorable and honored day in the life of Bethany College.

W. K. P.

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TO OUR READERS.

We ought to have, under this address, a class of comparatively the best of men. Our work is and ever has been *exclusively* devoted to the strictly moral and religious interests of man. *No man can truthfully controvert this statement.* But what ought the constant readers of such a work to be? Evidently, if we have at all succeeded in our efforts, they ought to be eminently just and religious. It has been suggested by some good friends, who know the financial affairs of the Harbinger, and the condition of our religious papers generally in this respect, that we do not sufficiently enforce upon our readers the obligation and the duty of punctuality in paying the publisher for his labor and expense.—We confess to a delicacy in this respect, for which we are conscious also of experiencing in no small measure the inconvenient consequences. *We do not like to send bills to our brethren—we confess it.* It is a fault for which, doubtless, we duly suffer. Can I say in kindness, "Reader, think of our wants—be punctual—be just—pay us. Yea, send us, along with your own subscription, a club also of new subscribers." Is this too mercantile—too secular a way of writing, for a moral and religious journal? If so, we take it back, and leave you to pay us, without the asking. Looking at the matter in this light, we ask, What is an editor? Is he a parasite—an air plant—that needs only to attach himself to a reader in order to grow and flourish upon the atmosphere? Is he a balloon, that can rise and float by his own gas? an Egyptian slave, that can make bricks without straw? a solution of the long sought problem of perpetual motion, that can start himself, and keep going forever by his own *vis ab initio.* If so, then we have been under a long delusion. We are no editor, for we have not been able to do any of these things. We discover that *we* need nourishment from without—cannot, in fact, live and move, write and publish, without it. It is a condition of our being.

We make, therefore, this single request—*Let every reader of the Harbinger to whom this may come, ask himself, every morning after worship, for one week from the receipt of this number, the simple question,* HAVE I PAID FOR IT? If he says YES, then will his reward be the answer of a good conscience; if No, then let him take no rest till he sends us the money. I would tell you, honest but forgetful and non-paying reader, I would tell you confidentially, how many have forgotten to do us this little favor, did I not fear that

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you would be encouraged, by the large and respectable company in which you find yourself, to persevere in your neglect of us. Really, we love a cheerful payer—one that sends us the money with his thanks. This is the quality which, like Shakspeare's great conception of mercy, "is twice blessed; it blesseth him that gives, and him that takes." It makes editors grateful, and readers happy. Be persuaded, then, generous reader, to do at once this double justice to us and to yourself—and we shall both be the better for it. W. K. P.

GOOD WORDS FROM OUR CORRESPONDENTS.

W. RUPERT, Vt, May 7th, 1866.

BRO. LOOS:—The brotherhood generally will be interested in whatever pertains to the cause of primitive Christianity in this eastern country, and especially in the land of the puritans. I recently spent a few days with the brethren in Swampscott, near Lynn, Mass., preached 16 discourses, and there were 5 immersions. The attendance and attention were good, and the brethren were strengthened and encouraged. They have secured the services of my brother, W. W. Hayden, for the coming year, to labor "in word and doctrine," and I trust great good will result, in conducting that infant church to higher spheres of usefulness, until the power of the truth may be felt all over that community. A little band of brethren in Haverhill, Mass., though almost overwhelmed with religious infidelity, popularly called "liberal Christianity," are holding on their way, a noble example of energetic faithfulness.

A man of piety, urbanity, energy, a good degree of intellectual culture, fair speaking ability, and "mighty in the Scriptures," would find a desirable field of labor in Mass., and be well sustained by the brethren in Worcester, who are desirous of securing such a man to locate there.

Bro. J. C. Goodrich, under the employ of the N. Y. C. M. Society, reports a meeting in Lancaster, Erie co., during which he preached 17 discourses, and there were 28 immersions, and 4 other accessions. W. L. HAYDEN.

HANNIBAL, Mo., May 2, 1866.

BRO. PENDLETON:—I closed a meeting in this city, of seventeen days, last evening. The result was, 15 additions, and I leave the brethren in peace, and greatly encouraged. Bro. (Dr.) Wm. Hatch, who resides here, was present all the time, as zealous as ever; yet being at home, I was compelled to do all the speaking. But the good Lord has blessed me with health and strength.

As ever, affectionately your brother, T. M. ALLEN.

Bro. J H. Bauserman, Oxford, O., April 10, '66, writes: "During the last 8 months I have labored in District No. 4, of this State, including Wayne and Holmes counties: 147 have been added to the congregations, and the churches increased in zeal, activity and spirituality."

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OBITUARIES.

CHRISTIAN CHURCH, New York, May 29th, 1866.

BRO. PENDLETON:—On the 4th of the present month, our venerable and dear brother, Elder Daniel Monroe, departed this life, in the bright hope of a blissful immortality. For more than 60 years, brother Monroe was a humble follower of the Savior, and for many years he was an Elder in the congregation in New York. Having reached the good old age of 86 years, and covered with the honors that come from God, he fell asleep in Jesus, to await the glorious resurrection of the just.

His memory will long be green in the hearts of those who knew and loved him as a friend of God and humanity, and a faithful follower of our Lord Jesus Christ. Full of faith and hope, and without a struggle, he gently passed away to be with Christ.——Truly yours, URBAN C. BREWER.

☞ We knew this dear and venerable man long, and loved him well. He was as true and genuine a man of God as I ever knew. For many, many years he was the intimate and much loved friend of our dear, departed father A. Campbell, and happy will be their greeting in the heavenly home to which the Lord has, in a good old age, taken them both. W. K. P.

From the residence of her son, G. B. Long, near Hopkinsville, Ky., on the 9th of March, our venerable and beloved sister, Lucy Long, passed away from mortal vision, in the 82nd year of her age.

In her early youth, shortly after her marriage, she emigrated with her husband from Culpepper co., Va., to Ky., and located in the suburbs of Hopkinsville. On the place first settled by these young emigrants, and in the family mansion first erected by them, she lived an honored wife, mother and widow, for more than 60 years. From under that old roof-tree her children went forth, and she lived to see their children's children growing up around her, thus renewing yer youth in their bright young lives.

For many years she was an exemplary member of the Christian church, and none enjoyed more than she, the consolations of the gospel,—none anticipated with more quiet delight the sublime destiny prepared for those who, by "patient continuance in well doing, seek for glory, honor and immortality."

The Word of God was indeed the man of her counsel—the Spirit of God her comforter—and communion with the great Father of all, the sweet solace of her life. With a heart at peace with God and her neighbor—a mind self-possessed, active, and energetic, she passed through life a patient worker, for her family, the church, and, as she had opportunity, for society around her; looking for her reward, not here, but in that bright home for which she longed and labored.

She passed quietly and hopefully away, and He whom she had loved and served in life, did not desert her in the valley and shadow of death. May her surviving relatives imitate her in her faith and patient hope, and be ready to meet her in the great re-union. E. C.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *JULY*, 1866. [No. VII.

THE AUTHORITY OF CONSCIENCE.

BRO. WILKES:—Your response to my first is now before me. You agree in the main with all I said, only interposing a timely caveat lest the views thus theoretically agreed upon should tend to a hurtful latitudinarianism. I confess that for more than a year I have hesitated to start the question at all lest some uncertain reasoner might conclude hence that honesty and conscientiousness are all that is necessary to salvation. I cannot say that I have ever felt the least fear of its disturbing my own theological equilibrium, although your sentences seem to be thinking of somebody as they go along. The best I can do is to so guard my language as to prevent any misconception of the truth and if possible to prevent any theological dilapidation, if such a thing should threaten any one,—even my courteous respondent. But it is the opinion of several of our wisest and safest brethren that while an investigation of this subject may open up a fine field of thought, but little explored by most persons, no such evil sequences necessarily result.

You confess yourself an abecedarian that never feels safe when much beyond the Commission and second chapter of Acts; but evidently you were, while writing your response, busied amid the deepest mysteries of moral philosophy. I do not say you were beyond your depth or beyond Scripture teaching, for the Bible searches even the deep things of God. I only wish to suggest

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that timidity, nor even reverence, should ever hinder our ascertaining *how much* God really has revealed to us.

I did not think it necessary to define conscience as I apprehended no disagreement about it; besides, like all the simple elements, it cannot be defined. You have given its functions, its work, its uses, to which I have no objection. We agree that conscience submits to whatever law the intellect approves, and that it will approve or disapprove our conduct according as we obey or disobey the law we have received as right. It merely "bears us witness" whether we do what we believe to be right—"My conscience also *bearing me witness* in the Holy Spirit": Rom. 9: 1; "Their conscience *bearing them witness*," Rom. 2: 15. This faculty, then, is a testifier to the accord or discord between us and our law, whether that law be right or wrong in the absolute. We agree, then, that conscience has no more power to decide upon what is absolutely right than the ear has to perceive colors, this being the exclusive work of the intellect.

This leads me to notice the first of the three questions you submit—*Whether conscience has any authority?* which I answer in the affirmative, for the following reasons, viz; 1st. Although the the Bible is confessedly the *ultimate* authority, yet its truths being transferred to the mind, and our obligations felt by the conscience, a copy of these truths is thus impressed upon the heart which becomes the *immediate* authority, which, you admit, we cannot safely disregard. 2nd. You admit that no man is at liberty to violate his conscience even when formed upon the wrong information. In such a case a man is either acting under authority or no authority. If you say the latter, then he is amenable to no law or influence whatever. If the former, I ask what is the authority that controls him? Is it the erroneous teaching he has accepted? Is there any absolute authority for feet-washing as a church ordinance? I understand you to conceive that the conscientious Tunker would do wrong to neglect that self-imposed rite while he believes it to be a command of the Savior, because this would "condemn himself." But if he is in duty bound to observe the rite it must be by virtue of some, authority, which in the case snpposed cannot be found in the Bible, but *in the conscience.* And generally, it may be said that whenever men are laboring under the disadvantages of wrong teaching, the only real authority left them is their conscience; and this, I think, your own statements will go far to confirm.

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Your second question, *Whether the authority of conscience is absolute or relative?* requires careful thinking and cannot be answered safely in one word. The following considerations may, perhaps, approximate the true position. When the dictates of conscience are in harmony with revealed truth, they are *absolute*, can yield to no other authority, for this would violate both conscience and truth. When they are not in such consonance with the Bible, but take their rise in erroneous teaching sincerely received *as* the will of God, they are *still absolute*, until the truth can be heard and understood; they neither can nor ought to yield to any other authority until that mental illumination, which alone is the manager of conscience, breaks in upon the soul and restores its monitions to unison with the truth, where it is *again* acknowledged to be absolute. If, then, its authority be relative at all, it is only in reference to the Bible which is the only superior directory; and even here, the conscience must hold the lead as long as the mind is inevitably ignorant of the truth; otherwise not only would the soul itself be violated, but religion would be the loser by forcing an unprepared and unwilling subject into a formal obedience, for which it possessed no spiritual qualifications.

From these considerations I conclude that conscience possesses an intrinsic authority not to be ignored, and that *as long as its impulses are in unison with the best judgments we are able to form concerning our duties*, its authority is absolute.

This leads me to speak briefly of the "long roots" proceeding from this view of the case which you fear may become "roots of bitterness." I conclude, however, from your agreeing to discuss, or rather investigate the subject with me, that you consider the work both innocent and right. It surely should produce no bitterness to try to ascertain whether the Tunker *ought* or *ought not* to practice feet-washing as a church ordinance; or whether the convert of a pedobaptist missionary *ought* or *ought not* to be sprinkled, never having been taught immersion, and believing that to reject sprinkling would be to reject the authority of God; or whether such convert ought to have his children sprinkled, under the conviction that such is the will of God. Observe, the question is not whether these practices are intrinsically right or justified by the Bible, nor whether we should tell the people that these "modes" will do as well, but, as every good thinker will see, it is, can such persons under the circumstances do any better, and whether *the best that can be done* is not all that God will final-

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ly require of any one. It is not whether they enjoy all the constitutional advantages of the kingdom of Christ, but whether they are not bound to obey the dictates of conscience—the relative right holding the lead while ignorant of the absolute right. Such are my convictions to which I am the more inclined because it seems to promise to all the unfortunate, not the guilty and disobedient, bnt the unfortunate, a better chance at the day of Judgment. But it all goes to show that to secure the highest moral condition, a knowledge of the truth stands first in order, then a concurring conscience and obedience, and escape from all the disabilities here, and perhaps hereafter, consequent upon ignorance of absolute truth. Such roots I hope will be bitter neither to the fortunate nor to the unfortunate, but to both will be a source of thankfulness to God. THOMAS MUNNELL.

BRO. MUNNELL:—Your second paper is before me, and I proceed to respond in the following order:

1st. Definition. You think that conscience, being a *simple*, cannot be defined. A definition, analytic, of a simple is of course impossible; and if this were the only kind of definition in use, your conclusion would be correct. But it is not. "Definition," says Mr. Whately, "literally signifies 'laying down a boundary'; and is used in logic to 'signify an expression which explains any term so as to separate it from everything else.'" &c. In case the term to be defined were susceptible of analysis, the boundary line would include *all* the *parts* and *nothing else*. If the term be simple, the line would include *it*, but *exclude* everything else.—Now, I think, a simple term is susceptible of, sometimes, a verbal, and always, a descriptive definition. If you reply: This would be *description* but not *definition*, I would make no answer, because the question, now at least, is of minor importance.

Our subject being confessedly a difficult one, it is essential to clearness and profit, that we use terms in no loose sense.

2nd. Authority. Has conscience any *authority*? You affirm that it has; I think differently. The strife is about words and not ideas. Do you say that I inaugurated it? Then I claim the privilege of closing it, which I will do, if you please, with a simple statement of my views of the subject.

The AUTHOR of that moral Law or Law of morals which *controls* the conscience, be that law right or wrong as tried by the perfect law of liberty, is the authority, and, strictly, the *only authority*, in all

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cases. The law itself is the expression of the will of the law-maker and the means by which we become cognizant of it.—While the conscience is the faculty by which we are, in the light of the perceived or conceived relations or supposed relations existing between ourselves and the law-maker, enabled to see and to feel the moral obligations we are under to conform to the demands of the law.

I think I fully understand and appreciate all you have said on this point, and deem the foregoing an adequate reply.

3rd. The Scriptures. You have referred to the Scriptures in a few instances, but you have, as yet, given us no exposition of them, nor made any arguments direct, founded upon them. This, you, no doubt, yet intend to do. I shall await your time. In the dreamy regions of speculation we often fondly hug to our bosoms sad errors. The Holy Scriptures, if rightly studied, will wake us up, and dispel from our minds every delusion, hurtful to the soul's interest. They are a cistern which will hold water.—All this you know and believe; and you have the heart to give it to us. Ever give us of this water to drink; and may it be within us a well of living water springing up into everlasting life.

I doubt not but that the Scriptures, so far as they bear upon the subject, are in substantial accord with the views we have thus far advanced. Still the interest of the question and of truth require this to be shown.

4th. I am an abecedarian. Yet I am not timid; only I would not be rash. I shrink not from a full survey of all that God has said to man. I would go to the uttermost verge of revealed thought, and joyfully pluck every ripe fruit of God's merciful visitations. But I must know or feel that the fruit is divine, else to me it is forbidden fruit. You suggest that neither timidity nor reverence should ever hinder our ascertaining how much God really has revealed to us. To this I agree most heartily. Faith requires it of me. While, then, "the breeze and the tide waft me steadily on" to "the *limits* of religious thought," still I would wish, constantly, to see my way clear, back to Jerusalem.

Here and hereabouts I equip myself and others for every voyage after truth; and to this point I return for supplies. It is a safe harbor where we may rest and recruit. Be not disturbed, then; I am ready to be your mate in every lawful adventure after truth; and to stand near you and by you so long as our guiding star—the star of Bethlehem—shall point us the way. The honest

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Tunker may wash his feet, and the conscientious, but misguided Pedobaptist may rantize his child and God smile upon *them*, but *not upon their works.*

Should I approach these parties in error, my duty is plain: It is, not to tell them that these self-imposed rites will do; that being honest in thinking that these things are, God makes them *right to them.* No, the *parties* may be innocent of guilt, but the *deeds* are *wrong* and in many cases of most ruinous consequences. I should teach them that their deeds are, as every error is, an abomination in the sight of God. The best effort which I could make to turn them from these things to the righteousness of God would end my labors with them. You agree with me in these positions, I am sure. While, then, we have a plea in our hearts for the honestly misguided, let us not neglect to battle heroically against every error; for all errors are vices and tend to evil and only evil, and that continually.

5th. Roots. You tell us this subject has roots, long roots. I think so too. Let us not be as the rude boy in the good man's apple-tree who would not come down. We have spent a pleasant while amid the branches and flowers of the subject; let us, very soon, descend to the *roots* and examine them. If the investigation is to have any practical bearing for good, it will be found here. I think I am prepared to answer as to the case of all—even the honestly misguided. When I spoke in my first paper of roots of bitterness, I did not intend to intimate, my brother, that any bitterness of feeling *could* arise between *you* and *me.* I feel sure that we are both as high as the heavens are over the earth, above such a thing. *You* hesitated for more than a year to start the question lest some uncertain reasoner should conclude falsely &c. Thus you express just what I meant and feared. Still I believed—and the sequel will show—that *we* could talk the subject over like Christian men. L. B. WILKES.

The aggregate amount of Christian duties may be reduced to three things—faith, obedience, and patience; and the vital principle which animates them all, is submission. Faith is a submission to the oracles of God—obedience is a submission to the commanding will of God—patience is a submission to the chastisements with which God may see fit to visit us.

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WARNINGS AGAINST WORLDLINESS.

These are times that call for particular watchfulness on the part of Christians. We have had a great upheaving of the evil passions of men. The worst powers of humanity have had almost unbridled liberty to subvert and ruin, and mightily have they done their work. I speak not of physical ruin and overthrow.—This is sad enough. But of the subversion or perversion of the moral forces of society. We have come to worship *power*. We ask no longer what is right, but what has the power of popularity in it. We bow down before organizations, and because there is strength in them, we huzzah with the crowd, fall into rank and march as they march—do as they do—and feel easy because we are with the multitude, and quite up to the march of the world. Conscience sometimes suggests a feeble question—occasionally wakes us with an awful dream—comes while we pause and pant for breath, and makes repose troublesome—disturbs the quiet hours in which we sit down to count our gains, by challenging us also to count the cost—"What shall it profit a man if he gain the whole world and lose his own soul?" But we rally again. The whirling force of power catches us up in its resistless gyrations, and soon we are carried far from the quiet haven, where truth whispered in dreams, to the boisterous waters of warring commerce.

Is it strange that we lose our reckoning? What course have we to go but the course of the power to which we commit ourselves! We have no individuality. We do not hold ourselves personally responsible. Our company—our party—our brotherhood—they take the responsibility. I rest under their eyes—lose myself in the vast multitude, and shoot blindly out according to orders, and look not to what I do. Do we not see that this is slavery—worse than the voluntary physical bondage of the Jew, who gave his ear to be bored, and took the badge of servitude without shame before his brethren! It is the voluntary bondage of the soul. It is idolatry. It is rendering the homage which is due to God alone, to a mere aggregation of frailty and imperfection like our own. O man, better worship thyself, than the many-headed monster we call popularity! True self-reverence may lead to God, because it is homage to that which is divine in the soul—but devotion to the wild whim of the multi-

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tude—what is it but the old story of the Israelites in the wilderness and their calf of gold!

We hear men counting the number of churches destroyed by the recent war, and note the sad countenance with which the desolated picture is conceived. This is all very well so far as it goes; but were it not better to mourn over the religion that lies buried beneath these ruins! The desolated heart-sanctuaries that have been made all over the land—North and South—the blotting out of the handwriting of God from the fleshly tablets of the heart, —the paralysis of the spirit-power that made the soul a temple of peace,—what think we of this? Is not this a sadder work, than the material desolation of war? Men say it is a *necessary* evil. Does this make it any the less frightful and ugly to behold! Necessary! How necessary? Shall we go into that deep question? By no means. We are for a practical view of the true, the beautiful and the good, and we will not lose ourself in speculation, that stretch up into the outer darkness. This much, however, let us say, in passing: If there be necessary evil, it is a necessity of which man is the author—and for which he, therefore, is responsible. It is a poor refuge, therefore, to fly to for our defense. Let us return to God and to his righteousness, and we shall no longer share in the responsibility of this necessary evil nor feel obliged to take part in its terrible infliction. The church is appointed for a higher work. It is hers, to restore again on earth, lost Eden's bloom,—to bring back the primal purity,—to grow up into a glorious bride adorned for the marriage of the Lamb. Let the world do the work of the world.—As the evil is hers, let her take care of it in her own way, when it becomes necessary. But let the church also mind *her* own work. Is she doing so? Has the church nothing to do with the evil that is in the world? Is she not appointed to fight against it? Certainly. But the weapons of her warfare are not carnal. They are mighty to the pulling down of strongholds—but they are spiritual. We fight not with flesh and blood—but with evil in its higher essence and organizations. When we take part with the world in her contests with evil, we necessarily adopt her weapons, and with these, perhaps her spirit also, and so far precisely become recreant to the kingdom to which supremely in this strife, our services belong. We must fight against evil, but under Christ—not as many suppose, under the world. The world fights evil with evil—the church fights it with the good.

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The world governs by force, the church, by love; the world kills—the church makes alive; the world seeks her own glory, the church, the glory of God. Do we say that the world-power is not ordained of God? We say it is—but for the restraining of evil by punishment, that the church may save the sinner by offered mercy. God has a government for the evil in this world—and he will have one for it in the world to come—but that government is not given to the church in either case. Let us not confound things that differ. This is the weakness that too often ruins our religion. We cannot serve two masters—and yet how many of us are trying to do so.

Association with the world in the work of any great passion introduces us almost invariably into practical intimacy with many of its vices. These at first disgust us—but by degrees we grow familiar with them—"then we pity—then embrace" them. It is the nature of all great passions to absorb into themselves, almost all the other powers of the soul. Everything is made subsidiary to the great interest, and virtue, religion, the culture of the divine life, will be generally neglected. Instead of these, lower cravings of the nature will begin to plead for gratification, and a stifled conscience will raise but feeble resistance to the invitations of fashionable and gay society. If it speak at all, it will soon be silenced by the jeer of the rationalist or the courser mockery of the sensualist. Soon, like an old and faithful friend, with whom we have madly quarreled, we will come to despise her voice altogether, and marvel, with the most reckless and giddy, that we could have ever been so silly as to consult her at all.

This is the process of ruin, through which myriads have passed in the last few years, and in which the church now finds many, that once bade fair to become burning and shining lights in the Master's Kingdom. How sad the picture, and how solemn the responsibility of the church in this crisis of her fortunes! Will she not consider what she can do to recall these wanderers to the right paths? If through her own rash participation in the causes of their ruin, she has led them into straying, will she not repent of her sin and turn again to God with renewed zeal for his name?

We do not speak in the temper of an alarmist. We have no idea that everything in religion and good government is about to drop to pieces and that society is soon to pass through still stormier revolutions again into chaos. On the contrary, we are full of

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hope of better days both for the church and the State. Still there is evil in the land—evil in the church and we would have the Lord's people foresee the coming worse and provide for it and against it—that it may be turned into better. Every congregation should set about to put itself in more perfect order for its work. Let each provide the things that are wanting to her. Let her prayerfully consider the life of her members and earnestly seek to develop it unto holiness. We hear of general complaint against many carnal indulgences, which need to be specially corrected.

Fashionable amusements are carrying away the young. They usurp the place of the prayer-meeting. The music of praise is hushed and the music of revelry swells out in the festivals of Bacchus. We eat and drink and dance and die. What a glorious career for man! But it is all that the world can give. Our young people are blinded with the folly. We have been paying a great price for this world in the last half decade; at least, we have entered into promise to pay—and no wonder that the world seems very valuable and grand and delightful. Why should we not enjoy it? Let us eat and drink, for to-morrow we die, and the day of festivity must close in darkness. Having paid, or promised to pay so much for thee, bright, sweet, beautful world, shall we now lay thee by as a too dearly bought whistle, and have no sweet music out of thee! No, on with the dance. We will chase the hours with garlanded heads, and on tripping toe, to the music of our own hearts. Why should we deny ourselves these innocent pleasures? Because they are a gilded lie. They glitter to deceive. They charm with a tumultuous joy, only to deafen the soul to the higher strains of celestial music. They are the sirens that allure the seekers after better lands. They stop us in our grand voyage in search of the true Eden,—our return to our long lost home—and allure us to anchor to their Ocean isle, and sip with them the sweets of its flowery mead. Better, like Ulysses and his crew, to stop our ears and bind our bodies to the mast, than listen to the clear voice and magic-speech of these enchantresses of the sea.

Carnal pleasures soon cloy. The appetite of the senses is strong, voracious even, but it is easily over-fed, and then we grow sick. It is not like the appetite of the immortal soul. The thirst of this is infinite,—and its capacity boundless. It knows no satiety, but invigorated by every fresh draught of the waters of life, it expands for fuller and larger measurs of the heavenly

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nectar. We rise by the rarity of the ethereal nourishment on which we feed, and are wafted higher in our celestial soarings in proportion to the inspiration we breathe. But the appetite of the senses soon burthens itself with indulgence. Soon deadens itself with gratification. We listen to sensuous music, and delight soon softens into sadness. The sense grows weary under its own ecstasy. We cry for some stronger stimulus. We wind through the mazy dance, and feast ourselves on the luxury of motion attuned to music. We feel the pleasure,—the rapture of the mazy movement, in every muscle and nerve of our bodies. It is the very elysium of the senses. We could wish ourselves immortal dancers—priests and priestesses of Terpsichore forever. But alas, the limbs grow weary,—the blood, hurried unhealthfully through its channels, oppresses us with lassitude—appetite sickens under excessive indulgence, and we must yield. Depression calls for still further stimulus, and we thirst for the sparkling bowl. We fly to the intoxicating cup. The senses already overcome with excessive excitement can bear but little more and soon we lie down exhausted with excess of pleasure to troubled dreams, and wake again to a stupid sense of our folly and our shame.—Vacuity, ennui, restlessness, and returning appetite, now morbid by excess, drive us to a repetition of what we know must bring, in increased degree, the same bitterness of remorse, but we do not pause to think. The lust of the hour triumphs over the eternal good of the soul, and thus we go from excess to excess, in the giddy whirl of passion, till debauchery fills her bowl of poison with the wreck of the soul, and hell plucks from the very arms of the church, one of her little ones.

Young and old, think of these perils. O, guard your hearts against the invading power of the world! Hear how the Scriptures warn you against its friendships, its fascinations, its wiles! You cannot serve God and mammon. You cannot walk after the Spirit and after the flesh. You cannot labor for sin, and have your fruit unto holiness. You cannot frequent, as a votary, the shrine of Bacchus, and minister with clean hands about the altar of God. You must choose whom you will serve—God or Baal—and the choice must be made now. O be wise and make it right.

W. K. P.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.—Prov.

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"I WILL GIVE YOU REST."

Father, I long for rest.
My feet are weary with the toilsome road,
My shoulders ache beneath their heavy load,
My eyes are blinded with the fast-falling tears;
O give me rest, the rest of endless years.

Father, I long for rest.
The shadows creep along the distant hill,
The mists are gathering, cold and dark and chill,
My tears are mingled with the driving rain;
Thy child asks rest; O must I ask in vain?

Father, I long for rest.
Still the night deepens all around my way.
Must I press on? wilt thou not bid me stay?
My feet are stumbling on the mountains wild:
Father in heaven, wilt thou not save thy child?

Father, I long for rest.
Press thy cool palm upon my burning brow,
Throbbing with bitter pain and anguish now;
Soothe the fierce conflict raging in my heart,
Where sorrow, sin, temptation, all have part.

Father, I hear thy voice:
"Not thus, Oh faltering feet, the race is run;
Not thus, Oh wearied brow, the crown is won;
Not thus, Oh fearful heart, must thou give o'er:
'Tis first the toil, then rest forevermore."

Father, I ask no more.
Not here, not now the promised rest is given,
I ask it not, but give me rest in heaven.
For all this toil, this sorrow, and these tears,
There comes a rest, the rest of endless years.

—AMERICAN MESSENGER.

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IN MEMORIAM.

PRESIDENT ALEXANDER CAMPBELL.

BY D. S. BURNET, A. M.

DELIVERED BEFORE THE TRUSTEES, FACULTY, AND STUDENTS OF BETHANY COLLEGE, JUNE 26TH, 1866.

The knell has tolled! The quiet village of Bethany has sat down in sack cloth; and a million mourn, around our land, in sad sympathy: for a great man hath fallen in Israel! True, since then the bare forests and the blackened hills have been clad in green; the sun has photographed his varied hues on the maiden cheek of the fair corolla; the beauty of the bloom has begun to redden into fruitfulness; the harvester is watching the golden bronze as it creeps o'er the green of the gladdened fields, and soon you'll hear his merry song as the yellow ranks fall before his victorious scythe. The storm must lull, and the leaden wave of grief must mingle with the purer water of joyous life. The sorrows of to-day must yield to the alleviating power of the scenes of to-morrow, and the mingled emotions which crest every wave of the tide of life. The shock that thrilled the social heart when Alexander Campbell died, has subsided; and gentle grief and sad remembrances have filled the bosoms lately convulsed. The green sod arching the narrow abode of his manly form, speaks the freshness of the perennial life, in a fairer clime. Like the bow of God,

> ——————"it sweetly bent over the gloom,
> Like love o'er a death-couch or hope o'er the tomb." *

How beneficent the law that the cloudy sorrows of the night should melt into the light of life, and the winter of our woe brighten into the tranquil joy of vernal bloom!

The pulpit and the press have spoken one tone of admiration for the recent living, and of sorrow and respect for the more recent dead. Even the growlings of discontent, abashed, have hushed into silence. Friend and foe have spoken, but the child of Mr. Campbell's manhood, the pride of his life and the hope of his old age—Bethany College—is yet to speak, and to-day is speaking. What more worthy this institution than a fitting recognition of the life, character and services of its founder, and for

* The poet Campbell.

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a quarter century its President and patron, and whose blood and bones might be said to be built in its walls? It is not probable that a superb mausoleum will ever raise its proud form over his clay-built house, or that a holy Mecca will tell weary pilgrims where he was buried. Rather let this splendid pile, with its oriels and its towering spire, be visited as one of the scenes of his more recent labors in literature and religion. Let every good student be his epistle, written in his immortalized heart, known and read of all men who can appreciate sound learning and religious training; for he wrought not in marble, nor did he care to have the marble work for him; for he wished every young man of the college and every hearer of his public preachings and private discoursings, "manifestly declared to be the epistles of Christ, ministered by him, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart." *

Genius has the historic honor of originating what is permanent. The pyramids of Gizeh and Cheops, the ruins of the Carnac and Luxor, of Babylon and Nineveh, of Persepolis and Palmyra, of Greece and Rome, whether statuary, architecture or road ways, all stand in the estimation of historians and of the literary world, upon the sole foundation of Genius. Which do you prefer to contemplate, Respected Auditors, the bust of Demosthenes or his orations? Cicero in marble or Cicero in his matchless Latin? the broad-fronted Plato in sculpture or in broad and deep-flowing thoughts and mellifluent Greek? Much honor to Phidias, Alcamenes, Myron, and Praxitiles; but more to those who wrought upon thoughts and thinkers; the highest honor to those who have winged the fancy, balanced the imagination, and cultured and invigorated the reason; and double superlative gratitude to him who has guided erring feet to the high places of God, and has plumed weak faith, like the king of birds, to dash through the cloudy pavilion of the Father of Lights, and fold its pinions in adoration among cherubs and seraphs, while gazing upon the beatific vision!

The venerable President of this institution wrought in the quarry of mind, for, in this marble, he saw men—men of whom are made poets, orators, historians, editors, critics, teachers, harbingers of Christ in lands where there is no light and pastor-preachers who shall imitate the good Shepherd—the Shepherd and Bishop of our souls. In the rough rock of stormy emotion, perverted affections, undeveloped intellect and almost indistin-

* 2 Cor. iii. 3.

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guishable spiritual nature, his penetrating glance could discover jewels to be cut and set and chased, such as Jehovah said, in Malachi, should be his, when he "made up his special treasure."

> "Full many a gem of purest ray serene,
> The dark, unfathom'd caves of ocean bear;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.
>
> Some mute, inglorious Milton, here may rest—
> Some Cromwell, guiltless of his country's blood."

Educated mind rules the world, and is to more fully rule it, hereafter. To guide the mind, therefore, by the laws of philosophy and religion, is to rule the ruler—to conquer the conqueror. And, it adds not a little to the value of this victory, to know, that the mind has a double immortality:—it lives in itself and lives in its works. What see you in the sphynx, the pyramid and the Cyclopian colonnades of the Nile, where a bunch of moss or a sprig of ivy cannot live, but sempervirent mind? What see you in the winged lions and fresh paintings, recently exhumed from the ruins of the imperial cities of the Euphrates, but immortal mind? What reads the student in Greek and Latin, but Aristotle and Plato, Cæsar and Cicero? They being dead, yet speak to the educated ear, but speak not so sweetly and effectively as the shepherd king and sweet singer of Israel, and the all-mind-apostle of the Gentiles. Faith outspeaks philosophy, and its voice is heard more widely and longer. I love art. Did I consider it lawful, and did occasion offer, I could spend hours daily among breathing marbles and speaking canvass; but I love the works of God with greater ardor. If I find in my path a beauty which neither Solomon nor his Egyptian spouse, in all their glory could rival, I know that my Father in heaven has so clothed, in more than royal robes, sun-dyed and crowned with diamond-dew, this fragile plant, that my eye, as well as his, should admire it; if he have covered "the wings of the dove with silver and her feathers with yellow gold," my eye joins my ear, when I am charmed with her coo of love to her beloved mate; if he have transcended inanimate and animate nature in the bud and flower of lovely woman, adding sentiment to beauty and life; if he have placed in this casket of associated beauties and values the germ-gem of immortal spirit, on which your culture is never lost, shall I not say with the Great Teacher, "Ye are of more value than many sparrows." Everything but the spirit of man has its price. *Its* value could only be written in

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blood, and measured by the divinity. When God could swear by no greater, he swore by himself; and when he could give no less, he gave himself, for the redemption of the soul, "for it is precious:" the Word was made flesh and dwelt among us, and we have beheld his glory as the glory of the only-begotten of the Father, and he it is whom the Divine love offers on the altar of human redemption. Thanks be to God for the unspeakable gift!

Our departed friend had an eye for every beauty, a mind for any business, and an imagination for every sublimity. He could have won laurels upon any field; but, while he traversed all the arch of time abutting on two eternities, the religious, not the secular, the spritiual rather than the material, were the chosen theaters of his genius. His irrepressible generalization grasped the whole idea of spirit:—God, essential and central spirit, and every nature in which he has breathed the breath of lives. Tracing every line of beneficence from this spirit center to circumference, and every return line of obligation from the periphery of being back to the radiating and attracting Spirit, his soul left the earth for higher realms. But understand me. I am not painting an enthusiastic recluse, an inmate of San Saba, nor a mystic of any school. The mind we contemplate, knew well the mountain was an aggregation of atoms, and therefore he studied the atom.—There have been few more accurate observers or close definers.—It was not that he could not, but that he would not, make a specialty of the earthly; but laying a manly grasp on everything he contemplated, as a creature in the presence of the Creator, or as a subject before the Lord of all, he subordinated matter to mind, earth to heaven. Nor were these contemplations in the uncertain light of tradition or fancy; they were the direct impressions made upon his mind by "the written voice of God." Well do I remember his remark to me as we were being ferried across the Ohio, at Cincinnati, in a skiff, in 1826—"I have but one object in this world, and that is, to know and enjoy the meaning of that book," pointing to a Testament. The writer or writers of Ps. cxix, could not have possessed a more superlative love for the Word of God.

But whence came this reverence for the Bible. The answer is found in one of Solomon's aphorisms, "Train up a child in the way he should go, and when he is old, he will not depart from it." Alexander Campbell had an eminently Christian father and mother. He was made acquainted with God with his earliest knowledge of language, and learned to love him when he first learned to love. He might have appropriated the words of Solomon, and

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said: "For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thy heart retain my words: keep my commandments, and live. Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee." *

Thomas Campbell, the father of President Campbell, was one of the most remarkable men of the class which overlapped the last and the present centuries. He was pre-eminently a good man, a learned Presbyterian divine, and a preacher of views outgrowing the limits of his creed and party. He was head and shoulders above those who preceded him in efforts to reform Popery and Protestantism. There was no enthusiasm, not to name fanaticism, in his plan or in his operations. Indeed, union of Christians, rather than reformation of sects, seemed to be the purpose of his "declaration and address," issued in 1809, in Washington co., Pa. Luther, in the 16th century, contended for the Bible against the Pope behind battalions and princes, but Thomas Campbell, kindly as a spring morning and as radiant with divine light, fraternally approached Christendom with a flag of truce, resting on the all-mighty arm. Knowing little more than his better informed contemporaries, except this, that the union of Christians is the crowning moral miracle which is to convert the world, with no other support than faith in our common humanity and our common Father in heaven, he issued his proposals for this gigantic enterprise of the composing of all differences, and the Union of Christians, especially the better-informed and more pious, on the Word of God.

September 12th, 1788, his son Alexander, the subject of this eulogium, was born in County Antrim, Ireland, † and became the peculiar charge and treasure of this man of God and devoted pastor. Circumstances throwing son and father together until the

* Prov. iv. 3–9.

† There is some discrepancy in the statements concerning Mr. C.s age. I find in his diary, written Dec. 31st, 1808, these words, applied to himself: "being born 12th Sept., 1788." This agrees with the comparison of our ages when we first met, and afterwards. This comparison fixed the year indelibly in my mind.

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former entered the University of Glasgow, the whole soul of the latter seemed to be absorbed in the literary and religious education of the future reformer. Not a waking moment was permitted to be wasted. The memory, reason, and the heart, were severally and severely taxed by a guiding mind, which seemed to have prophetic expectations of an abundant harvest from this plentiful seeding of truth. To ensure a competent knowledge of the copious language consecrated to the gospel, two Greek grammars, one in a dead tongue, were committed to memory, and abundant lore of English, French, Latin and Greek prose and poetry were stored away in the same spacious thesaurus for future use, apples of gold in baskets of silver. Scott's huge Commentary, and similar works, were read through; but the crowning glory of his youth was, that like Timothy, he was the depository of unfeigned faith, ancestral and pure, because derived from the truest source; for from a child he had known the Holy Scriptures, which are able to make wise unto salvation, through faith that is in Christ Jesus. To quote from my Baltimore "Memorial Discourse," * "As Hamilcar Barca swore the child Hannibal at the altar to a life-long enmity to Rome, and made the name of his god Baal part of his son's name, so Thomas Campbell trained Alexander to a perpetual war against the papal and all other corruptions of the Word."

The father was a remarkable teacher, and was himself a model of propriety and devotion; a living exemplification of his doctrine. In Ireland he had large pecuniary inducements laid before him by a nobleman, but he declined the situation for fear his children would be corrupted by the vices of society. He wished to train them for usefulness and heaven. His connection with European society polished his naive and gentle carriage into courtly manners, much of which was instinctively imbibed and continued through life by his son, contributing, with a fine physique, to that commanding address, which friend and foe acknowledged till the day of his death. What if the necessity of bringing the family from Europe to meet the father, now settled in Western Pennsylvania, compelled him to sacrifice University honors? Did not Isaac Taylor, the great author, confess the same defect, when upon the credit of his anonymous works, "The Natural History of Enthusiasm," etc., he was called out of his concealment by the offer of the chair of Intellectual Philoso-

* This Memorial Discourse, designed for Baltimore, was written, delivered, and issued from the press, in less than a week, and therefore has defects and errors.

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phy in the University of Edinburg? Mr. Campbell's authorship is his diploma.

Thomas Campbell's "Declaration and Address," and his "Prospectus of a religious reformation," were the outgrowth of his enlarged benevolence and devout veneration for the Word of God, rather than a comprehensive knowledge of the structure of the kingdom of Christ. Having been a mediator between parties in his own church in the Emerald Isle, the fresh air and magnificent proportions of the Western Continent, and the liberal tone of its institutions, furnished him the occasion of this spiritual expansion. The arrival of Alexander in Pennsylvania as the "Declaration and Address" were passing through the press, was most providential. Nothing could have so impressed the mind of such a son with the importance of Christian union upon Christian principles, as this action of such a father. There were many and imposing involutions of Providence before the father Jacob embraced his beloved Joseph, escaped from a great catastrophe, still true to his early training, at the head of a mighty empire. "A wise son makes a glad father," said Solomon more than once; and the eventful biographies of Joseph in Egypt and Alexander Campbell in America, fully illustrated it. The closing scenes of both the fathers were gilded by the greater earthly grandeur of their more highly favored sons; and Thomas Campbell could have joined the happy patriarch in his blessing the son on whom his mantle fell: "He is a fruitful bough by a well whose daughters * run over the wall; the archers have sorely grieved him and shot at him and hated him; but his bow abode in strength, and the arms of his hand were made strong by the hands of the mighty God of Jacob." But in both instances, as it regards intellectual power and position, the greater is blessed by the less. The patriarchal Jacob and the patriarchal Campbell, both rejoiced in the fact. Thomas Campbell, who launched the mind of his son in the right direction, soon fell in his wake, and followed, the remainder of his days. As a counterpart to these remarks, indicating the regard of the elder for the younger, I am permitted to extract from a letter addressed to a citizen of Baltimore, Jan. 24, '54, a paragraph revealing the estimate which the son placed upon the father, then recently deceased: "Yes, he has been introduced to Abraham, Isaac and Jacob, and to all the spirits of just men made perfect; of which I have no more reason to doubt, than I have that he has vacated the family and the

* Heb.

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church at Bethany. I never knew a man in all my acquaintance with men, of whom it could have been said with more assurance that 'he walked with God.' Such was the even tenor of his path, not for a few years, but to a period as far back as my memory reaches; and that is on the other side of half a century!"

Prior to this change in the leadership, some important events had taken place. Upon entering into his father's views, Mr. Campbell commenced a course of evangelical training for the ministry, under his father's supervision. He told me that during pleasant weather, he took his books under a wide spreading tree —a Platonic ακαδημια—and wore a well-defined path in the green sward, by his peripatetic and healthful method of study, much to the wonderment of the witnesses of this daily procedure.— Two congregations having been collected by the senior Campbell on the western border of Pennsylvania, the younger delivered his first discourse to one of them in the month of May, 1810, from Matt. vii. 24–27: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock: and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

This sermon indicated, with great distinctness, the mental direction and purposes of the young speaker. It was held in such high estimation by the church, that he received a call to the ministry from them on the spot. By the course of "the wise man" of his text, he marked out the programme of his whole life. No man ever strove more persistently to found upon the rock.

About a year after the delivery of his first discourse, March 12th, 1811, the subject of this address was married to Miss Margaret Brown, a true "help meet for him." My memories of her are pleasant and fresh. Her parting address to her five daughters, preserved in the Christian Baptist, is thought to fairly represent this model mother. Alas, she lives now on earth only in her grand-children!

It turned out, as the younger Campbell had predicted when he corrected the proof-sheets of his father's declaration of principles in 1809, that that Declaration contained the germs of a broader reformation than the writer then contemplated. He could not repress the conviction that the rejection of every religious practice untaught

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in word or unsanctioned by approved precedent, must exclude all the ceremonials called baptism, but the immersion of believers. His father was slow "to unchurch himself," as he expressed it. The two congregations already established, had at an early period, passed the laver unconstitutionally, and found, by the light of the Spirit-typifying golden lamps, the table furnished with the "continual bread," and the weekly communion had been adopted. Every step taken, made the necessity of confining church membership to believers more apparent, and the substitution of immersion for affusion, followed in the wake. The younger Campbell, now become a popular preacher and a more independent thinker, less trammeled by precedents, declared his intention to immediately sever his connection with the pedobaptist world, by being buried with Christ in immersion. This quickened the discussion of the family, and led to the union of father, mother, wife and sister, and other persons, with him, in this act of fealty to Christ, on June 2nd, 1812. The indifference of a large number of godly people to positive institutions, even after full conviction of their propriety, was strikingly illustrated on this occasion; but the Rubicon once passed, no one was more decided than Thomas Campbell; having founded upon the rock, he was firm. Although he had not the poetical genius of his classmate and namesake, he was possessed of a generous enthusiasm and enlightened zeal. When with Walter Scott in 1827, his soul drank in the joys of the gospel practically exemplified. In 1833 I met him in Eastern Virginia, on horseback. He informed me that he had preached at 11 a. m., and after affectionate greetings, hurriedly observed, "Though it is painful, we must part, for I must complete my forty miles to-day, and preach to-night." He must have been at that time seventy years of age!

A Eulogy cannot be a history. I must therefore pass by without notice, many important events which will appear in the more permanent page, and hastily glance at a few which serve as a foil to the chief figure of our picture. The organization of six churches, not upon a closed Bible, but upon the principles contained in the Bible and left there;* the union with the Redstone Baptist Association; the transference of their membership to the Mahoning Association, to prevent a useless and interminable struggle with unscrupulous men; the suspension of the ecclesiastical functions of this latter body and the gradual substitution

* The advocates of creeds contend that they take their articles out of the Bible;—that is their mistake—why did they not leave them there?

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of the lovely annual county meetings which have grown out of it; the resulting overflowing of the Western Reserve with joyous converts and flourishing churches, all interesting enough for a volume, must be left to other hands.

Though the struggle was for the re-introduction of primitive Christianity, Mr. Campbell, the younger, was now considered the champion of a new cause, and he went far and near, attracting immense concourses of admiring, and frequently of gainsaying hearers, stating the following proposition as fundamental in all efforts to keep the unity of the spirit in the bonds of peace, viz:

"Nothing ought to be received into the faith or worship of the church, or be made a term of Communion among Christians, that is not as old as the New Testament. Nor ought anything to be admitted as of Divine obligation in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church, either in express terms or by approved precedent."

The subjoined extract followed as a legitimate corollary from the foregoing:

"*Christian union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian Union.*" That "*whenever the setting aside of creeds and confessions shall be attempted, Christians will give to the world and to the angels, and to themselves, proof that they do believe the word of God.*"

The establishment of the popular Buffalo Academy in 1819; the debate with Mr. Walker in 1820 aud the one with Mr. McCalla in 1823—both Presbyterian ministers—on the subject of baptism, served to intensify his studies and enlarge the area of his reputation. The work was accumulating on his hands, and in personal presence he was unable to perform it. The employment of the press became a necessity. The Baptists, generally, were favorably, and the Pedobaptists unfavorably aroused, and all over the West inquiry was being excited. August 3rd, 1823, he issued Vol. 1 No. 1 of the Christian Baptist. The name was intended to intimate that Christianity professed and obeyed in immersion, was to be the burden of its pages. The ground plan and elevation and most of the specifications of his life work, were found in the seven annual volumes (now published in one super royal octavo) of this monthly. For clearness and comprehensiveness, though it had many faults, and was the most controversial, this was the best of Mr. Campbell's publications He felt his power, and the impenetrability of his Scripture armor. All men com-

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petent to poise a lance, were freely invited into its arena, and they came from every quarter, Baptists and Pedobaptists, Congregationals and Episcopals, Calvinists and Arminians, Skeptics and Infidels. How they fell around him, the readers of that work know full well. No periodical has created so profound a sensation in modern times. At the expiration of seven years, it was merged in the new, more ornate, more diffuse and larger Millennial Harbinger. Mr. Campbell issued forty annual volumes of these two works, and while our attention is directed to his publications, I may add, he issued more than a dozen other volumes: The Christian Hymn Book in several editions with enlargements; the New Translation of the New Testament, first a reprint of Geo. Campbell, Doddridge and McKnight, but afterwards upon the basis of the emended Text, thoroughly revised with critical notes—so that it became eminently his own—and one of the best translations issued from the American press; his translation of Acts of Apostles for the Bible Union; Infidelity confuted by Infidels; The Christian System, which passed through emendations and several editions; Baptism—its antecedents and consequents; a large volume of Literary Addresses; his five great Debates, including the two already named, and those severally on Infidelity, Romanism, and the most common errors of Protestantism with Dr. Rice. Two, if not three of these last named debates have become text books. There was something sublime in Mr. Campbell's acceptance of Robert Owen's challenge addressed to the clergy of the world and posted on the walls of all our cities for weeks. He seemed like David trusting in the Living God while arranging to meet Goliath. "I have felt indignant," said he, "at the aspect of things in reference to this libertine and lawless scheme, and relying on the Author, the reasonableness and the excellency of the Christian religion, I will meet him in debate." Mr. Owen expected that debate to give great notoriety to communism, and to attract tens of thousands to his common stock Paradise. But the whole enterprise found the low water mark almost as suddenly as the waters of the Wabash. I was amused by a talented lawyer, one of Mr. Owen's very particular friends, who had a few days before predicted to me the speedy overthrow of the Bible. We sat together two days within *the altar* of the old Methodist church where the debate was held. On the third day I noticed his standing among the graves outside, and listening at the back window; and then he disappeared. In reply to my inquiry as to the cause of the retreat, he said, "O, Owen is a simpleton!" The Presi-

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dent of Moderators of this debate was my relative, Jacob Burnet, Judge of the Supreme Court of Ohio, who, though his sympathies divorced him from Mr. Campbell religiously, made this emphatic remark: "I have been listening to a man who seems as one who had lived in all ages." Let the other debates speak for themselves.

I will mention here an incident to illustrate the workings of Providence in human affairs. Our departed brother, as lately as 1836, urged me to advise him as to the suspension of the Millennial Harbinger, that he might devote his attention to the preparation of permanent volumes on important topics, so little did he know, at that time, when we had but one or two other papers, of the growing demand for a periodical literature, and the necessity of a central organ.

Now, Mr. Campbell's tours through the country, and his visit to England in 1847, assumed the proportions of a royal progress. Men and women of all creeds and no creed, pressed from all quarters to the route of his travel, to see and hear him. As I had for many years ample opportunity of knowing, the house where he domiciled, became, for the time, an improvised Normal School for religious teachers, literary gentlemen, and active Christians, Brother C. being the parlor lecturer and public preacher.

Early in 1830, our departed friend, without seeking the position, was in the Virginia Convention for amending the State Constitution. Though not a politician, his known liberal and well digested sentiments, commended him to the suffrages of the western citizens of that great State, at the moment when they demanded liberation from the burdens not shared by the tide water districts. Though he did not shine as a leader in this most august Virginia assembly of this century, he was intimate with the venerable and celebrated Ex-President Madison and Chief Justice Marshall, and a co-member of the judiciary committee with the latter. These gentlemen, with Philip Doddridge and the members of the Convention generally, held him in high esteem. But never did our venerable brother shine more brilliantly as a preacher than during that spring, the First Baptist Church being constantly crowded in every part with anxious listeners, Mr. Madison often among them. The results of that season of preaching cannot be measured in time.

When in 1838 or 9, he consulted me upon the founding of this Institution, which he effected in 1840, I conceded the importance of the work, but warned him of its burdens, weighty and weary,

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to be superadded to cares already too wearing, for one whose head was then whitening with the unmelting snows of over fifty winters. But it was to be the closing and crowning work of his eventful life, and the cultivated minds and chastened affections that have gone and shall go forth from these halls, consecrated to the arts and to God, shall be his memorial.

Why was Alexander Campbell so much sought after and so much beloved? If Apelles alone could paint Alexander of Macedon, who can paint Alexander Campbell? It is no easy task! His presence was very imposing, a noble and great man. Your eye was upon his eye, and apart from his face many forgot what manner of man he was. An admiring Kentucky lady hearer being asked, in 1825, when he wore a suit of Kentucky jeans, the fashion of that time and region, how he was dressed, replied, "in a splendid suit of black, of course, but I did not notice."

Few men changed as much as he. The first time I saw him, thirty-nine or forty years since, he was spare and thin, he stooped some, and was slightly gray. When he grappled Robert Owen, three years after, he was more vigorous and heartier than at any other period of his life known to me. If he changed much in his general physique, his face presented a perpetual play of varied expression. I took him once to a fine daguerrean, who after eight sittings gave up in despair. No two of the pictures were alike. Nor have I ever seen a passable portrait of him, if I except one or two of the most recent, such as Middleton's, but they are the grand old man, not the Alexander Campbell who stirred the world to a lofty conception of the "lively oracles", from 1820 till 1847. We have no correct pen or pencil picture of him as then he stood, the great man of Israel. No one not intimate with him during that period, can be said to have known him. In stature over five feet eleven inches, nervous rather than muscular, when in health a good eater and a sound sleeper for seven hours, mingling the blood of the Argyles of Scotia and the Huguenots of France, though Irish by birth, he had a good rather than a robust constitution, showing pallor of thought rather than roundness of muscle, facile, capable of large endurance and tenacious of life. His head was fine; the brain compact and active, rather than massive; the dark-blue eyes, of fair size, though not prominent, expressed great penetration; his Roman nose was slightly awry, though as a lady once naively observed, "it turned to the right," and his whole face, though of great power, was genial. Few failed to defer to his presence and opinions, though all were assured and comfortable when once

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introduced. The twinkle under his heavy eye-brow and the gleam of sunlight over his countenance, with a *jeu d'esprit*, or a *jeu de mots* were an irresistible contagion of pleasure, but his presence was always imposing. Such are the recollections and conceptions of one who pillowed his head with him more frequently than with any other man.

If such were the native dignity and grace of his person, his manners were in good keeping with such an exterior. As I have already intimated, both the Campbells were native gentlemen, as far removed from the boorish as elegance, and from the brusque as refinement. They were among the few who would have been refined had they entered society late in life; and the younger, reared with the elder, had he been inapt, would have absorbed ease and gentleness. I have the written testimony of at least three, that "through all his weakness and suffering, politeness and gratitude were the most conspicuous expressions of his heart." Such a man must have a strong will, but generally it was concealed in his argument—it seemed to be reason only determining the measure.

Mr. Campbell's religion, manifest in morning and evening services in the family, instructive, lengthy and devout, as well as his constant conversations, preachings and writings, was not what the non-intelligent would call emotional; but there was a rich vein of feeling running through it all, like gold-bearing quartz through a mountain. With him, religion was not gold-thread to be woven into Sunday and protracted meeting attire, but the filling in the woof of life. His religion contained as much emotion as his nature did. Veneration for God seemed to absorb other sentiments, and regard for his word as the exponent of his will, was the ruling principle of his life. He was as familiar with God in his word, as Moses was with God on the Mount. It was no superexcited enthusiasm, no overstraining of the imagination, It was the firm grasp of the Divine Personality, the full assurance of faith, and it needed no new verbal coinage to give it voice, as is so frequently the case in modern literature. The words and ordinances of the two covenants were enough for his purposes. His emotion came with a thought, and lived in it.

What was the character of his intellect? I do not know to whom to compare him. If I could, I would be, for the nonce, a Plutarch and raise aloft my social balance and weigh him with other men. But first we must weigh Alexander Campbell with himself—Campbell with Campbell. Campbell of the Christ-

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ian Baptist and early Harbinger, and Campbell of the later Harbinger are in equipoise but for a moment. The former preponderates. Of his debates, those held in Cincinnati, preponderate. His Lexington debate would have been his best, for he was quite perfect in preparation, had he not permitted the side issue of his uniform consistency as a writer, to come into the arena. The Campbell of the last fifteen years never compared with the Campbell of the preceding thirty-five. But with the partial and almost imperceptible decay of the intellectual power discerned by but few, there was an increased evolution of the sentimental and spiritual—a gracious compensation.

Three events, more than any others, contributed to the break down of Mr. Campbell's overtaxed powers. The labors of the College superadded to "the care of the churches" and incessant literary labor—the sudden death of his darling boy Wycliffe—and the translation for the American Bible Union, of "Acts of Apostles." Before the last he staggered, then he fell, no more to rise to the hight of his former power.

Now with whom can we compare the Alexander Campbell during the thirty-five or forty years of his prime? In dignity and solid judgment he was both Moses and Solomon. For forty years he was Moses keeping flocks among these mountains,* and communing with God. Overlapping this period, he was Solomon for forty years discoursing the wisdom of God. Incompatible as Moses and Solomon may seem to be with John the immerser, he was the John, the reformer and harbinger of the new Covenant, to thousands.

No uninspired man has said so much and said it so well, about the kingdom of God. None have with greater clearness and effect, said to two generations, "behold the Lamb of God;" and no other man, in modern times, has, like John, drawn such myriads to the Jordan. But, in intellect and earnest nature, he resembled Paul, the New Testament Cicero, more than he did any other Bible character. Of course, in all these comparisons, inspiration is left out of the account. Like Dryden's preacher,

> "With eloquence innate his tongue was arm'd;
> Though harsh the precept, yet the preacher charm'd;
> For letting down the golden chain from high,
> He drew his audience upward to the sky.
> He bore his great commission in his look,
> And sweetly temper'd awe, and soften'd all he spoke."

* Mr. C. was a large wool-grower.

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There are many points of resemblance between President Campbell and Luther. Vigorous intellect, imperturbable confidence in God, an aggressive nature. a life of prayerful toil, and a tendency to conservatism in later life, were common to them.—With Calvin he had nothing in common but a towering intellect. He more resembled Zwingle.

Of the quality of his mind, opinions will differ, as the prejudices, culture and temperaments of the observers differ. Generalization—rapid generalization, involving an exhaustive analysis, preeminently characterized it. The abstraction, the penetrative and associative imagination and comparison, were so moulded and compounded in him as to make him, in his sphere, what Newton "who carried the line and rule to the utmost barriers of creation," was in the pure and mixed mathematics—the man who comprehended truth at a glance; for Sir Wm. Hamilton says that the imagination "is as indispensable a condition of success in the abstract sciences as in the poetical and plastic arts." Both Newton and Campbell, well furnished with these faculties, seemed to have truth inbred in their minds. The clew, without which it were dangerous to enter into their several labyrinthine departments of thought, was in their hands. They had what Ancillon calls "the imagination of reason, which represents a principle in connection with its consequences, the effect in dependence upon its cause."

I have seen near twenty pieces of unpublished poetry from his pen when he was about twenty years of age. He rhymed easily and wrote some blank verse, seeming equally at home in the devotional, the descriptive, the sentimental and the satirical.

Mr Campbell's position kept his rare endowments in vigorous exercise. By tongue and pen he telegraphed hist houghts to the world, while along the same wires came suggestive queries and rebutting arguments, back to his mind from all the marts of thought. It is a dull mind that can slumber in a metropolitan telegraph office in a room full of ticking word-machines.

Mr. Campbell's great joy was in the discovery of truth. He could not build upon another man's foundation.* But he must have the truth. A mystic once asked him, "Would you have me to trust in the bare, bare naked truth?" "Yes," he curtly replied, "as naked as two bares can make it." The elements of his intellectual greatness were, then, calm comprehensiveness, width of grasp, and wonderful energy and rapidity. There was no sup-

* Rom. xv. 20.

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pression of some faculties and exaggeration of others. There was an exaltation of the whole spiritual nature and such activity of special capacities as his work demanded. He had quite a symmetrical mind, easy of adaptation to almost any elevated pursuit. Withal he was eminently practical. For fifty-five years he was a proprietor of a large estate, which he always managed himself. At one time he was farmer, shepherd, printer, editor, preacher and President of a College, with considerable practical knowledge of medicine and government.

Mr. Campbell was a remarkable preacher. Not an orator, such as Whitefield, Summerfield, or the Irish Kirwan. He had not the voice, gesture or pathos of either of them. He could not, like them, raise a storm and quell it at will; and yet he would draw as large a congregation, hold them longer, and leave them furnished with much more comprehensive views of truth and duty. He spoke more sensibly, more rhetorically and more scripturally than either of them, and his work on earth will abide longer. We can imagine few more pleasurable sights than this grand preacher, delivering an extempore discourse, while supporting himself, enfeebled by dyspepsia, on his cane, in the midst of the largest and most intellectual audiences our country could afford. Thus he stood, like Paul on Mar's Hill, among the orators and statesmen of Kentucky, at an early day, in the largest hall of Lexington; thus he entranced the elite of Richmond in 1830, and of Nashville shortly after; thus, shortly before that, he held spell-bound for two hours, the Legislature of Ohio, before breakfast, ready to depart; it was thus, in 1833, he addressed, with great power, the skeptics of New York, two successive evenings, in their own Tammany Hall, with such suavity as to draw praise from every lip, and secure a vote of thanks from the men whose air-built castle he demolished. These speeches flowed from his lips like the water from the rock smitten by the prophet, and the people felt like famished Israel as they drank the cooling draught, that a hand of power had relieved their thirst. All were charmed with the man, and impressed with the majesty of the Scripture.

Mr. Campbell's preachings did not cease when he left the pulpit; the stream flowed on until every little goblet and great vase around the hearth was filled, and nature demanded rest.

As a talker, he was immensely popular. "His colloquial powers were of an unusually high order. In every circle, he seemed to be the center of attraction and radiance, his social discourings reminding one of the nine mile sweeps of the Mississippi,

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If I compare him with Webster, Chalmers, Calhoun, or the elder Beecher, as a conversationalist, he is their superior. I must look further for his peers, and find them in Luther, Johnson, Macaulay and Coleridge. In private, as in public debate, he was more the sage than the controversialist. The universe was his library; his conversation a living study." *

But these social discoursings were not on Metaphysics. Having in early life read the sensuous philosophy of Locke, and having possibly been injured by it, he seemed disinclined to pursue the subject, which I presume did not come within his short curriculum in Glasgow. He never became a metaphysician, simply because his tastes took another direction. Early in life, the short logic of Locke certainly did pervade his mind. Had Browne or Cousin or Sir Wm. Hamilton then been his teachers, quite a different turn might have been given to his life by the alluring influence of their fertile pens. A taste for such inquiries, with such leaders, might have diverted his attention from that life-devotion to biblical study, which has placed him in such a commanding position before the world. Instead of studying critically the mental structure, he consecrated the powers of that structure to the study of God in his word, founding there his moral system.

He was in warm sympathy with Protestantism, as his debate with a Roman Catholic Bishop attests, yet he mourned over its divisions all his life, and ceased his healing labors just as Europe and America seemed to awake to the importance of evangelical union. His death occurred, also, on a year and a day pregnant, to him, with culminating prophecy. The first vernal Lord's day, —the astronomical opening of 1866, the year of the greatest conjunction of planets since the creation, the year to which the expectant eye and ear of Christendom have long been turned as the probable dawning of a brighter day for the church: this was the time, the temple of Janus being shut, selected by the Lord for his servant to come up higher. He had not been a laggard, but had hastened to the coming of Jesus Christ, whose he was, and whom he served. Since Paul called the name of his Master over ten times in the first ten verses of 1 Cor., I doubt whether any one on earth has given, with the tongue and pen, especially the former, a richer offering of intelligent homage to the Savior, than was the burden of Alexander Campbell's spirit. Christ was his "joy and his song." Though he repudiated the terminology

* Memorial discourse.

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of the scholastic theology, no Trinitarian more firmly believed, and I never knew one as ably sustain, the separate personal relations of Father, Son and Holy Spirit—the society of what has been called the Godhead—the divine nature.

The closing scenes of his life—the incidents of his happy and triumphant death—have been so fully and so recently published, that I forbear to open the wounds afresh.

Students of Bethany College! you miss to-day, the man of God, your venerable President. No more shall he kindly hand out, and the student proudly receive, the testimonial of scholarship and good behavior. No longer shall these halls, where he was the cynosure of all eyes, echo his magic words of wisdom and eloquence. The bell cannot bring his patriarchal form; the angelic trump alone can arouse it. He joins no commencement procession, till he meets the convoy of angels that comes to give the victor an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light." *

Your late President was a reader and a student in his boyhood, his manhood, and his old age. When Lyman Beecher, D. D., in 1837, asked him how he possessed himself of such stores of methodized knowledge, he replied, "By studying sixteen hours per day." These habits he maintained, when possible, till late in life. But the secret of his triumphant success, was his familiarity with the Bible. Students, the future is born of the past. Follow the light of this brilliant example till you accomplish a similar glorious destiny!

Alumni of Bethany College! I address you, for if the College is your *Alma Mater*, the late President has been to you a father, a father of warm affection and wise counsels. You have known him, some of you, in the day of his prime. You felt his value and the value of his religion. I would scorn to ask you, and you would spurn the request, to be a blind follower of a man, living or dead, but I do ask you, in following Mr. Campbell where science and religion led, to emulate his virtues, carry out and perfect his

* Montgomery.

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plans, and vitalize into a methodized and general success, his favorite measure of making the Bible a college classic. Upon you, gentlemen, Mr. Campbell has devolved a solemn responsibility.

To the Trustees and Faculty, I have only to say, in the dying words of Wm. H. Harrison, "You know my will. Administer the government upon pure constitutional principles." The founder of Bethany College has committed its destiny to you. I doubt not you will preserve the trust inviolate, discharge the duty faithfully, and make the crowning labor of his life his fitting memorial, and a perpetual monument.

Members of the house Bethany, and bereaved Relatives!

Messiah was anointed "to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he may be glorified." The Lord of hosts hath "taken away from you the stay and the staff," mourning relict, after thirty-eight years of intimacy. "The Lord is now thy husband." He who was thy husband has gone to join eleven, having left but five, to mourn. The twelve are "with Christ which is far better." If ever a family had high reason of serene resignation, you now have. The tender husband and affectionate father "came to his grave in a full age like as a shock of corn ascendeth" the altar among the first fruits, "in his season." Following his example is the sincerest sorrow for the dead, and the purest hope for the future. Divide among yourselves, children, the falling mantle, and see that each wear his part well. The old hero's maxim was, *Frangas, non flectes.* So say you, to the powers of evil, "You may break, you shall not bend me."—The stern integrity of Alexander Campbell was the chief glory of his life. Thirty-three years since, before many of you were born, I traversed these hills with him, preaching on both sides of the river, while the cholera was decimating Wheeling and some Ohio villages. Never shall I forget the self-possession exhibited by him in those weeks of peril. He was as firm before the pestilence as he was before his foes. The night of November 12th, of the same year, he shared my pillow in Richmond, Va. Before midnight, the captain of the city watch called me up to see "the heavens falling." Upon arising, we found the negroes and many whites had already shared the excitement of this official. Your father, then, and a departed sister, witnessed the grandest sight recorded since the deluge—the great storm of meteors—the snow

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storm of fire. He alone stood tranquil, and dealt out in encouraging strains his philosophy of the phenomenon. Long after the day broke, these flakes of fire seemed to touch the earth.

These hills, every rood of which he loved, will answer to his tread no more. He has gone to the upper level of Christianity, "the heavenly Jerusalem, and the innumerable company of angels, to the general assembly and church of the first-born."

> "Can storied urn, or animated bust,
> Back to its mansion call the fleeting breath?
> Can honor's voice provoke the silent dust?

It remains for you, then, but to aim for the same blest abode by a life of devotion to the cause of God! Heaven grant you all the needful help!

Men, brethren, and fathers! Shall the voice of the dead speak here and now a lesson? Methinks I hear it:—Be united; "be of one mind: live in peace, and the God of peace shall be with you." Too often have modern times realized the painful illustration of one poet, as given by another:

> "Should such a man be fond to rule alone,
> Bear, like the Turk, no brother near the throne,
> View him with scornful yet with jealous eyes,
> And hate for arts that caused himself to rise;
> Damn with faint praise, assent with civil leer,
> And without sneering, teach the rest to sneer;
> Willing to wound, and yet afraid to strike,
> Just hint a fault, and hesitate dislike.
>
> * * * * * *
>
> Who but must laugh, if such a man there be?
> Who would not weep, if Atticus were he!"

I would found here, upon this spot, an argument for ministerial ethics and the warmest and strongest fraternity. Were "the great gulf" bridged, and the spirit of our departed brother once more on this platform, would he not, by the solemnities of the grave, condemn all asperities and discourtesies among the friends of Jesus? Would he not, by the joys of the higher life upon which he has entered, beseech us here to fall not out by the way, but pray us to "fulfill his joy," that we "be likeminded, having the same love, being of one accord, of one mind," having the mind that was in Christ Jesus!

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From the Cleveland Leader.

COMMENCEMENT AT BETHANY COLLEGE,

BETHANY, W. V., June 29th, 1866.

In accordance with orders from editorial headquarters, your correspondent proceeded to this place, the seat of the only prominent college in West Virginia, the home for fifty-five years of the celebrated Alexander Campbell, and one of the most classic and healthful places in the whole land for a great and generous college.

Leaving the Ohio river at Wellsburg, you follow the innumerable windings of Buffalo creek, through a succession of the most romantic and imposing scenes to be found in the free State of West Virginia, until, after seven miles of travel, you arrive at Bethany, a spot ordained by Providence for a great collegiate institution. Standing on the tower of the great college building, a splendid panorama of hills, reaching skyward, is spread out before you. The air thrills with oxygen and imparts new life at every breath. To the left, and at a distance of a half mile from the college buildings, is the home of Alexander Campbell, recently deceased. There is his library, celebrated among the libraries of this and other lands. There his studio, whence came from his pen the long succession of arguments for reforming the theological world, vindicating the right of personal liberty in religious matters, and putting to rout many of the effete and absurd religious dogmas of former times. Commencing his work forty years ago, he lived to see the great ideas for which he had fought, heart and mind, tongue and pen, accepted by a church with a half million members, and at this hour, working like leaven in the religious mind of England and America.

Twenty years ago the first class graduated from the college here founded. In that time the old college building has given place to a most magnificent structure, not yet entirely completed, but costing over a hundred thousand dollars.

The style of architecture is the Collegiate Gothic, and the irregular outline, with the tower, turrets, and finials, produces a very pleasing and imposing effect. The architects, Messrs. Walter and Wilson, of Cincinnati, have combined in the structure all the elements of true architecture—utility, durability, economy and elegance. * * * * * * * * * * * * * Bethany is partially endowed. During the

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past year, through the exceedingly successful labors of Albert Allen, of Kentucky, about eighty thousand dollars have been added to the endowment fund. This, together with what had been obtained and is yet to be solicited, will give Bethany College an endowment that will eventually place her among the proudest and strongest of our institutions of learning in the West. Were it not for the fact that a half-dozen other institutions are asking for aid, a half-million endowment might be anticipated within a few years. As it is, there is much joy here and elsewhere among the friends of the college, over the unexpected success which has thus far attended the efforts to establish the college on a sound financial basis.

Among those who have nobly distinguished themselves by their generosity in connection with this work, are the brothers, Charles, Thomas and John Phillips, of New Castle, Pa. These gentlemen have given fifty thousand dollars to the college, and for this noble Christian benevolence, receive the thanks of tens of thousands of people. This gift is only one of numerous bequests they have made in behalf of various religious enterprises.

The Faculty of Bethany College is reorganized, in part, by the death of Alexander Campbell. Prof. W. K. Pendleton is elected President of the College. This choice gives general satisfaction to the many friends of Bethany. Last night the students gave him a serenade, congratulating him on the new honors and responsibilities which await him. Prof. Pendleton is a graduate of the Virginia University, and has, for twenty-five years, filled the position of teacher of rhetoric, logic, mental and moral philosophy in Bethany College. He brings to his new position a large experience, a rare Christian and gentlemanly courtesy, a mind of critical penetration and breadth of thought, together with an ardent zeal in the great work of Christian education. Prof. C. L. Loos stands at the head of the lingual schools, and is one of the finest classical scholars in America. Of German and French descent, but American in his education and sympathies, he constitutes a tower of strength to Bethany College. Dr. R. Richardson, Professor of Natural History, together with B. W. Johnson, Professor of Mathematics and Astronomy, complete an efficient corps of instructors, under whose charge young men may be placed, with the assurance that neither their moral, religious nor intellectual training will be in the least neglected.

Up to this time there have been in all 331 graduates, very near-

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ly equally divided between the North and South. Of this number 15 are physicians, 34 teachers, 35 lawyers, 50 planters and farmers, and 118 ministers. Of this last number 38 are concerned in teaching, two are Presidents of Colleges, 13 are Professors in Colleges, 15 are Principals of Seminaries, &c. Other alumni are occupied as editors, merchants, &c.

In connection with the college are two literary societies, the American and Neotrophian. These two keep up an active rivalry and are somewhat separated from each other by political sympathies. The former represents the "reconstructed" element; the latter the Northern. Bethany is no longer so subject to the objections which have been raised in the North as heretofore. Happily the war is over, peace has returned, and an entirely fraternal feeling may be in time expected.

Of the literary exercises I shall not write in detail. On Wednesday evening the American Literary Society gave their regular anniversary. Yesterday the graduating class of thirteen, delivered their speeches, in Latin, Hebrew, French, and English, thus adapting themselves to the learned and unlearned. The commencement orations of W. B. Higby, of Solon, Ohio, and J. S. Ross, of Malvern, Ohio, are spoken of with generous commendation. Of others, from other States, we will not invidiously speak.

The Neotrophian Literary Society held its anniversary yesterday evening. The speeches were characterized by more boldness and freedom of opinion than were those of the "American."

We have, however, one general criticism to make on all the exercises. They dealt too much with the dead past, and not sufficiently with the living present.

The attendance during the past three days has been quite large, the *alumni* and friends coming in force, from all parts of the country. At the *alumni* dinner a most delightful feeling prevailed, speeches were made, witty and wise, taking a large range, both political and religious. Prominent among those present were Rev. Mr. Dickinson, of Pittsburg, and Revs. Mr. Wyckoff and Buckbee, of New York, all active and prominent members of the Baptist church. Judging from the tone of their speeches, we should say the day is not far distant when the Baptists and the Disciples will be united in one religious body. All the speakers on both sides of this now mooted question of union between these two religious bodies, expressed the same hopeful desire for its accomplishment.

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The coming year promises to be one of much prosperity for Bethany College. The new class will be a large one. Gen. Garfield was elected one of the Board of Trustees. A pleasant incident at the meeting of the Board was the presentation by Judge Lea, of Nashville, of five thousand dollars. During our stay here, we have enjoyed the courteous and elegant hospitality of President Pendleton and lady, and those who know them, will need no assurance that the crowd of guests who have been here have been most generously and hospitably entertained. R.

OUR CAUSE IN THE SOUTH.

In this day of burthensome taxation and almost incessant appeals for help, we feel very reluctant to ask our brotherhood for anything that will still further tax their liberality. But I cannot refrain from making a few facts known, that I think will speak for themselves to those that love the kingdom of our Redeemer. We are in receipt of many letters from brethren in the South, and amid the general destitution that oppresses them, there comes louder than any other complaint, the lament for the loss or injury of their churches. In some cases these have been burnt; in many more they have been used for army stables or soldiers' quarters, and so rendered unfit for the worship of the brethren. They want to repair them. It will not cost very much, we say. This is true,—but to those who have almost literally no money, even this little is more than they can raise. The great struggle with the main body of the population of the South now is, to make a support for themselves and their dependent families.—This, more than politics, Congress, President, and all public events and Federal relations, we are satisfied, from no very limited means of knowing, is the present concern of the masses of the *people* of the South. We speak not of professional politicians—newspaper-editors, and men whose business it is to live by agitation and strife, but of the *people*—the men and women, who live in the country, on the farms and plantations—in the towns and villages—and who recognize a bond of obligation to the present and the future—to their families—to posterity and to God. Here are as noble Christian men and women as ever bowed the knee before the altar of our common Father, and they are asking us in Christian confidence to help them repair the public ravages that

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war has made, not on their farms, not on their dwelling-houses, but in the simple little Christian temples, where they were wont to come up together to worship the great and gracious Father of us all.

They are not able to pay their preachers. Their preachers do not expect to be paid. They will work at the plow or otherwise, as they must, and preach as they can; but can we not help them? Our Missionary Society is doing all it can, but then it can do nothing save as the brethren sustain it. Are we strengthening its hands for this unusual call upon their means? I fear not. Now is the time above all others in our history for this Society to show itself a blessing to the church. Never had it so wide a field for Christian exertion as now. God has opened up for us a wide door: shall we not enter? The brethren ask for aid to pay experienced laborers, who are ready to work. Shall we hear the cry in cold indifference? The times seem sent to prove us. Let us show that there are victories of peace greater than those of war. Fill the treasury of the Missionary Society, and enable it to fill these whitening harvest fields with the strong reapers of the Lord.

But the Missionary Society does not propose to build or repair houses, and of course will not render the special aid to which it is the object of this notice to invite the attention of the brethren. It is, however, a call that ought not to be neglected; and I propose to make the appeal myself to them for this assistance. Who will send me even a mite, to help the needy? We would be happy to publish in every number of the Harbinger a long list of such. Many years ago, when there was a famine in Ireland, we appealed to the humane among us to send us help for the sufferers, and it was not long before we reported more than one thousand dollars cheerfully given for this purpose. But here is a call for aid to that which ministers not to the sensuous, but to the spiritual man, and who can disregard it?

It is more blessed to give than to receive, always; and how beautiful it will be if we, who are so richly blessed with abundance, will stretch out our hands to rebuild and restore these waste places in Zion! It is an evidence of no ordinary Christian confidence, that these brethren should ask us at all. We have been in circumstances calculated greatly to try the strength of our fraternal feeling in Christ. We would not think it contrary to human nature, as it is not to the fact, that after so many years

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of bitter and cruel war—after so much ruin and desolation of all that is dearest to men on earth—there should remain a great deal of prejudice and coldness between the two sections recently contending. This is to be expected, and ought to be generously and patiently borne with—but here is an exhibition of the great power of Christianity. Here are men and women who come to us, with none of these feelings—who hold out their hands in confidence to us as their brethren in Christ, and ask us to help them. They appeal in the spirit of true brotherhood to true brothers. They come in the faith that the love which is in their hearts is also in ours—even the love of the peace and the prosperity of Zion everywhere. Many of us will feel that this is true fellowship—high, generous, Christian fellowship—the fellowship of the saints—and such cannot withhold their aid.

We propose to be your agent, brethren, in ministering to this want. Send me any sum, however small, and I will dispose of it judiciously, and report to you the good results that must flow from such benevolence. What you do, do promptly. The case is urgent. Soon the winter will be upon us again. Let us rise by times and prepare for its coming. Remember the Missionary Society—it wants your assistance to sustain the gospel ministry in the South; and remember also this appeal, and send us something to make the places of worship comfortable for our brethren who call upon us for this aid. W. K. P.

TESTIMENTARY BENEVOLENCE.

It is remarkable with what curiosity we hear the last will and testament of men in whom we have felt an interest. Everybody looks to this expression of a man's heart for the truest evidence of his real character. We catch the last words of an infidel, should he die in his senses, to see if his boasted skepticism will not give way in the honest hour of death; and so when men have made high pretensions to benevolence, to religion, to trust in God, to interest in the kingdom of Christ, we naturally look to their wills, to see what evidence they have left, in this most solemn act of one's life, of their sincerity in these high pretensions. On this account it is gratifying to us to chronicle instances of testimentary benevolence. It is strange that they are so rare.—We wonder, sometimes, that when the heart is communing so

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closely with the thought of death, and discharging, so to speak, the last act of its stewardship under God, just before it appears in his presence to give account—we often wonder that it does not under these solemn circumstances more frequently and liberally remember and provide for his cause, to which they confessed themselves in life to be wholly and supremely consecrated.

Our readers may remember to have seen, some months ago, an account of the death of our aged brother Pickard, of Ohio. His life was prolonged to a good old age, and closed with a consecration of his all to public benevolence. He gives his entire estate, at the death of his widow, to Bethany College. It will amount to some *five* or *six* thousand dollars. Still more recently we have been notified of the death of our venerable brother Daniel Monroe, of New York. He was the life-long, devoted friend of father Campbell—as pure, noble, upright, Christian a gentleman as it has been our lot to meet with in this pilgrimage. He died full of years, and devoted what of this world's goods the Lord had given him, to the noblest ends of human life. Among his bequests, Bethany College was liberally remembered, and his last will and testament speaks in harmony with his whole life, of the deep sincerity of his heart in all that he professed as a Christian.

Brethren, let us ponder these examples, and give liberally to the Lord. There are many objects calling upon us. We can make our choice, and do good in many ways. Bethany College opens up to you a permanent object for your benevolence. It is working not only for to-day, but for the generations to come. We believe that its work will be recognized as great and good in the day of final account, and present it, therefore, as worthy of your constant assistance. Let us have many instances of similar good will to cheer us in our labors. W. K. P.

PLEASANT HILL FEMALE SEMINARY.

This Institution, which has recently closed its 18th year, is situated in Washington County, Pa., near the village of West Middletown, and 12 miles from Washington, on the Hempfield Railroad. Around in every direction, a wide expanse of delightful rural scenery greets the eye, impressing the mind of the beholder with the infinite power of Him, who, from almost unnoticed things, has produced such endless variety and beauty. In this healthful locality the interests of this school have been watched

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over and nurtured, under the presidency of Mrs. Jane C. McKeever, sister of the late Alexander Campbell, with the same assiduity and care that distinguished the latter, for even a greater period of years, over the beloved object of his life, Bethany College.—Though still deeply concerned in its welfare, age and enfeebled health prevent her engaging in the *active* duties of her post. Her eldest son, T. C. McKeever, A. M., a graduate of Bethany in 1847, is now the efficient principal, and if a liberal education, large experience, and indomitable energy are requisite qualifications for the place, he certainly possesses them. Governed himself by the great principles of the Christian religion, he recognizes their value in the school, both for wholesome discipline and the formation of a truly elevated character. By a gentle yet decisive and ardently persevering course of management, he has greatly elevated the rank and merit of the school during the past few years. Its popularity is attested by the attendance of 105 young ladies last session. Five able female assistants are engaged in teaching the arts, sciences and languages, and three, in instrumental and vocal music. With what success they performed their task, the recent rigid examination, publicly conducted, fully attests. The writer was present on that occasion, and by invitation, propounded a number of questions to each class, which were answered with that readiness and accuracy that betoken a thorough acquaintance with each particular study. Without praise, it can be said, that in Mental Algebra, Grammar, Natural Philosophy, Logic and Elocution, they exhibited a proficiency rarely equaled in our best male colleges. If they excelled, however, in any one thing, it was in a critical examination of the leading facts mentioned in the first five books of the Old Testament, together with the various references made thereto by the apostolic writers. Even the delightful music did not seem to interest the large audience so much as this class of sacred history. The graduating class, though not so large as usual, numbered thirteen. Of these, nine were from Pennsylvania, two from Ohio, one from West Virginia, and one from Kentucky.

Regarding the Institution in the light of its locality, educational facilities, and the low price of boarding, we cannot but predict for it a most popular and prosperous future. A.

Our own selfishness, our own neglect, our own passions, and our own vices, will furnish the elements of our destruction.

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TESTIMONIALS OF RESPECT.

[It is needless to say, that from almost all quarters the death of father Campbell has called forth the warmest testimonials of respect for him and sympathy with his bereaved family. We can only publish a few of these. They all breathe the same spirit of unmeasured love and admiration for the great and noble man whose loss we deplore.—W. K. P.]

FROM THE AMERICAN BIBLE UNION.

To Mrs. Alexander Campbell, Bethany, West Virginia:

The Board of the American Bible Union appointed us a committee to express to you our sentiments of sorrow and sympathy on the melancholy occasion of the decease of our dear friend, your esteemed husband, and to communicate to you the following tribute of respect to his memory:

It has pleased God to take to his rest our esteemed brother, Elder Alexander Campbell, President of Bethany College, West Virginia.

He died in the bosom of his family, surrounded by his friends, laden with years and with honors.

In glancing back at his life and history, we contemplate the extraordinary combination of heroic qualities with humble virtues, of eminent public position with the retirement of private life; and of most extensive personal authority and influence with the entire absence of official power. Originating and largely controlling the most extensive reformatory movement of the age, the acknowledged earthly leader of a people numerous and influential, he bore the official relations only of a pastor, among hundreds of associated pastors, and of president among many presidents. No titles of honor, no ecclesiastical prerogatives distinguished him above his brethren. The influence which he exercised, the power which he wielded, was justly attributed to the wide-spread conviction of his spotless integrity, his sound judgment, and the absence of all personal aims in the views and policy which he inculcated.

Brother Campbell was always a consistent advocate of pure versions of the Word of God. Early in the history of the American and Foreign Bible Society, he made himself a Life Director, and from that time advocated its claims till the formation of the American Bible Union, when he immediately threw the whole weight of his character and influence into the support of this So-

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ciety. This position he maintained without wavering till the day of his death. A firm believer in the inspiration of every word of sacred Scripture, he devoted all the energy of his mind to the grand effort to make that Word in all its purity, the only rule of faith and practice among believers. He earnestly assisted to remove the errors and defects from the English version. From the origin of the Bible Union, he was a Vice President of the institution, and was appointed one of its earliest revisers. Among our preliminary revisions, the Book of Acts, published by the Union and extensively circulated, will long be a monument of his skill as a biblical scholar. His warm attachment to the principles of the Bible Union, and his earnest prayers for its prosperity, continued to the close of life.

In the loss of such a friend, we mourn the departure of a great and good man. He was eminently a man of faith, and a foe to tradition. He died as he lived, in the confident hope of the glory that awaits the redeemed. As the Board of the Bible Union, we feel that by this afflictive dispensation, we have been severed from one of our firmest supporters, and we deeply sympathize with his wife and family in the bereavement with which they have been visited.

May the God of peace and of comfort pour into their hearts the consolations of the Holy Spirit, and enable them and us to unite in the submissive words of our Lord and Savior, "Thy will be done."

THOS. ARMITAGE, E. PARMLEY, M. C. TIERS, J. S. HODGE, GEO. A. MERWIN, U. C. BREWER, W. H. WYCKOFF.

NEW YORK, March 16, 1866.

FROM THE BOARD OF TRSTEES OF B. C.

The following resolutions were passed by the Board of Trustees of Bethany College, at their recent annual meeting;

1st. That by the death of Alexander Campbell, the founder, and for twenty-five years the President of this Institution, we lose one whose eminent abilities, extensive learning, and world-wide reputation, made him at once the pride of this College and the ornament of every circle in which he moved.

2. That as a Christian gentleman, a successful instructor, and an able teacher of apostolic Christianity, he was distinguished by purity of life, by extraordinary usefulness, and by acknowledged superiority.

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3d. That throughout a long public career, in which he was often exposed to the fierce opposition of religious controversialists, his *devotion to truth*, and integrity of purpose, secured for him a name not only without reproach, but which assigns him a place among the reformers of the world.

MRS. S. H. CAMPBELL TO HER FRIENDS.

To the Executive Board of the American Bible Union;
The Board of the Am. Christian Missionary Society;
The Board of Trustees and Students of Bethany College;
The citizens of the town of Bethany, and its vicinity;
The Christian Congregation at Glasgow, Scotland;
" " Maysville, Kentucky;
" " Paw Paw, Mich.;

Brethren, Sisters and Friends:

Bro. R. M. Bishop, Cincinnati, O.; Bro. R. Milligan, Lex'n, Ky.; Bro. Elder D. S. Burnet, Baltimore; Bro. Dr. J. T. Barclay, Washington City; Bro. T. Fanning, Nashville, Tenn.; Bro. Elder J. Challen, Davenport, Iowa; Bro. A. Wilcox, Paw Paw, Mich.; Bro. Elder James Black, Eramosa, C. W.; Bro. James Ainslie, Dundee, Scotland; Bro. C. C. Moore, Lexington, Ky., Bro. Edward Howells, Cincinnati, O.; Bro. J. S. Goe, Connellsville, Pa.; Alex. C. Bryant, Tenn; Bro. E. W. Washington, New Orleans; Bro. H. B. Taylor, Germantown, Ky.; Bro. R. Hawley, Detroit, Mich.; Bro. Geo. Austin, Baltimore; Bro. Joseph Ash, Oshawa, C. W.; Bro. J. R. Howard, Paducah, Ky.; R. M. Jordan, St. Louis, Mo.

Sister Jane McGrew, Allegheny City; Sister Mary Hanna, Coshocton, O.; Sister M. L. Medarey, Bedford, O; Mrs. E. Y. Player, New Haven, Ct.; Sister F. Sullivan, Homer, Ill.; Sister Julia Bakewell, Bloomington, Ill.; Sister R. Harding, Wheeling, W. Va.; Sister N. Russell, Jacksonville, Ill.; Mrs. N. Doddridge, Wellsburg, W. Va.; Sister M. R. Lemert, Reynoldsburg, Ohio; Sister K. Henley, James City, Virginia; Mrs. Allicia Wilson, Schuylkill Haven, Pa.; Sister Jane Grafton, New York; Sister Mary G. Burret, Pittstown, N. Y.; Sister Annie M. Uhlrich, Lebanon, Tenn.

No language at my command could adequately convey to you the high regard and warm appreciation, I place upon the conso-

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ling words of sympathy and remembrance, you have so kindly and considerately addressed to me in the memorial evidences of your participation in the *great bereavement* I have sustained in the death of my loving and beloved husband,—whose Philanthrophy was as broad as Humanity, and whose love for the brotherhood in Christ, could not be surpassed by mortal!!

But the Lord's message came and said, "Come up higher." And now that he is enjoying the celestial society above, I bow with submission to my heavenly Father's will, and await a spiritual reunion to my venerated husband in that happy clime!

I here tender to you, my beloved brethren and sisters in Christ, our Redeemer, my *heartfelt* gratitude and affection for your *appreciative consideration* and *sympathies*, and ardently invoke upon you the richest blessings of Heaven.

In the blissful hope of everlasting life, *most sincerely* yours in the Lord, SELINA H. CAMPBELL.

Extract from the Minutes of the late Meeting of the Board of Trustees of Bethany College.

At the last annual meeting of the Board of Trustees of Bethany College, the following new members were appointed:

H. A. Gleaves, Esq., Nashville, Tenn.

Hon. J. A. Garfield, M. C. from Ohio.

Constant Lake, Wooster, Ohio.

On motion of Dr. J. P. Robison, seconded by Elder P. S. Fall, Professor W. K. Pendleton was unanimously elected President of Bethany College.

The Degree of Bachelor of Arts was conferred on John O. Lea, J. M. Bass, of Tenn.; J. S. Ross, W. B. Higby, W. D. Swaim, of Ohio; E. Lowry, M. R. Freshwater, L. D. Wilson, of W. V.; Hn. Price, Mo.; M. L. Streator, Pa.; J. B. Johnson, Ill.; J. P. Wilkerson, Ky.; R. Wason, Md.

The Degree of Master of Arts was conferred on Jephthah D. New, John C. New, O. A. Burgess, D. Funkhouser, M. D., and J. C. Miller, of Indiana; J. F. Rowe, John Shackelford, R. Moffett, and Isaac Errett, Ohio; A. W. Campell Jr., and Dr. R. F. Turner, W. V.; W. D. Davis, and James W. Goss, Va.; T. V. Bryant, and G. S. Bryant, Mo.; Gen. Walter C. Whitaker, Ky.; P. S. Fall, Tenn.

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It was also determined that the Annual Commencement be held in future on the third Thursday of June, and the Session commence on the last Monday of September—and that the Annual Meeting of the Board of Trustees be held on Wednesday before the third Thursday of June. J. A. CAMPBELL,

Sec. of the Board.

OHIO MISSIONARY SOCIETY REPORT.

This organization is working well under the admirable management of the Cor. Sec., Bro. R. R. Sloan. Its finances are regularly increasing. It has now on hand unredeemed pledges amounting to $32,075.10. It paid out for evangelical labor last year (ending May 1866) over $9,000.00. Three thousand three hundred and thirty-five discourses were preached by the sixty or seventy ministers employed. Seventy-four counties are embraced in the organization; one hundred and seventeen churches were assisted; four were "resusciated"; ten organized; and one thousand and ninety-three members were added. It is gratifying to know that the greatest activity is exhibited in the affairs of this well-arranged and efficient organization. The liberality of the brethren is yearly increasing, but in Ohio, as in nearly every part of the Union, it is yet far short of the crying demands for help. Let all the preachers and the faithful everywhere agitate the minds of the brotherhood on this great duty of giving liberally to support the proclamation of the gospel. W. K. P.

Protracted Meeting in the Church at Bethany.—At the close of a very interesting and successful protracted meeting held in the church at Bethany by Bro. D. S. Burnet, in the latter part of June, the Elders, assisted by Bro. Burnet, ordained H. McDiarmid, of Canada West, M. L Streator, of Pa., and W. B. Higby, of Ohio, students of the College, to the ministry of the Word. These young brethren, having given satisfactory evidence of their fitness for the work, were formally set apart to it by prayer, fasting and the imposition of hands. Of the meeting, Bro. Burnet, writing to "the Christian Standard," says:

"I arrived at Bethany, West Virginia, June 19th, from Baltimore, Md., and preached seven days. Though at the beginning the prospects were not very encouraging, our hearts were rejoiced by the baptism of *thirty* persons, including several of the students. As my main purpose

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in going to Bethany was to deliver a eulogy on the lamented Alexander Campbell, before the officers of the College and the citizens, it was peculiarly gratifying to take "the good confession" from the youngest son and two of the grand-daughters of the deceased patriarch."

GOOD WORDS FROM OUR CORRESPONDENTS.

ASHLAND, VA., June 16th, 1866.

DEAR BRO. PENDLETON:—Knowing that yourself and readers feel interested in the matters "pertaining to the kingdom," I have determined to give you a running journal of my operations, leaving it to your own discretion how much of it you may publish; and do not fear, my brother, that you would offend me, should you deem proper, in the exercise of your discretion, to publish none; for, I congratulate myself, as my head begins to be tinged with the "silvery gray," that 'tis *not so* pleasant to see my name in print.

The 2nd Lord's day in April, commenced a meeting at Bethany, Louisa, which continued, though much interfered with by the rainy seasons, about two weeks. Between the 2nd and 3rd Lord's days, inclusive, I delivered about 20 public discourses, I suppose averaging an hour in length for each, besides various other exhortations, public and private. I mention this by way of a little "Paulinian" boasting, for the benefit of some of my good brethren, who, with a stronger physical constitution than myself, I undertake to say, do not, upon an average, in a whole year, as much preaching as I did in the aforesaid two weeks. About 15 additions.

The week between 4th and 5th Lord's days (April) I spent in Richmond, with the wants of which you are familiar, and with regard to which I presume you will let us hear through the Harbinger. After returning from Richmond, I commenced a meeting at Ground Squirrel, Hanover, remaining in the county and preaching several weeks, at different points, Independence, King's Chapel, Five Union Seats, Slash, Ashland, as well as a good number of private residences. The meetings were well attended, much interest manifested; the number of additions, embracing the 13 at Bethany, I find from my memorandum, to be 137. The Methodist and Baptist communities contributed largely to swell these numbers. I called upon them in the name of the Lord, to forsake all that was human, and come to the foundation of Prophets and Apostles, Jesus the Christ being the chief corner-stone. This I deem far superior to any basis of human opinions, written or unwritten.

I obtained the consent of Bro. Albert E. Higgason, a former student of Bethany, to act as agent for the Harbinger; address him at Ashland, Hanover, care of Dr. C. Jones. Also, Bro. Franklin Tinsley, Ashland, Hanover, has promised to act. It is my purpose to do what I can for both the Harbinger and College, in peregrinating the country.

With the sincere desire that God may bless you in the various relationships you are brought to sustain with your contemporaries, I am your brother and co-laborer in the kingdom of Christ. G. W. ABELL.

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LOUISA, Va., May 10th, 1866.

DEAR BRO. PENDLETON:—The 4th Thursday in March I preached in Charlottesville. The congregation being so attentive and one person, a young lady, confessing her faith in Jesus as the Christ, it was thought proper to continue preaching from evening to evening, as long as the people evinced a willingness to hear and obey. Our young brother Carter, pastor of the church, and myself, conducted the meeting for a week, when we urged our distinguished Bro. Dr. W. H. Hopson to pay us his long-promised visit. His reputation had preceded him, but was fully sustained by his eminent abilities. In his always lucid and forcible style, he presented the gospel of Christ, and riveted the attention of large audiences, which increased to crowded houses. The meeting closed with twelve additions. The Disciples of Christ are rallying for a vigorous campaign, and we hope to report large successes in Virginia.

Fraternally, L. A. CUTLER.

P. S. If any of our rich brethren desire to aid a noble little band of Disciples, struggling in the midst of violent sectarian prejudice and opposition, let them contribute either money or Sunday School books to the church in Charlottesville, Va.

WAUSEON, Ohio, May 1st, 1866.

DEAR BRO. PENDLETON:—At the close of our Ministerial Association, held at Kendallville, Ind., March 5th, 6th, 7th and 8th, our beloved brother L. Berry Smith, of Wauseon, preached with great acceptance for one week, resulting in the addition of some 15 precious souls to the church in Kendallville. Brother Smith being compelled to return home, the writer continued the meeting for two weeks, with some 26 accessions, making 41 accessions in all to the church there. Their resident pastor, Bro. James Hadsell, is doing a noble work for the cause of primitive Christianity in Kendallville.

During the month of February, Bro. W. B. Hendryx held a very joyful meeting at Newville, Indiana, resulting in 50 conversions. In March, Bro. Hendryx held a meeting in Edgerton, Ohio, with 25 additions to the church there. In April, he held a meeting in Waterloo City, Ind., with glorious results. The town has been revolutionized, and the cause permanently established there. May the good Lord continue abundantly to bless his faithful labors.

L. L. CARPENTER.

DEMOSS, Belmont co., Ohio, April 23rd, 1866.

BRO. PENDLETON:—Since last November, I report 80 additions to the faithful, including those that have been reclaimed. I would say that brethren Dunn and Cramlet co-operated with me in three meetings. The work is going on, and the congregations in general are in a prosperous condition in Belmont co.

Yours in the blessed hope, R. ATHERTON.

Bro. Wm. D. Moore, assisted by Bro. T. D. Garvin, of Franklin College, commenced a meeting at New Antioch, Ohio, on the 16th June, which continued two weeks, and resulted in 124 additions—94 by immersion.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *AUGUST*, 1866. [No. VIII.

THE AUTHORITY OF CONSCIENCE.—No. 3.

BRO. WILKES :—I acknowledge a slight disappointment in your not regarding the subject as yet fully opened as far as Bible authority may be relied on, for I certainly intended the Scriptures already quoted to have a direct bearing on the subject before us. But since we agree in the main as to the nature and functions of conscience, and as you, very properly perhaps, seem to desire me to commit myself more fully to the great deep, before you "launch away," I will come at once to the heart of the principle involved in our investigation, and if we still find no great difference of sentiment, it will not take long to get through with our present work.

1st. I will venture the assertion that *the authority of conscience ought always to be obeyed*—that the sin of wrong doing *never consists in yielding to its dictates*—that whatever sin is involved will be found in not having used all means within reach to know what is right. The authority of conscience is like that of the Constitution of the United States, or any other official document which, apart from its author or authors, has no power, for it could have no existence; but considered as a record of the will of the law power, it does possess the attribute of authority in a very important sense. Now as the Constitution is undeniably invested with authority, political sin would not consist in obeying its dictates,

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even if these dictates were wrong, because it is the best expression we can obtain of our political rights. The patriarchs of our nation used all the means in their reach—including the history of nations, their political constitutions and their own experience—to adopt an instrument suitable to our wants as a people. If after all it would be found unsuitable, the difficulty would consist, not in having obeyed its dictates, but in not having secured a sound knowledge of the principles of government. That is, it is right to obey the best expression of law we can obtain until we learn more. The application to conscience is easy. It reflects an exact image of what we have decided to be right, and must be obeyed even if its dictates are wrong, until the mind is enlightened by the truth.

2nd. In my first article I agreed to affirm that "conscience ought always to be obeyed after a person has made every effort to know the whole truth." I am now willing to say that one should obey his conscience whether such effort has been made or not; for to begin a reformation of life by violating conscience, would be to destroy all possibility of reformation. If he knows he has neglected the means of information, conscience would drive him to his studies. This would preserve his moral nature and self-respect intact, and might result in changing both mind and conscience; but to begin by doing what he believes he ought not to do, would only prove him to be intrinsically a bad man.—The only way in which one could even apparently disregard his conscience, would be to doubt whether his conscience was leading him aright, and take another course lest he should be led astray; but even in this case he would *conscientiously decline to follow his conscience.* I conclude, therefore, there is no profitable way of escape from conscience, for as was said before, whoever will disregard it when wrong, will disregard it when right, and will fail under any circumstances for lack of moral stamina.

3rd. What then shall be said of some of the fathers in the present Reformation, who once believed in and practiced sprinkling infants—involving two errors in the same act—that of the subject and the act of baptism? Did they do right in sprinkling those infants? Wrong, you will say, in the absolute, because the Bible does not authorize it. True, but would they have been justifiable in neglecting it under the circumstances? Had they been unfaithful to their convictions then, would God afterward have called them to such a post of honor

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and trust? Although wrong in the absolute, they were right relative to themselves, which is the basis of all true merit; and so, I think they were under obligation to do as they did, not from the authority of the Bible, but from the *authority of conscience*. And what is true of these, is true of all similarly good men administering the same rite in the same way. What they need is more mental illumination, and not less regard for the monitions of conscience. In defense of this view of the case, I refer again to Romans, 14th chapter, where the Apostle is settling some of the great principles of moral philosophy certainly not found in the Commission or second of Acts. I do not understand the principles there treated to have their illustrations *only* in the case of eating or not eating meat, or in the observance or non-observance of holy days, but regard these observances as the mere occasions of the outeropping of the general principle involving the authority of conscience. So, then, "it is evil *to him* that eateth" or doeth anything else, "with offense" against his own convictions of right. "And to him that *esteemeth* anything to be unclean" or wrong, "*to him* it is unclean," or wrong. Here the relative, expressed by the phrase "to him," is clearly recognized. The absolute is also recognized in the saying, "there is nothing unclean *of itself*"; and the preference fairly awarded to the *relative* where the *absolute* is not known. The whole chapter is a discussion of this very principle.

Now this principle looks not only to acts of commission, but to omissions of conceived duty, for if we are not at liberty to do what we think wrong, we have no license to omit what we believe to be right, whether that be feet-washing as a church ordinance, sprinkling infants, saying mass, or making a pilgrimage to Mecca. If any such persons are condemned, it will be for not possessing a more enlightened mind, and not for obeying their consciences. The mother that will give up her own child to be a sacrifice to her god through an overmastering devotion to a supposed higher power, whether you will admit her to be justified in the act or not, puts to shame nearly all the scanty labors of professed Christians in a better cause; and if such a heart only had the advantage of an enlightened mind, what wonders she would work for Christ.

4th. Let us now descend to another stratum with this inquiry —If a man incur guilt by neglecting what he believes to be right, even when the act itself is not commanded, or perhaps wrong in

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the absolute, is there not a degree of virtue in doing what we believe to be right, although not commanded in the Bible? For example: if a Tunker, believing that Christ commands their custom of feet-washing, would incur a guilty conscience and even guilt itself by neglecting it, is there not a degree of virtue in his observing it through respect to the authority of Christ? The Bible does not command it, but conscience, which is a record of the best information he has on the subject, does command it. If it be *wrong* to "condemn himself," it must be *right* to avoid self-condemnation. Such right must be virtuous, and virtue must somewhere find her reward. Do you respond that God has no where promised to reward any one, except for doing his will, I suggest that to obey one's conscience may be doing the will of God. A man has two sons, both, in heart, obedient children.—A obeys in the absolute, while B misunderstands the will of his father, but promptly does what he conceives to be his will. Will the father reward them both alike? Perhaps not, but let me ask, Is not the father pleased to know that his son B tried to please him? And was it not a virtuous effort, for which he ought to be rewarded. The just difference in the rewards of the two may be treated in our next paper, but surely there is a merit in a man's doing, out of respect to God's authority, even that which he has not commanded.

In the day of judgment the books are to be opened, the book of natural religion, embracing the dictates of conscience, being among the number. This book, as well as the Old and New Testaments, has God for its author, and men will be jugded more or less out of the things written therein. No man will be on the right hand who has broken its precepts. It will be no small thing to be approved by it when God judges the secret things of men's hearts. While no man having gospel light can be saved except by the gospel plan, will not he save many who are to be judged out of the other books? "He that believeth not shall be damned" means, "he that *refuses* to believe" (απιστευω). No man then (and this is one of the long roots) is to be damned by the Commission who who has never known its requisitions. God "will judge the world in righteousness, not applying the same rule to all, irrespective of their opportunities. But this leads us to the gates of another wide and only partially explored field of thought, upon which we may enter in our next.

THOMAS MUNNELL.

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REPLY.

BRO. MUNNELL;—I am glad to see that you have concluded to "come at once to the heart of the principle involved in our investigation." I will, in response, observe, as nearly as I can, your own order.

In section first, you say: "I will venture *the assertion that the authority of conscience ought always to be obeyed*—that the sin of wrong doing *never consists in yielding to its dictates*," etc. To this I agree. The proposition has for me the force of moral certainty. As in former papers was said and shown by both of us, we *must* on all questions of moral obligation, follow the impulsions of our consciences, for the simple reason that there is not another thing in the universe to follow. The question of innocence or guilt turns on this following; it always so turns. Hence, he who in any given case follows conscience, is innocent, so far as that particular case is concerned; and he that does not, is guilty.

Your second section is the same, substantially, as the first.

In section third, you ask, "What, then, shall be said of some of the fathers of the present Reformation, who once believed in and practiced sprinkling infants?.....Did they do right in sprinkling their infants?" The *idea* of *right* presupposes a *rule* of right; and this in turn presupposes some legitimate author of such rule. No law, no transgression. "By law is the knowledge of sin." Hence when the question arises as to whether a given practice is right or not, we have but to ask whether any competent authority has prescribed a rule requiring the thing to be done. If the act would be in accord with such a rule, it would be right; if in *violation* thereof, it would be wrong; and this *et semper et ubique*.—If there be no law on the subject, then there can be no transgression of it. It must not be supposed, however, that we may do as an act of worship or of devotion to God, whatever is not forbidden. On the contrary, we must do nothing that is not actually or virtually commanded. To do as an act of worship or service to God that which he has not required, is to make ourself both lawgiver and subject, both God and man. This would be high assumption and presumption on the part of man. It would be will worship, which is not very highly complimented in the Bible. With these preliminaries stated, let us look at the question: "Did our fathers do right in sprinkling their infants" as an act of obedience to God? God never authorized the thing, and hence it was *not* right. Do you say: not right "in the absolute,"

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but "right relatively to themselves"? I answer, that, as an act of worship, it was *right* in NO *sense of the word*. This conclusion is *inevitable*, unless we may suppose, 1st, that God is not the lawgiver in the case; or, 2nd, there are more legitimate legislators in religion than one. The former proposition is not true. Is the latter?—If not, then, clearly, our fathers in the case under notice, did wrong. But if true, what or who is that other lawgiver? Is it conscience? I think that Bro. Munnell will not say, *yes*. Still he cautiously advances the following: "I suggest that to obey one's conscience may be doing the will of God." If by this equivocal sentence it be meant that a man always does *right* when he obeys his conscience, I deny it. But if it means that God's will is that man should obey his conscience, and that always, I make no objection.

God wills that man should follow the lead of his eyes, but this does by no means prove that every step taken by the light of one's eyes, is according to the will of God. The judgment is given us for a purpose, and its rulings are as much the will of God as are the rulings of conscience; but it does not follow that its every decision is according to God's will, secret or revealed. Many honest judgments are grossly opposed to what we *know* the will of God to be. In fact, do the monitions of conscience and the will of God ever differ? They certainly do. In such cases, what is given in conscience cannot be from God. To obey one's conscience, in every such case, is to do what is *not* the will of God—is *not right*. If the suggestion came from below, it does not become *right* by being recorded on the roll of conscience. Now is the law given in conscience also the of God—always a transcript of HIS will? This, in any sense, is impossible; for it often contradicts the expressed, revealed will of God, and God is not divided against himself, as this view of the subject would suppose. Now in view of these principles, I again ask: what of the "fathers of this Reformation sprinkling their infants"? Simply this; they did wrong. This they themselves acknowledged in turning away from the God-dishonoring practice, and charging it up to the account of the devil.

But were they guilty? I suppose not. The *act* was instigated by the devil, for the injury of man: but the *actors*, being ignorant of this, and supposing it to be authorized of God, did it in all good conscience and were *innocent*.

In section four, you offer Rom. xiv. in support of your posi-

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tion. But it hardly proves so much as you seem to think. The chapter seems to me to teach that in things innocent in themselves, he who follows conscience is innocent, whether he eats or not; and that this is the will of God in such cases. But it can hardly be inferred from anything said in the chapter, that he who follows conscience in doing "*wrong* in the absolute," or what is actually forbidden, would be *innocent*. True or false, I think the *text* does not prove it. Much less does it prove that the man who does, though conscientiously, what is "wrong in the absolute," would do *right* in any sense. Suppose the thing in dispute had *not* been innocent or "clean in itself," do you suppose that the Apostle Paul would have treated it as he did the question before him—allowing the utmost liberty pro and con? In section four, you ask; "If a man incur guilt by neglecting what he believes to be right, even when the act itself is not commanded, or perhaps wrong in the absolute, is there not a degree of virtue in doing what we believe to be right, although not commanded in the Bible?" I suppose this to be true. But the virtue in the case arises not from the *act*, nor from the *fact* of doing it, which in the abstract is *wrong*, but from the virtuous *disposition* of the actor, which is *one*, essential, right element of every virtuous act. Hence, in speaking of feet-washing, sprinkling infants and the like, we should be careful to condemn *only* the *wrong*—the *acts*—while we allow the party's virtuous intentions. I cannot concede that these human or diabolic schemes, which had their origin not in Heaven, and the only tendency of which is and will be to evil continually, *can be right*. The unfortunate dupes of these vile impostors may, some of them, be innocent, as I believe they are; but their *acts*, suggested probably by demons, are *never* to be *petted* or *pitied*. I wage against them, as you do no less than I, an *unrelenting* war.

But I am reminded that virtue must somewhere find its reward. True; but what and where it will be is not yet determined. Perhaps this is the field, to the gates of which in the concluding sentence of your last paper, you seem to have just arrived. I will allow you to lead me in the exploration.

There are a few other points of minor importance which I would like to notice, but I am now slightly trespassing upon our limits.

L. B. WILKES.

P. S. The distant hills of Canaan begin to look dim from our our present stand-point; still I am not alarmed. We are close

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together, and there are no evil portents around us. We *seem* to differ a little in *terms;* but it will not become us to have a mere verbal controversy. Drive right on and develop the entire subject in harmony with the principles thus far elucidated, and I feel sure no one will be hurt. L. B. W.

LANGE'S COMMENTARY ON ROMANS.

We have before us the sixth part of Lange's Commentary on the New Testament, embracing Paul's Epistle to the Romans. Because of its importance, and the labor it demanded to give a full commentary worthy of it, such as is proposed by this great work on the Bible, this part, although the sixth in order, of the New Testament, was one of the last finished. It must be remembered that Lange's work embraces an entire new critical translation of the text, as a basis for the commentary, and that the commentary itself is threefold,—critical-exegetical, doctrinal and ethical, and homiletical. It can be easily seen, therefore, what labor is involved in bringing the various parts of this *Bible-Work* to completion. We may repeat also that with true German earnestness of purpose, patient industry and perseverance, and solidness and breadth of learning, every source is referred to and exhausted to bring out as nearly as possible a perfect result. On the wise principle of the division of labor, the books of the Old and New Testaments are distributed among a large number of the most thorough and sound linguistic and theological scholars of Germany; and ample time is given to each to perfect his work. Sometimes, as in the case of the Epistle to the Romans, two or more are engaged on the same section. The New Testament, with the exception of the Apocalypse, is completed, and we have also Genesis, and Judges and Ruth, of the Old Testament. These specimens of the Hebrew Scriptures give proof of immense labor and great learning. We are glad to repeat here also, that this *Bible-Work* is on a true, evangelical basis, free from the false, destructive spirit of rationalism and neology, so common to German theological works. As a proof of the determination of Dr. Lange to guard against every evil tendency from that direction, we may add that the Epistles to the Ephesians, Philippians, and Colossians, were originally committed to the hands of Dr. D. Schenkel, of Heidleberg, who completed his task, and this part of the commentary was published with the rest. We have looked over Dr.

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Schenkel's work with care, and have not been able to find any thing very objectionable, in the way of rationalism, in it. After the publication of this part, however, Dr. Schenkel, following in the wake of Renan, came forth with his *Portraiture of the Character of Christ*,—a base, low-rationalistic *caricature*, as the Germans call it, of the life of Jesus. At once Dr. Lange determined that no part of his great work should rest on the name of such a man, and these epistles have been recommitted to other and safer hands. This act is a guaranty we know how to appreciate.

The part before us—the Epistle to the Romans—is the joint product of Dr. Lange, who gives us the translation and the critical-exegetical commentary, and F. R. Fay, his son-in-law, who adds the homiletical part. The whole is preceded by a very comprehensive introduction, embracing whatever is of value to prepare us for a proper appreciation and study of the Epistle. This introduction, covering thirty-eight close, double-column pages, is itself a treasury of great value, and will be welcome, as it will be most profitable, to the thorough student. We know very well that, because of the sad tendency to superficial study among so many, and also of the disposition of more to look only at what the author may say on this or that favorite passage, these very elaborate productions will be little relished and used by the many. There are those, however, who will know how to draw forth from them the rich fruits of patient labor and true learning. To all such we commend earnestly and hopefully the Bible-Work of Dr. Lange. He that has thoroughly and well studied Paul's Epistle to the Romans, has accomplished a great task, and has secured a triumph reached by few. We cannot but believe that every preacher of the gospel, especially, ought to propose to himself, at the earliest possible and proper period of his life, the task of mastering, as far as possible, this great master-work of Paul. What a basis will be laid for a clear and full conception of the great foundation elements of the religion of Christ in the mind and heart of him, that has attained to a good understanding of this Epistle! Happy is he that has realized in himself the mind and spirit of the apostle in the grand procession of his thoughts and arguments through his letter to the Romans, and then onward through Galatians, Ephesians and Hebrews! What a mighty power would such a one have, to develope the religion of Christ to men!—what a transcendent happiness and joy in himself!

It is not possible for us here to give anything like a general re-

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view of the new critical translation, or exposition of the the epistle, given in this Commentary. The English reader must wait for the English translation of the work, now in progress in New York. We will at present notice only a few passages of especial interest.

Rom. 1: 17. In the common version this passage is given: "*For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.*" There is considerable difference among translators and expounders on this passage; and as it may be of interest to the reader to see these different views of translators, we will here give some of the various renderings from English and other versions. To begin with the Vulgate:

"For the justice (or righteousness) of God is revealed *in* it from faith to faith; as it has been written: But the just by faith lives." This translation doubtless intends to read "by faith" with "lives;" and this is clearly revealed in the use of the verb in the *present* tense, for the Greek verb, which is in the future, designing to express what is a constant, daily fact in the true Christian life;—that is, that "the righteous man *lives*" his daily spiritual life "by faith"; making it thus fully equivalent, by a very forcible form of expression, to the direct literal form, "*shall* live."

BEZA (Latin): "For the righteousness (or justice) of God *by* it is revealed from faith to faith; as it has been written, But the just by faith shall live."

These two translations harmonize, and are intended, no doubt, literally to follow the original.

LUTHER: "Inasmuch as in it is revealed the righteous that avails before God, which comes from faith in (or into) faith; as is written, the just shall live of (or by) his faith." Neither the Vulgate nor Beza expand the translation beyond the original, so as to give any special interpretation of "righteousness of God," or "from faith to faith." Luther, however, clearly gives his *exposition* of the passage. The former expression, according to him, is not, "God's (own) righteousness," righteousness as predicated of God, and that he from himself *communicates* to man through Christ, and which man *receives* by faith,—but the righteousness of man which *satisfies* God. Luther, as Winer (see Grammar) thinks, based his translation on a comparison of this text with Rom. 3: 20, and Gal. 3: 11.

CONYBEARE AND HOWSON: "For therein God's righteousness is revealed, a righteousness which springs from Faith and which

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Faith receives,—as it is written, '*By faith shall the righteous live.*'". In a note to this translation, which is itself free, the following comment is given:

"'Righteousness of God.'—Not an attribute of God, but the righteousness which God considers such; and which must therefore be the perfection of man's moral nature. This righteousness may be looked on under two aspects: 1, in *itself*, as a moral condition of man; 2, *in its consequences*, as involving a freedom from guilt in the sight of God. Under the first aspect it is the possession of a certain disposition of mind called πίστις, or faith. Under the second aspect it is regarded as something reckoned by God to the account of man—an acquittal of past offenses."

The reader must mark the expository rendering of "from faith to faith." There is a significance in writing the word with a capital; and the second "faith" is evidently to be taken in a concrete sense, equivalent to *the believer*, agreeing in this with some eminent commentators, and disagreeing with others.

TYNDALE: "For by it the righteousness which cometh of God is opened from faith to faith; as it is written, The just shall live by faith."

DODDRIDGE: "For in it the righteousness of God by faith is revealed to (*our*) faith, as it is written, 'The just shall live by faith.'" In a note: "'The righteousness of God' plainly signifies, in several passages of this Epistle, not the *essential righteousness of God's nature*, but the *manner of becoming righteous* which God has appointed and exhibited in the gospel. Compare c. 3: 21, 22; 10: 3; Phil. 3: 9; and Matt. 6: 33.

Translation by A. Campbell: "For in it the justification of God by faith is revealed in order to faith; as it is written, 'Now the just by faith, shall live.'" Here we have *justification* instead of *righteousness*,—two terms which sometimes in the New Testament coincide in meaning, but often express two distinct ideas;—*righteousness* then being a character or state, *justification* an act or process of pardoning, or forgiveness of sins. This translation evidently understands 'the righteousness of God' to mean, God's system of justifying man. This differs considerably from Luther and other translators and exegetes. "In order to faith" must mean "to produce faith." Comparing this with other versions, a marked difference is noted. So also in the last sentence in reading "by faith" with "just."

BIBLE UNION: "For therein is revealed a righteousness of God,

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from faith to faith; as it is written: *The just shall live by faith.*"—The peculiar form "*a* righteousness of God," is without precedent in English, and, we presume, will not stand in criticism. It may, however, be reconciled with "*the* righteousness of God," being used in the abstract form and sense. The mere absence of the article in Greek does not justify its omission in English; nor is this Version consistent with itself in this rule, if it is a rule; for in the very next verse we have precisely an equivalent expression, which this version renders properly, "For *the* wrath of God," &c.;—the article is wanting in both cases alike in Greek. The rest of the passage is given in harmony with translations generally.

ANDERSON (1st ed.): "For in it God's plan of justifying men by faith is revealed, in order to faith; as it is written, 'He that is justified by faith, shall live.'" The exegetical expansion of "righteousness of God" into "God's plan of justifying men," excepted against in various quarters, and among others, in the Harbinger, the author has wisely omitted in his second edition; in which the passage is given: "For in it the righteousness of God by faith is revealed, in order to faith: as it is written, He that is justified by faith, shall live."

Last, though not least, in this list, we add the Revised Version of the Epistle to the Romans, by *Five Clergymen*,—men of first note in England,—John Barrow, D. D., George Moberly, D. C. L., Henry Alford, B. D., W. G. Humphrey, B. D., and Charles J. Ellicott, B. D.:

"For the righteousness of God is therein revealed from faith unto faith: even as it is written, But the righteous shall live by faith."

This simple translation represents the general tenor of the standard translations of the past, from the earliest to the latest, and for that very reason deserves and demands our respect, and is not lightly to be put aside. Names like Ellicott and Alford, moreover, are such guaranties of scholarship and Biblical erudition, as give their translation special value.

We have only space left to conclude this list with Dr. Lange's rendering of this passage:

"For the righteousness of God is in it revealed from faith unto faith, (more fully: proceeding from faith on to faith; *vom glauben aus zun glauben hin.*—C. L. L.) as is written: He that is justified by faith, shall live."

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With this we close for the present number. In the next we intend to compare the various renderings given above, and to seek after the true meaning of the text. There are some other passages in the Epistle we also design to notice. In the meantime we would like to have our critics give especial attention to this particular passage, and should be very glad to receive the fruit of their studies for the Harbinger. C. L. L.

THE PARABLE OF THE TARES.

BRO. PENDLETON:—I wish to say a few things concerning the above named parable.

The world, in whatever sense it is used in the parable, existed before the Son of man sowed the good seed in it. The good seed were the sons of the kingdom; and this kingdom was evidently the church. The church, then, is located in the world, but is not of the world. "My kingdom is not of this world." This being true, the devil could not by night sow the world, as such—unregenerate men—among the sons of the kingdom. The church was first planted in the world, then the devil sowed the sons of the Wicked One among the sons of the kingdom, and the roots of one became interlocked with the roots of the other. This shows that the *tares* were in the church.

The objection to this interpretation originates in the fear that wholesome discipline will be prohibited by it. Certainly there is no ground for this fear, if discipline is understood, and the interpretation used correctly. But according to Bro. Pendleton's use of the interpretation, one would think that we can not obey the injunction of Paul to "purge out the old leaven." At least, this is the conclusion of Bro. McDiarmid. This objection has been made, and, to my mind, has not been answered.

In the first article that appeared on this subject, Bro. P. gives us a pen picture of a member in the church, whom he denominates a *tare* among the *wheat*. The elders set to pull him up. "But he is very popular; has many friends and relatives in the church; and evidently is so intertwined with the vital elements of the church, that to *eradicate* him will inevitably pull up with him others, who are true children of the kingdom. What shall we do? Certainly the decision of the parable is, let him alone. Let him grow until the harvest."

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This is the rule. Let him alone. Let him grow till harvest. Admit that it is a tare. The master does not deny it. The servants have seen the black fruit, and know it is a tare. They know it by the fruit. But all tares are alike, and their fruit is alike.—They can distinguish by the fruit all tares from the wheat; but the decision of the parable is, let them grow together. If this is the rule, stand by it. But in the very next paragraph, our expositor says we must *excommunicate* certain refractory offenders. Certainly this is a violation of his own rule. "Let them grow together" *has no limitation in it.* If one tare is left unmolested, all must be. Here is the difficulty that Bro. McDiarmid saw, and which has not been satisfactorily answered.

What is it to gather up the tares? Surely not to *eradicate* members from the church. We should not talk about *eradicating* or *expelling* members from the bosom of the church. To eradicate is to pull up by the roots, as any one knows. Who ever saw a member eradicated? that is, pulled up by the roots? The time for this work has not yet come. This work belongs to the angels. "To gather up the tares was to destroy their life and rob them of their place in the field; so, to gather up the wicked, is to take away their life, and leave vacant their place on the earth; and this is just what the angels will do when the time for gathering comes." The proposal on the part of the servants to gather up the tares was nothing less than to pull them up by the roots—to eradicate them. "But he said, No; lest while you are gathering up the tares, you *root* up the wheat with them." The elders of the church can eradicate no members from it; and therefore the servants do not represent the elders.

Now we command you, brethren, in the name of the Lord Jesus Christ, that you *withdraw* from every brother that walks disorderly, and not according to the tradition which he received from us. 2 Thess, iii. 6. To *withdraw* from a disorderly brother, is not to eradicate him by any means. We must not confound withdrawal with *expulsion, excommunication,* and *eradication.*—These are hard and unscriptural words. The above passage of Scripture does not in any way interfere with the parable. It is easy to be seen how a congregation can withdraw from a disorderly brother. But I know not how they would eradicate him unless they would kill him. Therefore the servants do not represent the "officiousness which some brethren manifest in desiring to expel (a bad word here) members from the church."

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If the odd genius described by Bro. P. is walking disorderly, he is commanded by the Lord Jesus Christ to withdraw from him. The parable does not forbid it.

The Scripture doctrine of withdrawing from a brother is very different from expulsion, excommunication, and eradication.—When we withdraw from a member, we simply cease to regard him any longer as a Christian brother. We do not injure his name or standing as a man, or heap anathemas on his head. We inflict no positive punishment on him; we leave him unmolested in all his rights as a citizen, a man, a neighbor, a husband, a father, and simply say he is no longer one of us as a Christian. This is different from expulsion and excommunication, as it is commonly understood. This is different from the anathemas fulminated by the Papacy, and from delivering the *heretic* over to the civil power.

I am aware that the Master said, "Let them grow together." And my objector may say: "How can they grow together if the disorderly brother has been turned out of church?" He has not been turned out of church. The church can put no one out of the kingdom; The church can withdraw her fellowship from an individual, but cannot put him out of the kingdom.

There has been a terrible war in this nation. A part of this nation withdrew from the government and set up for themselves. That part was not out of the government, but were disorderly citizens in it. So when a brother walks disorderly, and the brethren withdraw from him, he is not out of the kingdom, but a disorderly and rebellious citizen in the kingdom. The brethren can not put him out. But if he does not repent, the angels will put him out at the end of the world—will eradicate him from the kingdom.

The devil sowed the tares the same way the Son of man sowed wheat, and in the same soil, only he did it by night. The Lord has just one way for man to get into his kingdom. The good and and the bad both get into it. The gospel net catches all kinds of fish, and catches them the same way. A sinner comes into the kingdom by a new birth. If he apostatizes and the brethren withdraw from him, and after awhile, if he comes to the brethren, confessess his sins, asks forgiveness, and the hand of fellowship to be given to him again, do the brethren recognize that he has been out of the kingdom, and that they must baptize him again? or, has the Lord two ways of getting into his kingdom? or, do

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they not recognize that he has not been out, but only a backslider; and do they not give him the hand that was withdrawn from, and then does not the man stand where he did before? This is the way they do, and it is certainly right.

The fact that a man has transgressed the laws of the land, and is arrested and put into prison, and thus his rights and privileges as a citizen suspended, does not put him out of the country, nor destroy his citizenship. Though he is disfranchised, still, in a certain sense, he lives and grows with the balance of the citizens. So with the orderly and disorderly brother. They are both in the kingdom. One is obedient, the other disobedient; one is a loyal, the other a disloyal citizen; one works righteousness, the other iniquity; though not very harmoniously, still, they stand together in the same soil. Let them grow together. If a brother walk disorderly, withdraw from him; but do not destroy his life. Be not anxious to destroy the sons of the Wicked One. "The Son of man will send forth his angels, and gather out of his kingdom all things that offend, and those that work iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father."

J. L. PARSON.

BRO. PENDLETON:—Since "this is one of the most important of the Lord's parables," and since your reply presents a number of apparently very serious objections to the interpretation which I have offered, I think with you that "we will do well therefore to give this very suggestive lesson a thorough analysis." In asking the privilege to test your objections to my position, I think nothing is asked that is not meet and just.

1. In your first article, after showing the various uses of the word *world* (kosmos) in the Scripture, you conclude by saying that its meaning in this parable, "is the world in the sense of the human race upon the earth." This, it seems to me, is the error that underlies all the rest in your interpretation. In your examination of the uses of this word *world*, you fail to find one use of it which is quite common, and which this parable imperatively demands—*the world in the sense of this earth*—this globe on which we dwell, and not its inhabitants. That it is so used in the Scriptures, the oft-repeated phrase, "before the foundation of the world," attests. Now if it frequently means this earth, composed of land and water—and this is indisputable—it *may*

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mean this in the parable. And when we look at the parable closely, we see that it not only may but *must* have this signification. The Savior makes "the good seed" represent "the children of the kingdom," and "the tares," "the children of the wicked one," and how he could at the same time make "the field" into which these seeds are sown represent "the world in the sense of *the human race* upon the earth," does not certainly yet appear. This would make the seeds sown and the field, mean about the same thing. To make the seed and the field both signify individuals, would be a confusion of figures out of all harmony with the Savior's correct use of symbols; hence this view must be laid aside.

2. As we understand "the children of the kingdom" to include all the saved who have lived and will live from the days of Christ to the end of the world; so we understand "the children of the wicked one" to include all the unsaved who have lived and will live during the same period. Neither the bad nor the good who lived before the coming of the Savior, are included. But if it be insisted that in my view all the wicked from the creation must be taken into account, I do not know that I will object; but I will then claim that all the righteous who have lived during the same period, must also be embraced; for the parable contemplates the two classes as being together at *the same time* upon the earth. My view however is, that only those who live during the Christian dispensation are intended. You will now perceive that "the order of the sowing" is as much in harmony with my interpretation as with that which you present. But if the parable is intended to teach the *order* of the appearance of the righteous and the wicked on the earth or in the church, it "utterly forbids" your interpretation as well as mine. Let us look at it. The farmer sows his wheat in the day-time; after he has finished his sowing and retired from the field, the enemy comes along in the night and sows tares and goes away. *These two sowers are not in the field at the same time.* One begins after the other retires from the field. Is *this order* in harmony with your interpretation any more than with mine? Is it not true that the Son of man and the devil are in the field at the same time, whether they sow into the church or upon the earth? How then can the order of the sowing utterly forbid my interpretation and not yours also? We are certainly "both in the same condemnation" on this point. But the parable is not intended to teach the order of the sowing; if it is, Satan has not

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yet entered the field, for the Son of man has not yet left it; he is still scattering the precious seed; the night has not yet come for him to retire. But Satan *has* entered the field, and is sowing handful about with the Son of man, as we all know; therefore it is not the object of the parable to show the order of the sowing, be it in the church or not. At least, it does not do it. So that this objection, to my view, is null and void. I trust it will never be urged again.

3. In reply to my position that the resemblance between the wheat and the tares is not to be taken into account, as it is not once named in the parable, the following appears; "The resemblance between the tares and the wheat is an essential point in the parable, since it is this resemblance that leads to the difficulty of their separation. The case presented in the parable depends upon the discovery of the tares being postponed till they had so entwined themselves with the wheat as to render it impracticable to remove the one without also pulling up the other; and to this it was necessary that they should be so much alike as not to be distinguishable till they had both sprung up and brought forth fruit." Let us stop right here and ask, are these things so? Does this resemblance in any way affect the impracticability of their separation? Had the tares been manifest as soon as they appeared above ground, would their separation have been more practicable then? To ask is to answer this. The tares, it is true, would come up more easily when young and tender, but it must be remembered that this is equally true of the wheat; so that the difficulty would not be in the least diminished by an earlier discovery. We are compelled, then, to regard this resemblance—a thing not named in the parable—as being no "feature of the parable," and no cause of the difficulty of separation, neither "proximate" nor remote.

4. In your statements concerning the isolated character of Christ's kingdom, you very correctly represent those in it as being "immersed believers, a peculiar people, fellow-citizens with the saints and of the household of God." This is in perfect harmony with the statement of the Savior when he says, "Except a man be born again he cannot enter the kingdom of God." Now, this being true, into this kingdom thus isolated, tares cannot be sowed; it is simply an impossibility. How the following can be accepted in view of this, I know not: "If there is anything plainer than another in the parable, it is, that *in this kingdom thus dis-*

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tinct from the world, the tares are sowed by the wicked one." Not very distinct from the world certainly, if this be so!

5. The parable presents to us a field into which two kinds of seed are sowed, and tells us that the field is the world (the earth), and that these two kinds of seed are the two great classes of mankind, under the two great leaders, Christ and Satan; and all the common ground these two are represented as occupying, is the *field*—the world, the globe, and *not the church;* so that while one class may be in the kingdom of Christ, the other may be in the kingdom of Satan. This earth is now the common abode or territory of the wicked and the righteous (by right it belongs to the latter), but when the Son of man shall come, whose right it is to reign, to crush all human empires as well as the empire of Satan, that moment will this earth become consecrated ground; in short it will become the kingdom of the Lord; and in this way the offenders will be in the kingdom just long enough to be put out of it, and this is all. They are not said to be in the kingdom *now*. It is simply stated that at "*the end of the world* they will gather out of his kingdom all things that offend." And you know it is said in reference to this very period: "The Lord shall be king over all the earth." And when he in a special sense shall become "king over all the earth," "all the earth" in a special sense will become his kingdom; so that it becomes necessary to gather out of his kingdom those who never entered it in its present isolated organization. The whole parable is now perfectly plain, it appears to me, and not a single objection that I have yet seen has any force against this interpretation.

6. I desire to examine two more passages in your reply. Let us look at the following: "Let us settle a few plain questions. The field which is the world, did it not exist as such before the Son of man sowed the good seed? Yes. The good seed, which are the sons of the kingdom, were they not sowed by the Son of man in this previously existing world? Yes. If then the parable means only that the members of the church are mingled with the world at large, is it not evident that the Son of man is himself alone responsible for this state of things?" In this argument you take it for granted, and you assume it as your major premise, that the *last* sower is alone responsible. This however is not the case.—The question to be determined first is, who has the *right* to sow? By the answer to this question alone can the responsible party be ascertained. The *order* of the sowing has nothing to do with de-

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eiding who is responsible. An enemy who sows tares in another man's field is responsible for it, whether he sows first or last.—Now if this earth belongs to Satan, the Son of man is alone responsible for sowing the good seed in Satan's field, no matter who sows first. But if "the earth is the Lord's, and the fullness thereof," then Satan alone is responsible, no matter if he was presuming enough to enter the field first and sow. To say any thing farther on this subject is needless.

7. One more passage, and I am done: "To make the world precede the church—next plant the church in the world—and then wind up by making the Devil put the world as the world, and in the same general sense, into the church, is a trick of legerdemain that we cannot imagine this parable to teach!" This is exactly my opinion, and if the slight of hand was not so apparent, I would take some pains to show wherein it consists. I never before heard of putting the *world* in any sense (either in the sense of the globe or all its inhabitants) into the *church!* My position at least contemplates nothing of the kind. Indeed, I have been trying to keep the tares out of the church, while another has been putting them in.

8. To make the world (the earth) precede "the children of the kingdom"—next place the children of the kingdom in it and at the same time have Satan putting his children among them; and then wind up by having the angels separate them when "the kingdoms of the world shall become the kingdom of our Lord," is no trick of legerdemain, and is in harmony with all I have written, and with the parable.

H. McDiarmid.

REMARKS.

We trust that the large space which we are giving to the discussion of this parable will not prove distasteful to our readers. We are always well employed when we are engaged in searching the Scriptures, especially where our object is to find the mind of Christ. In the exposition of brother Parson's, we have a solution of "the difficulty" of the parable, not before presented. He agrees with me in the main features of exegesis—that is, that the field represents the world of mankind—"the good seed," the "children of the kingdom," or the church organized and placed in the world—and the tares, the "children of the wicked *one*," insinuated into the church by the Devil;—but he gives a different view of the meaning of the command to "Let both grow together till the harvest." He understands this precept to forbid all expulsion or

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excommunication from the kingdom. Where one walks disorderly, we may "withdraw" from him, but not "eradicate him from the kingdom"; that is, so excommunicate him as to destroy his real connection with the kingdom. Bro. Parson is no doubt correct in saying, that the real difficulty with those who differ from us in our exegesis of this parable, is in an imagination on their part, that it is incompatible with a proper and efficient church discipline; and to remove this difficulty, he proposes to modify the common notion of discipline, so as to make it mean only a "withdrawal from the disorderly," which he thinks the parable does not forbid; but he would deny to discipline any power to "excommunicate" or "eradicate;" and this, he thinks, it is the purpose of the parable to teach. The difference between us is simply this: he understands the parable to deny a certain *kind* of discipline altogether:—discipline that effects excommunication, is with him forbidden in any case; while we understand it to forbid the exercise of this discipline in the case of certain persons, or persons of a certain description, and sustaining such a relation to the church as to render their eradication impracticable without injury to the true children of the kingdom. The parable, as we understand it, does not relate to the degree or kind of discipline, but the persons on whom and the circumstances under which it is not to be exercised. We both agree, that the persons referred to, as the subjects of the rule, are childred of the wicked one in the church.

Now let us see how far this ingenious distinction removes the difficulty. What is the difference between "withdrawing from one" and "excommunicating him"? Clearly none. Whether we withdraw from one, or put him away from us, makes practically no difference. In either case he is cut off from the fellowship of the church—he is denied the privileges of a member.—We do not allow him to *commune* with us at the Lord's table, and this is *excommunication;* we not only shut our own doors against him, but we refuse to give him a letter of commendation, so that he can join other congregations—and this is general expulsion from the visible kingdom of Christ. What, practically, then, is the difference between the discipline which Brother Parson thinks the parable allows and that which it forbids. The wheat and the tares must both be allowed to grow together in the visible church in the world—but does brother Parson allow this any more than we do, since he contends for the duty of "withdrawal," which is in effect the same as a sentence of excommunication?—This is evident from many Scriptures. The Savior says of him

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who refuses to hear the church, "Let him be to thee a heathen man and a publican" (Matt. 18: 17). This is an expression taken from the form of excommunication used in the discipline of the Synagogue. It meant with the Jew, to deny the party all the rights and privileges of a Jew, and it means no less in this passage, with respect to the Christian church. Look also at the passage in 1 Cor. 5: 5–7. What does Paul mean when he says, "Deliver such an one unto Satan"; "purge out the old leaven," &c.? Is not this excommunication? Most clearly. The language of the apostle in this chapter, is very strong. In the 2nd verse, he says, "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." This latter phrase, *airein ek meson* (αιρειν εκ μεσου), means, properly, "to put away" in the sense of "to kill," and evidently was suggested by the fact that this sin was punished under the Jewish law by death (Lev. 20: 11 *et al.*) The "putting away" in this case, therefore, must be regarded as, in the apostle's judgment, equivalent to a spiritual death, a severance of all vital connection with the church of God;—not without privilege, however, of regaining it, as indeed it seems he did (2 Cor. 2: 6). But in the case of Ananias and Sapphira, they were at once and finally cut off. They were probably hypocrites from the beginning.

Bro. Parson seems to think, that if a person be really expelled from the church, then, since he entered it by baptism, he can only be restored in the same way; but a little reflection will satisfy him that this depends entirely upon the positive rule of Scripture. Why is baptism necessary to enter the kingdom? Clearly because our Savior has so ordered it. But has he ordained baptism as necessary for re-admission into the church—after exclusion? Clearly not. And this is enough. Sins committed after baptism, are remitted because of repentance and confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9).

We conclude, therefore, that discipline in the form of ecclesiastical excommunication, is clearly taught in the Scriptures. The parable of the tares cannot be interpreted so as to contradict this teaching. It cannot be made to deny the discipline which is elsewhere so clearly taught, but must be understood to teach that certain characters, called tares, are not to be made the subjects of it. We do not understand that there shall be no discipline, but that it shall not be exercised indiscriminately. But of this again.

We would be happy to examine this very ingenious explanation

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of Bro. Parson's still further, but Bro. McDiarmid's second reply calls for all the space which we can now give to this subject. It may not appear that much additional light or darkness will be thrown upon the question on either side, but it is customary to give the benefit of a second hearing, and we cordially award it to our very highly esteemed and discriminating young brother McDiarmid. The brethren will bear with us *this once*, even though we should produce but little more than a ringing change of words. The subject is perhaps already sufficiently before their discrimination—to which, after all, we must leave it.

1. Brother McDiarmid thinks that my definition of the word *kosmos* (κοσμος) is the error that underlies all the rest of my interpretation. Surely so sweeping an assertion should have been well sustained by authority. But what authority is given? Are we at liberty, because the necessities of an erroneous interpretation of a Scripture into which we have unadvisedly fallen require it, to disregard the authority of Lexicographers, and make a special dictionary of our own to suit our case? If the word *kosmos* means here "*the earth*," "the globe," what is the authority for the assertion? This word occurs about 186 times in the New Testament, and it is never translated "*earth*" or "*globe*" in a single, solitary instance. It is always rendered "*world*," with the single exception of 1 Pet. 3: 3, where it is rendered "*adorning*." Its primary meaning is "order," "arrangement." But Bro. M. thinks it is used in the sense of "the earth," or "globe," "in the oft-repeated phrase, 'From the foundation of the world.'" But upon what authoriiy does he say so? One who undertakes to edify us in Biblical criticism, ought to inform himself more fully as to the grounds of his assertions. These are questions for scholars to decide, and what do they say? We have just looked into no less than *seven* of the best Greek Lexicons known to us, and not one of them warrants this unguarded assertion. On the contrary, the best of them specially quote this "phrase" as an example in which *kosmos* is used in the sense, not of the Latin *terra*, or "earth," but in that of *mundus*—that is to say, *tota hujus universi machina, cœlum et terram complexus et quidquid ambitu continetur*—"*the entire fabric of this universe, embracing the heaven and the earth, and whatever is contained in the compass of both.*" It means all this, and the word is applied to this universe of things —*quod nihil ea est mundius, pulchrius, et ornatius*—"*because there is nothing fairer, more beautiful and ornate than it.*" The idea of special locality or place is not found in the word, as used in this phrase. The expression, when fully understood, is equivalent to,

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this beautiful and orderly arrangement of the universe. If this were the sense of the word as used in this parable, I should find no difficulty in harmonizing my interpretation with it; but it is not, and therefore we reject it. On the contrary, what say our Lexicographers? Again, such of them as refer to this passage, give it the meaning that I have given to it. They say it signifies in Matt. 13: 38 (our identical passage), *incolas orbem terrarum*, seu *homines*—"*the inhabitants of the earth*, or, *the human race.*"

This is in harmony with the Commission given by the Savior to the apostles. Matthew gives it, "Go ye, therefore, and disciple all the nations." Mark varies the expression: "Go into all the world (*kosmos*) and preach the good news to every creature." Luke uses the word *nations*, as does Matthew. Can any one doubt that *world*, or *kosmos*, as used by Mark, means, not the land and sea of the globe, but the inhabitants thereof? The apostles were to go, not to all parts of the earth, whether inhabited or not, but among all *people*, or nations, and preach the gospel to every creature. But the world into which they were sent, is precisely the field of the parable. "This gospel of the kingdom shall be preached in all the world, for a testimony to all nations" (Matt. 24: 14). The idea is not that the disciples shall be planted in the earth, as a mere material resting-place for them to take root in, but among the *peoples* of the earth. Now since my fundamental error turns out, as it does, to be no error, but the truth, what need I say farther? Shall I retort upon my ingenious and too confident critic, and say that, if the word "*must have in this phrase the signification*" of "earth or globe" in order to justify his explanation, since it clearly does not have this signification, what becomes of his exegesis? But we will not press the inference. Let me say, however, that Bro. M. is mistaken in concluding that my interpretation of the parable rests upon the definition of *kosmos* which I have adopted. It does not matter where the good seed was sowed, if I can show that it was sowed anterior to the sowing of the wicked one—and that his sowing was, specifically, not only subsequent to, but also among that of the Son of man. But of this again.

But it is thought that the meaning I attach to *kosmos*, "makes the seeds sowed and the field mean about the same thing." Surely this is inconsiderately written. A little clearer reflection would have removed the confusion of ideas which has led our brother into this misconception. The field is the world of mankind—but are "the children of the kingdom" not distinguished from these? The tares are the children of the wicked one, intro-

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duced by the enemy into the church—a special sowing of his among the good seed—not the wicked world at large out of the church. How then do I make the field and the seed the same? This absurdity is not mine—but in the vision of my critic.

2. The next point presented to our notice, has respect to the *order* of the sowing. Bro. M. thinks "it is not the object of the parable to teach the order of the sowing." He says, "If it is intended to teach the order of the appearance of the righteous and the wicked on the earth or in the church, it utterly forbids both his interpretation and mine." "Is it not true," he asks, "that the Son of man and the devil are in the field at the same time, whether they sow into the church or upon the earth?" And he adds, "Satan *has* entered the field, and is sowing handful about with the Son of man." Let us see if we cannot clear up this confusion. In the first place, then, let it be noted that the world of mankind (the field) is by nature under the wicked one. "We are by nature children of wrath" (Eph. 2: 3), says Paul, and John (1 John 5: 19) says, "We know that we (the saints) are of God, and the whole world lies in wickedness." In this sense Satan is called "the prince of this world" (John 12: 31). This is the state of the world when the Son of man enters it as a sower. It is already pre-occupied by the subjects of the wicked one.—The Son of man comes to save it, he tells us, not to judge it (Jno. 12: 47.) In it the kingdom is to be established. From it persons are to be taken by the power of the gospel and congregated together as the visible kingdom of God—the *ecclesia—in* the world, but not *of* the world (John 17: 15, 16), "the called of God," who, having died to sin, and been buried in baptism, rise to walk in newness of life. This is the planting of the Son of man. It is in the world—among the people, its inhabitants—who are already under the prince of this world. But now, the parable represents the devil as coming (in order) after this work is done by the Son of man, and sowing, with especial reference to this work of the Savior, and with a view to destroy it, tares among the wheat.—This is not the original first sowing of Satan, which had its origin in the garden of Eden, and resulted in the establishment of his reign over mankind, as the prince of this world. It is a second sowing, after the sowing of the Son of man and among the good seed of the kingdom of heaven. Indeed, the approved reading of the original, as given by our best authorities, is *epespeiren* (επεσπειρεν) rendered in the Vulgate, *superseminavit*, that is, a *sowing over or upon a previous sowing.* Man was originally created holy—and as such enjoyed the divine communion of para-

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dise. Satan entered the garden and seduced him to his fall: the Son of man comes to redeem him, and gathers such as will accept his deliverance into an organization called his kingdom. Satan, still bent on his destruction, follows him with his infernal hatred even into this kingdom, and artfully seeks to poison its life by the introduction of his children into the very bosom of the church. But where there is no church, there can be no second sowing.—The world, as such, is already of his first sowing—but the church, composed of the children of the Son of man, have been redeemed from his dominion—and to him it is a new field, and he enters it by night, and sows darnel among the wheat. It surely requires but a small power of discrimination to see that this order is perfectly compatible with my interpretation, and utterly incompatible with Bro. M.'s: for if the tares are the world of mankind generally, then they are pre-occupants of the field, even granting that the field is the earth; and the order is reversed—the good seed are sowed among them. The Son of man finds the work of Satan done in advance of him. But if the good seed are the regenerated out of the world of the wicked, there can be no second sowing among them till this regeneration has been effected—till, in fact, the redeemed have been first separated from the world by the gospel. We may grant that the Son of man and the devil are in the field at the same time, and if you please, sowing at the same time; but it is easy to conceive, that relatively to a given portion of the field, one may succeed the other. Surely no one can be confused by a difficulty so easily seen through as is this. "Satan *has* entered the field and is sowing handful about with the Son of man." We admit it. Ever since the kingdom was first established he has been introducing tares into it; but in no particular portion of the field is he represented as sowing tares, save in such as has been first sowed with the wheat. The confusion of our brother is the very common one of confounding time with space. If two balls be moving at the same time, it seems absurd to say that one comes after the other, unless we introduce the idea of space. So if two sowings be going on at the same time, it is absurd to say that one is subsequent to the other, unless we introduce the idea of place. But the moment this idea is introduced, the absurdity vanishes. The Son of man sows always, and so does Satan; but on that portion of the field in which one sows in the day, the other sows in the night—and thus the one follows the other. This is the order of the parable;—first the good seed—the church in the world;—then the bad seed—the children of the wicked one in the church.

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3. To the paragraph marked 3, I need but say a word. I asserted, it seems, that the case presented in the parable depends upon the discovery of the tares being postponed till they had so entwined their roots with those of the wheat, that the one could not be removed without pulling up the other; and Bro. M. replies, "Let us stop right here and ask, are these things so?" Certainly, we reply.—They are exactly so. Just such a difficulty occurred in my garden to-day, and I had to let the weeds stand, to save the vegetables among which they had been too long allowed to grow. If Bro. M. needs any further assurance on this subject, let him consult any gardener or farmer, that has ever had to contend against weeds—and he will tell him that while they can be removed with impunity while both they and the vegetable are young, if left to grow till their roots have ramified and intertwined, it is often impracticable to remove the one without also pulling up the other.

4. Brother M. agrees with me in regarding the church as isolated from the world, but cannot see "how, into this kingdom thus isolated, tares can be sowed." "It is," says he, "simply an impossibility." Did not our brother write this inconsiderately? What saith the Scripture? Paul did not perceive this impossibility when he wrote, Titus was not compelled to be circumcised, "because of the false brethren stealthily brought in, who crept in to spy out our liberty which we have in Christ Jesus" (Gal. 2: 4). Nor did Peter see what is so evident to Bro. M., when he said to those addressed in his second letter, "There shall be false teachers among you also, who stealthily shall bring in destructive factions, even denying, as Master, him who bought them, bringing upon themselves swift destruction" (2 Pet. 2: 1). So in every age of the church, there will be in it similar characters. Paul was in peril among false brethren; and his epistles show that many were introduced into the churches who "walked disorderly," and of whom he said, they "were the enemies of the cross of Christ."

5. In this 5th paragraph we have Bro. M.'s interpretation. Of course he sets it forth as what he thinks it *means*—not as by any means what it says. He *states* a view of things and says the "parable presents it." But this is precisely the point in dispute. The field is not the *earth*, the *ge* (γη) of Scripture, but the *world*, the *kosmos*. The two kinds of seeds are not two great classes of mankind under two great leaders, Christ and Satan—the parable does not say so, nor warrant any one else in saying so;—but the tares are a very special class of mankind, introduced among the children of the kingdom, under the hypocritical profession of

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being true disciples, and so like them, that they are not discoverable till they have grown up to fruitage. The common ground is not the *field*, the *kosmos* or world of mankind, but that part of it only which is visibly known as the kingdom. The tares are represented as strictly sown among or over the wheat. One class is not in the kingdom of Christ and the other in the kingdom of Satan, but both are in the visible kingdom of Christ. The tares are represented as in the kingdom *now*, but the Savior forbids their being put out *now*. He says, Let them grow together—in the kingdom, of course, for that is the subject of the parable—and leave them to be removed by the angels at the end of the *world, tou aionos* (του αιωνος). Here it will be noticed the word *world* is neither *ge* (γη) nor *kosmos* (κοσμος) in the Greek, but *aionos* (αιωνος); we may say, "at the end of this period or dispensation of grace. Brother M.'s interpretation is in fact a new parable of his own. His statements are drawn from his own imagination.

6. In this paragraph Bro. M. seemingly makes a nice point—but it is a sophistical play upon the word "responsible." used it simply in the sense of having brought about the state of things described—and in this sense my assertion is incontrovertible. But Bro. M., ingeniously searching for a reply, seizes upon a sense that will help it, and construes it in the sense of "guilty." There is no question between us as to who had the right to sow, or who is guilty for having sowed; but the question is, whose sowing induced the intermixture of the two seeds? Clearly that of the last sower. This is the point.

7. Finally, it seems Brother M. never heard of putting the world in any sense into the church, either in the sense of the globe, or of all its inhabitants. Well, if he has not *heard* of it, he has been understood, by interpretation, to *admit* it. In his 5th paragraph he says, "They (the wicked) are not said to be in the kingdom *now*." Yet he admits that they are to be gathered out of it hereafter. But if we have misunderstood him on this point, we cheerfully give him the benefit of his denial. We think, however, that his interpretation logically involves the absurdity, unless he be allowed to escape through his erroneous definition of kosmos (world), which we have shown, can by no authority be made to signify earth.

8. With this error, Bro. M. closes, as he began. In his closing statement he draws a picture, necessary indeed to his scheme of interpretation, but which has no warrant in fact. It seems to represent the Son of man as finding a naked earth, with no population on it; for it precedes the children of the kingdom, he

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says, and of course the children of Satan also; for they both place their children in it at the same time. Now of course the *earth* does precede both of these, and so does the world; but when the *kosmos* is made to mean the *earth* simply, we are compelled to contemplate it in the relations of fhe parable, as void of population; or, if it have a population from which both sowers derive their seed, what is their condition? Are they not already of the kingdom of darkness? Must not the sowing of the Son of man be among them as such, and must not Satan make another sowing in order to get his children into the kingdom, which is the special sowing of the Son of man? But we have said enough.

We close this discussion, already tedious with repetitions, by remarking, that there is no reason for objecting to the plain exegesis of this parable, because of its bearing upon a healthy and efficient discipline. The parable does not forbid discipline, but inculcates prudence and forbearance in discipline. It only enjoins what is constantly realized in the history and life of the church. Who ever saw an absolutely pure church? There was a tare among the apostles. Our Savior knew it, but he did not cast him out till the proper time came. So there are at all times persons in the church which a rigid constructive judgment would pronounce unworthy. Even civil law forbids constructive treason. These servants knew very well that these were tares, and not wheat; but they were not allowed to pull them up, because their roots were so intertwined with those of the wheat, that both must come together. This case often arises in the church, and then the rule is, "forbear." I could cite many lamentable cases, in which a want of this very prudence has, within the last half decade, ruined some formerly prosperous and influential churches. There is always enough of the world in the church to injure it, if its power is not neutralized by the predominance of the spirit of gentleness and forbearance, against which it cannot successfully work its ends of mischief. "Let us be wise as serpents, but harmless as doves." Overcome evil with good; and while we use the rod of discipline for correction, let us take care that we do not, by our imprudent exercise of this power, make our good, evil.

W. K. P.

There is an unfortunate disposition in man to attend much more to the faults of his companions which offend him, than to their perfections which please him.

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AUNT MARY.

BY A PASTOR.

MARY! what a charm there is in that name! Burns, Byron, and the sweet-spirited Cowper owe to it their noblest inspiration, and have embalmed it in undying verse. True, it has not ever been worn by the noble and the good; and yet I doubt not that we are more lenient to the fair but frail rival of England's virgin queen, simply because her name was Mary.

I love it because it was my mother's name; and though she has for many years been a dweller in the better land, it seems to me that her name is Mary still. The youngest of our household, whose voice is its music, and whose smile is its light, wears the the same name; and so I have a Mary on earth, and a Mary in heaven.

But holier memories cluster round the name; it brings before me the loving sister of Lazarus, who sat at the feet of Jesus. The sad group of women who stood near the cross, in the saddest hour of all time, all wore this name; one of them then as superior in her exceeding sorrow, as once she was in her exceeding love, when she folded to her breast the infant whose birth the angels heralded, but whose anguish, as he now hung expiring, pierced her soul with grief unutterable.

The Marys of history and of sacred story have called forth the most eloquent prose and the sweetest verse, the finest touches of the pencil and the fairest specimens of the sculptor's art. It is not my purpose to attempt to add another tribute to any of these, but to sketch from life one whose example is worthy of imitation by the Marys in all the families in our land;—my theme is Aunt Mary. She is not *my* aunt, and indeed not at all related, but in common with all who know her, I have fallen into the habit of speaking of her as if she were; for, in truth, she stands higher in my esteem than many who have a blood-title to that name.—She is a sister of charity; not one of that sisterhood who go about dressed like sad mourners, and on whose faces I have never seen a smile; her robe is not of black serge; she does not wear sackcloth nor sit in ashes; I have even seen her wearing colors that some would call gay, and sometimes flowers in her bonnet; at her girdle she bears neither cross nor rosary; but if she bears not true love for her Savior in her heart, I know not why she, like him, goes about doing good. Aunt Mary is no prim maiden lady, who, in consequence of hopes early blighted, has chosen to

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go through the world companionless, and, having no family of her own, makes herself a blessing to the families of others; on the contrary, she married early, and is still happy with the husband of her youth; she has a large family, and more than one grandchild prattles round her knees. To look in her face, you would not think her over forty; if she were walking before you on the street, from the ease and rapidity of her movements you would think her much younger; she has a carriage ever at her call, yet few of her age and position in society walk as much as she; to tell the truth, she is often found in lanes and alleys where poverty and disease are not strangers, but where carriages are seldom seen. Though wealthy, she can scarcely be called fashionable, not from any lack of means, but on account of certain old-fashioned notions. Being a professor of religion, she does not think the ball-room a proper place of resort, or that Christians can have a box at the opera or theater, and have at the same time a proper respect for their profession or regard for their influence. Her carriage is not seen on the fashionable drive on Sunday afternoon; a funeral, a pressing need on the part of some distressed one, sickness or sorrow calling for aid and sympathy, alone call her from her religious duties on that sacred day; nay, she even thinks such acts are a part of her religion. She dresses well, not gaudily, but becomingly; her garments do not excite the envy of some and shame others by too striking a contrast; the poor members of the church are not ashamed when they sit near Aunt Mary, nor is she ashamed of them—she is lowly in heart.

She is rigidly punctual in her attendance on public worship; not only when some preacher of rare ability is to occupy the pulpit, but on all occasions; and her pastor would think it almost as strange for one of the pews to be absent as Aunt Mary. The prayer-meeting, too, would never dwindle down to a mere handful if all were of her spirit. Should company come in, as is often the case on that evening, it is no reason why she should remain at home; she excuses herself to her visitors—it is prayer-meeting night, and she must go; and I doubt not that others would loiter were it not for the uneasy thought, I can go surely if Aunt Mary can.

She has thus an influence far greater than mere words can exert. It is easy to say in tones of unusual interest, "You ought to go, you will enjoy yourself so much if you do"; but it is far better, like her, to set the example of going at all times; she has no convenient headache to plead, no unusual occupation during the day,

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no important letter that must be written, no rare concert that must be heard, no rare sight that must be seen—none of these things are permitted to come between her and her duty. Aunt Mary is no bigot; of course she is ardently attached to her own church, but she heartily engages in any good work which calls forth the labor and liberality of other communions. It is not necessary that a city missionary be a minister of her church to insure her aid; provided the work be a good one, it matters little by whom it was begun, or what denomination gets the credit, she lends the helping hand. Asylums for widows, the unfortunate, the erring, find in her a generous, active patroness; she gives not money alone, she gives her sympathy, her advice, her prayers, her tears, striving while she gives what is needful for the body to benefit the soul. She does much to reclaim the sinful, unfortunate and degraded of her own sex, and has the satisfaction of knowing that many have been rescued from a life the most wretched, from a fate the most fearful. Remembering that they have souls to save, she is not ashamed to meet with these poor outcasts, and endeavor to lure them back to virtue. She even thinks it proper to strive to lead such repentant ones to Christ; she has wept with them as they wept over their sins, and has rejoiced with them in their new-found joy of pardon. She is not alarmed lest some persons should get into the church who are not *respectable*, who, in fact, had been great sinners; she remembers how Christ treated a woman who was a *sinner*, and believes that it was *sinners* that Jesus died to save. Hence, if any such desire to join her church, she does all in her power to encourage them in their endeavors after a better life; if they should prefer another church, her care for them does not cease—she remembers that their souls are precious, and watches over them with a sister's care; many jewels once defiled in the dust shall shine brightly in Aunt Mary's crown of rejoicing.

The war opened up a new and wide field for her active sympathy; entire families of refugees, after days and weeks of peril and exposure, found their first safe and quiet resting-place under her roof. Exchanging as they did a wintry sky and the protection of a wagon-sheet, for warm, cheerful rooms, warmer hearts and cheerful faces, made an impression on their hearts that will never be erased; the children, too, of those strangers will never forget the kind welcome which gladdened their hearts after so much sorrow and trial; and though far from her now, when they ask blessings on those dear to them, they fail not to ask God to bless Aunt Mary.

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Her manner of conferring a favor is not a grand and stately one, making the objects of it feel their dependence to such a degree that the weight of it becomes oppressive; on the contrary, her kindnesses are performed so kindly, that she seems to be receiving, rather than doing a favor.

At Aunt Mary's I have seen a lady treated as an honored guest, taken round to see places of interest, her taste consulted in regard to materials for dress for herself, the best room in the house at her service, and all this in such a way as to make her feel perfectly at ease; and yet she was an entire stranger, suddenly reduced from affluence to poverty; but she was a lady, and was treated as if her vanished wealth were still hers. No out-of-the-way-room, no seat at the second table, no embarrassment when visitors called, nothing, in fact, to remind her of her changed condition; at table her seat was next to Aunt Mary's, her every want anticipated; had she still been mistress of her former wealth and position she could have desired, and would have received, no better treatment.

Another instance I well remember. Poor Lottie, an outcast, a Magdalen, was rescued from a life of shame; she was still quite young, but her health was broken; yet she lived long enough to give the best evidence that she was changed in heart as well as life. Aunt Mary had given her a helping hand, and after the dark night of sin and sorrow there came a bright morning of light and peace. But her end was near; yet death had lost its terror, and the peace of God which passeth understanding filled her soul. Her brother, whom she had not seen since her days of girlhood and innocency, and who had been absent in the army some three years, returned soon enough to hear from her own lips the sad story of her fall and rescue, and he could not but forgive and weep with her. The end came, and poor Lottie died in great peace; very few mourners followed her to her last resting-place; her brother, tender and forgiving, a few who had known her in her sinless days, one or two once as sinful but now repentant, and the minister who performed the last sad offices, were there; and there, too, was Aunt Mary, who, in life, had helped her on in the path of virtue, ready to pay the last sad tribute to her memory.

God bless you, Aunt Mary! Such deeds are unnoted of men, but the great and merciful Father of all, whose mercy we all need, is not forgetful of such deeds as this. I have seen her, too, at the bedside of the dying saint, with tearful eyes, and lips overflowing with the sweetest consolation; everywhere a comfort, ev-

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erywhere a blessing; in a word, I believe for her every day had its good deed. She is not, however all tenderness and tears; impostors often quail before her searching, honest eyes and direct questioning. She knows the shortest way to detect feigned sorrow or distress, and many who were secretly rejoicing at the success of their well-told tale, and expecting the well-filled purse to be drawn forth for the relief of their fictitious sufferings, have been overwhelmed by Aunt Mary's quiet, "Well, I will get my bonnet and go with you, and see for myself if these things are so."

Her charities are not all in money, given to get rid of importunity rather than from real sympathy with suffering. Once in the abode of poverty and distress, her quick eye discovers the most pressing necessity, and the well-filled basket which soon follows the visit, shows how perfectly she is mistress of the situation.—Good advice goes with her gifts, work is procured when there is ability to labor, and the kind word that goes with the gift is prized more than the gift itself. I am writing no fulsome panegyric, and my wife, who knows her even better than myself, after hearing what I have written, says, "Yes, that is Aunt Mary."

Of course she has her failings, but I have no inclination to notice them, they are such as belong to humanity in its best estate; but her virtues, her noble Christian life, throw them far into the background: and it is her virtues alone that we desire to see imitated.

Aunt Mary is not far from fifty years of age. I trust that she may be spared to see fourscore, and that she may never falter in her work of faith and labor of love. I pray that many Marys may imitate her example, and be ornaments to the church, and blessings to the world. For myself, I trust to gain that blessed land for which she is striving; and if, after the storms of earth I gain the calm of heaven, I feel well assured that I shall meet Aunt Mary *there.—Ladies' Repository.*

"A Dialogue on Conscience."—This is an interesting tract of 48 pages, by W. T. Springer, published by Howard Challen, Phila. It exposes with much plainness the common abuses of the doctrine of conscience as a guide in religious truth. It has the usual fault of dialogues, which makes one represent only a man of straw, to be cast down at the convenience of the other. But it is a very good practical treatment of the subject, and deserves to be circulated. W. K. P.

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THE CHURCH OF THE NEW TESTAMENT.

From the (London) Christian World.

A paper upon The Local Limits and Organization of the Church of the New Testament was prepared by R. F. Weymouth, Esq., M. A., of Plymouth, at the request of the Devon Baptist Association, and was read by him at one of the meetings of the Association recently held in Torquay. The paper, which displayed accurate scholarship and indefatigable research, occupied more than an hour in the reading: we cannot therefore reproduce it *in extenso;* but, as the subject is one which is more and more engaging the attention of thoughtful Nonconformists, we insert one or two extracts containing the more salient points of Mr. Weymouth's essay, without committing ourselves to any of his conclusions. After a thorough and exhaustive discussion of the "church" and the "churches" of the New Testament, Mr. Weymouth continued: "Now, the inquiry which lies before us mainly concerns the 'church' in the last two senses of the word, —the constitution and organization (if any) of the town church, and of 'the church in the house,' and their relation to each other." The conclusion he arrived at was, that, however many separate congregations there might be in houses or other buildings, there was only one church in any one town.

"And what was the relation of the church in one town to the church in another town? The relation, if I may be pardoned such a catachresis, is that of entire independency."....."When there is nowhere the slightest hint of any subordination of one such church to another, we are surely justified in inferring, in accordance with the symbolism of the seven golden candlesticks, that 'each church, though connected with the rest by the ties of faith, and hope, and charity,' was yet 'perfectly independent as far as regards any power of control.'" (Whately on "The Kingdom of Christ," p. 165.) After a careful examination of the nature of the diaconate, in which Mr. Weymouth contended for the "authority" of those much-abused church-officials, the deacons, he thus concluded his elaborate paper:—

"But to return to the independency of our churches. May not the elders of churches throughout a district meet in synod to determine difficult questions (questions of discipline, for instance,) that may arise in a particular church? May not the pastors, deacons, and other deputed members from the several churches (meaning churches in different towns in the same dis-

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trict) take authoritative cognizance of such matters? First, as to 'deputed members.' There is, so far as I can discover, no sanction whatever in the New Testament for any delegation of authority by churches. Delegates might be sent to carry contributions of money, to ask counsel, or to give it, but to act authoritatively—never. And we, your committee, fell, as I now believe, into a serious error last year in imagining that at the convention held at Jerusalem, of which an account is given in Acts xv., there were *representatives* of the whole church who joined in the decision to which the apostles and elders came. There is not the slightest hint of any such representation. There may have been a lull of persecution at that time; but whether it was so or not, 'the whole church' (22) acted in the case. Not that individuals may not have been absent; large numbers may have been absent; just as in our day a meeting of the whole town does not imply that all the townspeople, or even a majority, are actually convened. But all have a right to come, all are supposed to be present and taking part,—not as when the people's representatives meet in a town council, or as guardians of the poor, or in our House of Commons, where those who are represented are themselves not permitted to appear. As to the account in the Acts of what Archbishop Whately calls 'the pretended first council at Jerusalem,' Dr. Wardlaw has so fully and so satisfactorily discussed it, that it will be quite needless for me to travel over the same ground.

"But the *elders* of the church have authority as such,—an authority analogous in the case both of bishops and deacons to that of a father in his family (so the first epistle to Timothy intimates). May not the assembled elders of different churches—meaning still churches in different towns—deal authoritatively with the questions supposed? No: no more than a conclave of fathers of a family, myself included, may exercise authority in my family, where the authority is exclusively my own; unless, indeed, it can be shown by evidence from Scripture that the analogy fails. But is there any ground for believing that the bishops of Ephesus might extend their rule to Smyrna, or those of Antioch to Tarsus? None,—absolutely none. Nor is even the slightest sanction given by the Apostles to any of those graduated and complicated systems—Episcopalian, Presbyterian, Wesleyan, or any other—which throw a network of authority over churches throughout a whole country (or even throughout a county), subjecting the individual church to external government. But what of the local church in relation to the domestic churches which compose it?

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May the assembled elders—that is, pastors and deacons—of the different congregations, in one and the same town, exercise a collective authority over or within any one congregation? I can find no example of the kind in the New Testament,—which suggests two remarks :—

"First, the terms chosen to express the authority of the elders are somewhat vague. One signifies to *lead*, to *guide*, the other to *stand in front*,—that is, in the officer's place; hence, to *manage*, to *control*. But (unless Diotrephes was an elder) not a single act of episcopal or diaconal authority is on record in the New Testament. Secondly,—and here the whole argument culminates,—there is abundant evidence that *all* action in important cases was that, not of any synod or presbytery, but *of the church collectively*. *The church* elected its elders by show of hands (Acts vi. 5; xiv. 23), who were then, in apostolic times, ordained by apostolic authority. *The church* in the same manner appointed delegates on special occasions (2 Cor. viii. 19). *The church* held communication with other churches (Acts xi. 29, 30; Col. iv. 16), sent missionaries (Acts xi. 22), sought counsel (Acts xv. 2), sent contributions of money (Phil. iv. 15), and welcomed messengers (2 Cor. viii. 18, &c.). *The church* admitted new members (Acts xviii. 27; Rom. xvi. 1). *The church* excluded those who dishonored their profession (1 Cor. v. 2, 13). It was the duty of *the church* to 'exercise reproof and discipline over its teachers' (Meyer ap. Alford on Col. iv. 17), and to reject false teachers (Rev. ii. 2, 20). All discipline beyond verbal admonition and rebuke was exercised by *the church*. And what was this 'church,' described as so acting? In no single instance is such action, except the mere sending and receiving of salutations, predicated of 'the church in the house'; but in every case, so far as it can be ascertained, it is the action of the town church, or 'the saints and faithful brethren in Christ.' When, therefore, some desiderate 'local synods,' here is the true 'local synod'—the 'church' of the whole town; accustomed, as I have endeavored to prove, commonly—nay, habitually—to meet for worship in separate congregations, but always acting collectively in such cases as those above stated.

"The inquiry which now draws to a close has been directed to one point exclusively—, *What saith the Scriptures*' as to the constitution of the Christian church; and what instructions or hints do the *Scriptures* give us as to the right mode of dealing with the difficult cases which do at times arise? I believe it would be very possible to vindicate by mere human reasoning the wisdom of that form of church-government which I have contended for as

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agogue meaning. A Jew would understand an *elder* in the Christian church to be officially just what an elder was in the Synagogue. This would be the general conception which he would attach to the word. If it should be modified at all, it must be done by special limitation of the new law of the Christian kingdom. But, except so far as there might be divine warrant, either in precept or practice, for a change in the meaning that the primitive Christians should attach to these words, they would evidently understand them just as the Jews of the Synagogue did.

Now we know what the order of the Synagogue was, and especially what the duties and powers of the elders were. They were not simply presidents of mass meetings, sitting to keep order over the proceedings of men, women and children, assembled to wrangle about discipline, and vote by a show of hands or otherwise, upon the guilt or innocence of an offender. They were rulers, judges—officers to *hear*, *decide*, and *govern*. Indeed, the literal meaning of the words *suggests* so much, but the practical and accepted use, as demonstrated in the organization of the Synagogue, puts the question beyond controversy. Elder had a most definite meaning, not a "*vague*" one; a meaning expressed in the actual practice of the most popular organization known to the Jews, that of the Synagogue; and this meaning was expressed in what the elders did—and this was to exercise "episcopal authority," even to the extent of the greater excommunication.—They did not call a synod, or join one, neither did they take the vote of the "*church collectively*," but they heard the evidence, applied the law, and made the decision. I speak now of *discipline*. The "*church collectively*" did *choose* their officers by voting, or a show of hands, which was simply their mode of voting; and a very manly and commendable form it was. No man in the Christian church ought to be afraid to let others see what he prefers, in any case connected with the interests of the church. Secret ballot is a cowardly subterfuge, scarcely worthy of politics. The more we see of secret organizations and secret modes of condemning or approving men or measures, the more we have reason to condemn and despise them. They foster hypocrisy, cruelty, cunning and injustice. Let men be honest with one another, open and fearless in the advocacy of the truth, and willing to expose their actions publicly to the scrutiny alike of God and man. The primitive Christians, we repeat, did choose their own elders or bishops, and other officers, by voting, and this was done in an

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open and fearless way, but they did not *vote* in discipline. Discipline was always a judicial and authoritative act of the eldership, in the Synagogue, and so also in the Christian church. If, then, there be ambiguity in the terms by which the officers of the Christian church are designated, taking these terms literally, clearly there is no ambiguity when we take them in the well-established usage of the times. But we are not confined to this source of information alone. The sense of these terms, as they are used in reference to the Christian church, can be clearly made out by considering what the Scriptures prescribe as the duties and qualifications of these officers. They are not only to *teach*, but to *rule* (1 Tim. 5: 17). At the same time the disciples are commanded to *obey* and *submit* (Heb. 13: 17): "Obey them that are your leaders (ἡγεμῶν, *governors*) and submit (ὑπείκω); for they watch for your souls, as those who shall give account." There is no ambiguity in these words. The relations of the parties are too evident to admit of controversy.

It is true that the *church* is represented as the authority for every *act* of discipline, but since the officers of any organization represent it and not themselves in their official acts, this is but the common style in such cases. We say the State does that which is done by her official representatives; and so, the church is said to do what her elders do, by virtue of the authority conferred upon them by the church.

The Jews knew nothing of purely popular trials and convictions—that is to say, of legal investigations and trials, and judicial decisions by the masses of the people. The men, women and children of their congregations never performed these delicate and difficult duties of government. They referred such things to the regularly appointed judges. The primitive Christians, at first, carried their difficulties of a purely civil nature, before the judges of the civil government; but the apostle condemned this practice (1 Cor. 6.) and required them to submit them to the church—but not to the congregation collectively. They were to select a judge or judges for the case, and submit it to them; a popular trial is nowhere hinted at.

I know that the case in 1 Cor. 5 is generally appealed to in support of popular trials; but let it be noted, that there was no trial at all in this case. The apostle says expressly (v. 3, 4) that he himself *judged* the case. He commands them what to do. "In the name of our Lord Jesus Christ, ye being gathered together,

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and my spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan." The congregation made no decision here. Paul had made it, and he commands them in this public way, to execute it. And when he says (2 Cor. 2: 6), "Sufficient for such a one is this punishment which was inflicted by the many, or the majority," he refers, not to the fact that a majority had given the *judgment* in the case, but that they had faithfully carried out, in their treatment of the guilty one, the decision which he himself had made against him. Some in the congregation had not done so, but the majority had, and this was sufficient,—that is, had worked the desired end of leading him to reformation.

We are sorry that the whole of this very interesting report of Mr. Weymouth is not given in the extract upon which we are commenting; because we are not sure that we understand him aright on this important point. Our remarks are based upon what seems to be his meaning; and we dwell upon the point, because the error to which we object has been advanced by some respectable scribes on our own side of the water and among our own brethren, to the misrepresentation of the Scriptures, and the injury of good order in the churches. In no instance known to us has this method of settling church difficulties, by popular trial and voting, failed to work the utmost confusion and strife. Such a tribunal is wholly incompetent to discharge such a duty; and it cannot be resorted to without stirring up a spirit of contention and partisan strife, that must destroy the peace and harmony of the body, and bring infinite scandal upon the church. The custom is now almost universally abandoned among the brethren, and we trust that, though it may still prevail in a few imperfectly instructed congregations, the time is not far off when we shall all agree alike on this subject, and practice the same scriptural rule in our discipline. W. K. P.

Three Useful Tracts.—"Baptism a Saving Ordinance," by F. W. Emmons; "Dancing," by N. J. Mitchell; and "Salvation Long Sought and Easily Found," by David King. These are three little tracts published by our vigilant and zealous Bro. T. Holman, cor. Center & White Sts., N. Y. Send for them by the dozen and circulate them among your neighbors; they will do good. W. K. P.

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LETTERS OF CHRISTIAN SYMPATHY.

[The following interesting letters of Christian Sympathy should have appeared sooner, but they did not come into my hands in time for an earlier insertion. They are from the old and cherished friends of father Campbell, and should have a public place among the many tributes to his memory.—W. K. P.]

ERAMOSA, Canada West, April 13, 1866.

MRS. S. H. CAMPBELL.—*Dear Sister:*—Last Lord's day, at the close of our regular meeting at Everton, a good number of the church and congregation remained to hear liberal portions read from Bro. Pendleton's memoir of your lamented husband, our great and good departed brother. I observed during the reading, many faces covered with their handkerchiefs, and the sober, serious appearance of the whole company, clearly evinced the deep interest they felt in the character, life and death of him of whom they were hearing.

Before dismissing, the church requested me in their name to write you a letter of condolence and sympathy in your deep bereavement, expressing at the same time our high appreciation of the value of Brother Campbell's labors to ourselves of this generation, and we have no doubt to posterity till the end of time.

We thankfully acknowledge the hand of God in raising him up, in watching over his youth and his training, and in blessing him in his domestic relations with faithful, God-fearing wives and affectionate and pious families; so that during his long and laborious life he had every help and encouragement that domestic comfort could impart. We are also thankful that, like Moses, Samuel, Jeremiah, the Baptist, Timothy, and other eminent benefactors of their race, he was kept without a blot on his character until his work was done, and well done, and then died in peace and hope in the bosom of his family and among saints.

Such men as he are few, but their history is inspiring; already his life has prompted many intelligent and reliable men to earnestly devote themselves to the cause of Apostolic Christianity, and the reformation in which he was so successful is now a mighty power in the world, and will be gathering strength until the saints will become united in the truth and bless the world.

Accept the assurance of our sympathy with you and your family in your great bereavement, and of our wish and hope that the

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God of all grace may support and comfort you, and preserve you unto his heavenly kingdom.———I remain, dear Sister Campbell, yours truly, JAMES BLACK.

GLASGOW, Scotland, May 18, 1866.

MADAM:—We, the undersigned, beg very respectfully to tender to you an expression of our sincere sympathy and regard in the circumstances of your late bereavement. We have no doubt at all that you have lost a faithful and an affectionate husband; and we are sure as well, that one has taken his departure who could ill be spared in a world such as ours. Some of us speak of Mr. Campbell as he appeared in his writings 40 years ago,—in which those who were bewildered by the prevailing systems of religion were encouraged to discard everything but the sacred writings, and to rely on them implicitly as alone able to reveal the mind of God. Some of us in our memories associate Mr. Campbell with his visit to Scotland in 1847; and we recall with indignation and grief certain treatment he received in this country,—doubtless through a course of law—but which could not have come into being at all, but for the worldly and fictitious character of certain men who pretended to be teachers of Christianity. It is no mitigation to you, or to us, to remember that persecution and reproach have often pursued, even to death, men who were, in everything that distinguishes one man above another, immeasurably superior.

We repeat it: the world can ill spare those of mark such as Alexander Campbell; and yet there is nothing for it but to submit to the course of nature. It is left for us however to treasure up a character like this; and to take courage, in our desire to please God and keep his commandments. Many of us remember [and we speak for others besides ourselves]—many of us remember Mr. Campbell's fascinating and Christian demeanor; we remember his words of wisdom—that wisdom which is the peculiar and distinguishing character of the Oracles of God. Indeed, the recollection of him but nerves and fits us the better to withstand that system, so evident everywhere, which insidiously works without hand to delude men out of their birthright. In our eyes, nothing was so powerfully eloquent in the hands of our distinguished friend, now gathered to his people, as the idea of a man sitting down, courageously and prayerfully, to examine the Word of God. With *that* as a beginning, it was, with him, impossible to doubt what the end would be.

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We shall not trespass further. To yourself and others of the family, and to all who now immediately miss from their sight that familiar face, we offer our Christian sympathy and regard. We remain, Madam, faithfully yours.

R. GILMER, JAS. BROWN, JNO. DRON, }
JAMES WILSON, W. WALKER. }

THE churches represented by brethren assembled at Dundee, on the 14th July, 1806, for conference as to the forth-carrying of Evangelistic labor in Scotland, resolved to record,

That when the death of Alexander Campbell, President of Bethany College, West Virginia, U. S. A., was known in this country to the brotherhood, it caused a feeling of deep sorrow; and while we bow with unmurmuring resignation to Him who doeth all things well, we find we have lost a kind, wise and generous counsellor, and we cherish the example he gave us during the last half century, by his oral teaching and by his writing, which demands the gratitude of mankind, and is a call upon the Disciples of Christ everywhere to carry forward the work to which he devoted his life—which was the presenting of Christianity in its purity and simplicity, and his unflinching opposition to the traditions of men, which make void God's word.

To tender to his beloved and devoted wife and family our deep sympathy—our prayer being that our Heavenly Father may sanctify and lighten their afflictions with those consolations wherewith he comforteth his children when in trouble.

And that the Secretary of this meeting be directed to forward the above resolutions to the family of the deceased, and also to the editors of the British and American Harbingers for publication. JOHN AITKEN, 2 Baxter's Place, Edinburg.

A NOBLE GIFT.

BLOOMINGTON, ILL., Aug. 6th, 1866.

BROTHER PENDLETON:—In times like these, when selfishness rules the hour, and Mammon seems to be the deity at whose shrine all the world worships, when a noble and disinterested deed is done, it should not pass by unnoticed; not that the donor is benefited by the publicity, but that the worthy example may stimulate others to do likewise. With this view, I desire to make known to the readers of the Harbinger the noble act of our venerable brother William O. Major, of this place. He

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erected at his own expense a large, beautiful and commodious brick building for a first class female Seminary, on a block of three acres of ground, in the most beautiful suburb of this our city, famed for its beauty; the whole being worth, taking the cost of the building and the market value of the ground as a criterion, from $25,000 to $30,000. He has dedicated it as a free will offering to the cause of female education, to be under the control of the Christian church, of which he has been so long a devoted member. He has deeded the property to certain trustees, who have accepted the gift, and agreed to carry out the wishes of the donor. The trustees were duly organized as a corporation under the laws of this State, by electing our brother John T Jones, of Jacksonville, as President, and J. W. Maxwell, of this place, as Secretary, of the Board; and have organized the school, by appointing Elder T. V. Berry of this place principal, who, with a corps of efficient and acomplished teachers, will open the school on the first Monday in September next. It is the design of the Board to make it in all respects a first class school. And we claim, that from its location and surroundings, and the ability and worth of those who have it in charge, it presents as many advantages to those seeking to educate their daughters, as any institution in the West. Boarding can be had on reasonable terms, either in the institution or in the city.

Please give this a place in the Harbinger, in aid of the cause of education, so dear to you. Hoping that the brethren and friends of education will duly consider the claims of this institution, and that the Lord will put it into the hearts of others, who are able, to imitate the example of our brother Major, I am truly and fraternally yours,

R. E. WILLIAMS.

Christian Review and Standard will please copy.

☞ All honor to this generous brother! It is cheering to record such expressions of Christian benevolence. It makes one feel that the professions of men are not all words and empty pretension. May the Lord bless this noble deed, and reward with his richest favors, the author. Brother Major will be remembered by many a daughter of our land, when some of the proudest names of this day of shams will have passed into their merited oblivion. So may it be with every faithful steward, who follows his example. W. K. P.

BRO. BURNET'S ADDRESS ON A. CAMPBELL.—This Address, published in the last number of the Harbinger, has been issued in pamphlet form, and is for sale by J. A. Campbell, Bethany, W. V., to whom all orders should be sent. See advertisement on 3rd page of cover.

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BETHANY COLLEGE—26TH SESSION.

The 26th Session of Bethany College will commence on the last Monday (25th) of September, 1866. We are gratified to announce that the chair of Physical Science will be occupied by Dr. J. T. Barclay, so long our Missionary to Jerusalem. He has been long devoted to these studies, and will bring a rare aptness and knowledge to the labors of the chair. Dr. Richardson will labor with us as Lecturer in the Biblical Institute; Prof. C. L. Loos continues at the head of the School of Languages; and all the other schools will be ably and efficiently conducted. We give the public full assurance of the most satisfactory arrangements and provisions for a thorough course of instruction. For particulars, send for a Catalogue. W. K. PENDLETON, Pres't.

Contributions for Churches in the South.

The brethren have had but little time to respond to our call for help to our Southern brethren, in their efforts to repair the losses, not of individuals, but of churches, occasioned by the war. Still we are encouraged by a few liberal and prompt returns, which we trust are only harbingers of many more.

We report from	Bro. Constant Lake, Wooster, Ohio,	$ 5 00
	" B. Blakely, Chester, Pa.,	7 50
	The church at Beasley Creek, Ky.,	72 00
	Total,	84 50

This is but a beginning. Brethren, let us hear generally from you. How many can spare a few dollars, and never miss it! Now that our patriots are showing such zeal for the restoration of political harmony and prosperity among the people, let us manifest the large sympathy and close fellowship of our Christian union, and help to revive the power of the preached word in these destitute regions of our Zion. The gospel must be preached in all the world. Read the letter of Bro. Reeves, then that of Bro. Holton, and open your hearts to help liberally these earnest workers of the Lord. W. K. P.

GOOD WORDS FROM OUR CORRESPONDENTS.

MONTGOMERY, Ala., August 5th, 1866.

DEAR BRO. PENDLETON:— * * * Bro. W. C. Kirkpatric and self are thus far on our way homeward from attending a meeting in Chambers county, Eastern Alabama, whither we went by railroad, borrowing the money to pay our traveling expenses before we left home. The result of our united labors in one short week, in a community overwhelmed with sectarianism, was, 26 additions by confession and immersion, and 7 from other churches, making in all, 33, who were organized into a Christian congregation, a competent bishop and

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deacon appointed, and instructed in relation to the "all things whatsoever Christ commanded." Had we not been compelled to return home to make arrangements about gathering our little crop of fodder, I doubt not but many more would have united with us, upon the "foundation laid in Zion." The meeting grew in interest every day and night from the commencement until the close. Oh, if we only had the *means* to furnish our families with food and raiment, so that we could devote a few months to the work in Southern and Eastern Alabama! Thousands instead of tens might be gathered into the fold of Christ. Never was there such a spirit of inquiry among the people as now. Old, long cherished creeds and systems and "doctrines and commandments of men," are being investigated, and the result is, that the more intelligent everywhere are *searching the Scriptures*, to ascertain "whether these things are so." Here is a field for missionary work, crying as loud for help as any across the ocean. We have ten or a dozen preaching brethren in the State, unsurpassed for intelligence and devotion to the cause, whose efforts are almost entirely paralyzed on account of POVERTY, *and nothing else!* We do not so much need *more* proclaimers, as we need *help* for those already in the field. But more of this anon.

* * * * If we had a house of worship, we could get a hearing, and then build the congregation. No one, up to this time, has made any response to my appeal for that purpose.

In conclusion, Dr. A. C. Rose, on top of the Hill, right hand side of Court St., near the residence of Dr. Jackson, in this city, wishes our preaching brethren to call on him when passing through or stopping here.—Also, Dr. William H. Griffin, near Cussita, on the line of the Montgomery and West Point Railroad, and Bro. John Rudd, near Rough and Ready, wish our preaching brethren to call on them, and preach for the congregation of Disciples near the last named place. I hope the brethren will not neglect them, as they are overflowing with hospitality and Christian sympathy.

Hoping, my dear brother, that you may have long life and good days, and praying earnestly that all your labors in the gospel may be crowned with abundant success, I am yours in hope of eternal life, C. S. REEVES.

MAYSVILLE, Ky., August 14, 1866.

DEAR BRO. PENDLETON:—You will find enclosed a check for seventy-two dollars ($72.00) for the benefit of our brethren in the South, from the brethren at Beasley Creek, Mason co., Ky., and with it our greetings and prayers, &c. I wish it was more; but what there is, I think, is "cheerfully" given. Will you please attend to the ministration of this "charity" from the brethren, and you will oblige Truly your Bro. &c., W. C. HEATON.

Bro. C. Bullard, Raleigh C. H., Va., Aug. 1st, '66, writes: "I have just constituted a church of 15 members at a new point in this county. My son William received 8 confessions last week in Fayette co."

ERRATUM.—On page 346, line 15 from bottom, for "righteous," read "righteousness."

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *SEPTEMBER*, 1866. [No. IX.

THE AUTHORITY OF CONSCIENCE.—No. 4.

BRO. WILKES :—As our investigation is rising in interest, I will detain you by no diluted introductories, but will notice, 1st, An apparent contradiction in your last article; and 2nd, I will develop another principle in Moral Science, if the limit assigned me will permit. You assume very truly that a man may actually and formally do *wrong* and yet be innocent—might ignorantly take poison and not be guilty of suicide, or might administer it fatally to another and not be a murderer. And so we are safe in saying one may actually and formally do right and yet not be virtuous—might give all he has to feed the poor, and still be worthy of no reward for it. In these cases the intention does not harmonize with the outward act, and of course no moral result would be found to correspond to said acts. The intention was right, but the act was wrong; and yet believing he was administering medicine and not poison, he was certainly under moral obligation to do as he did, for he would have been guilty not to have done so. In harmony with this view, you remark that "whoever in any given case follows his conscience is innocent, and he that does not is guilty," and that "we must on all questions of moral obligation follow the impulsions of conscience." These and other expressions fully admit the innocence of the fathers of the current Reformation in sprinkling their infants. They even af-

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firm their *guilt* had they not followed the "impulsions of conscience." So far I believe you to be right, and yet when discussing Rom. 14th, you deny that any one "following conscience in doing what is wrong *in the absolute* would be innocent." Such you say "could not be right in any sense." You surely admit that sprinkling infants is something "wrong in the absolute."—How then could the same persons be *innocent* in the thing *because they were following conscience*, and yet *not innocent*, or *guilty*, because *the act itself was not commanded of God?* It seems clear to me that while they were wrong in the absolute they were right relatively, and were, as you admit in another place, innocent in doing what was relatively right in the absence of better information.

But I am not quite satisfied with the bare admission that they were *innocent* in doing conscientiously what was unauthorized in the Bible. Would they not have been morally *guilty in neglecting* Pedobaptism, with their understanding of it? You say, truly, I think, that whoever obeys not conscience is guilty; and so, not only the men before us, but all such others, would to-day become guilty in neglecting the self-imposed rite. This you seem willing to admit in general terms, but do not seem willing to apply it when it appears to impinge upon some of the truths we all hold so dear: but if the premises be true, it will apply in all cases where good, but mistaken, men are trying to do right. I do not fear to carry it out. I would not say to any one in error, "Go on, being relatively right you are innocent till you know better;" for the same breath might be used in teaching the truth. What I desire to say is this—that while a man in error loses all the good accruing from absolute truth, the best thing to be done in his misfortune is to follow his convictions of right, and that he incurs guilt in neglecting it. The Jew must not eat swine's flesh, the Catholic must go to the confessional, while others must sprinkle their infants till better informed, or they lack the moral stamina that gives a man any respectability in the sight of heaven.

I am aware that some of our spiritual constables will begin to feel for their official wand on reading this, taking fright at some of these things; but it must be remembered that our investigation aims at philosophic thought guided by the Bible, and Moral Science, rather than the unstudied character of a newspaper missile. Nor do these views depreciate the necessity of knowing the truth, but rather show the indispensableness of that truth to the attain-

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ment of the highest position before God; for the best men on earth are they who *know* and *do* His will.

Again, you observe, that "God never authorized them to sprinkle their infants, and hence it was *not* right," and that "as an act of worship it was right in no sense of the word," and that our fathers clearly "*did wrong*, as they have since confessed." But all this can simply mean that they were wrong in the absolute, about which there is no dispute. The question is, What was the moral quality of their act—good, bad or indifferent?—and were they not morally bound to do as they did? I hold that it is God's will that a man should obey his conscience, that man in so doing is obeying a part of the will—the expressed will—of God. Otherwise God would be indifferent whether we defile the conscience, whether our heart condemn us or whether we have a good, that is an approving, conscience.

In another place you remark, that "to follow the lead of one's eyes does not prove that our way is according to the will of God." True, but suppose the eye to be prejudiced and we not conscious of the fact; and now being called upon to swear to the color of a given object, what must we do? Swear to the real color, or its apparent color? follow the lead of our eyes as they are, or violate our convictions? Are we not morally bound to say what is apparently true but really untrue? And would there not be virtue in testifying to what in the absolute is false? You say, yes; but the virtue consists in the "virtuous disposition of the actor, and not in the act itself." So I think; for it is here that I locate relative right and virtue—in the "virtuous disposition of the actor." So then I conclude that we not only may *innocently follow* conscience, right or wrong in its decisions, but are *guilty if we neglect it.*

As to the meaning of Rom. 14th chapter, I am convinced that Paul was simply guarding the rights of conscience against all causes of defilement. This defilement might be effected by the question of meats or holydays just as disastrously as by violating any law in the decalogue. The conscience may thus be damaged without any regard to the weight of the principle involved. The injury done is the same, whether a man die of real or imaginary evils. I cannot therefore admit that the non-importance of the question of meats as discussed in that chapter, is anything against my argument for the authority of conscience.

2nd. From the tone of these articles, some might be led to

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ask, What advantage is there in the knowledge and obedience of absolute truth over that obtained from being only relatively right, if the latter as well as the former are to be saved at last? To this it may be replied, that *obedience to every separate law of God has its advantages*, and *vice versa*. If a man obeys the laws of physical health, he will enjoy *its* blessings, even if he violate the laws of his mental and moral nature. If he fulfill his obligations to his mental constitution, he will enjoy the benefits of a sound intelligence even if he violate the moral and physical: and so if he obey his conscience, he will enjoy all the blessings coming from that source, even if he suffer for the violation or neglect of other laws. Now the highest style of man is he that fills up all his obligations to all laws; but he will suffer disadvantage just in the ratio of the number and importance of the laws violated or neglected. The one therefore who is right both absolutely and relatively, has the advantage of him who is right only relatively, and that in just so far as the relative fails to fill up the circumference of man's interests and relations to God. Whether the less fortunate is to endure his disadvantages all here, or partly hereafter, I will not now discuss, it not being very important to determine this. The main idea to be accented here is, that to be right relatively, to have the "virtuous disposition," fills more than 180° in the great periphery of all righteousness; for the two greatest commandments, love to God and men, may be obeyed without understanding "first principles" very clearly, as well as many other important truths. So then I hope God will find a way to save such from perdition with a very imperfect knowledge of the theory of religion. None of us indeed know it all, and just as he will manage your imperfect knowledge and mine, so, by extending the principle, he may reach others still more unfortunate, and even some that never heard the gospel at all, because they did the best they could. (Rom. ii.)

Has the Lord then other means than the gospel for saving the world? I am not aware that he has. The same blood of atonement may be the efficient cause in the salvation of every one redeemed; but we know all are not to be judged out of the same book—will not be required to have done the same things as the means of approach to that blood. "*As many* (and no more) as have sinned in the law shall be judged by the law." Jesus redeemed those under the first testament as well as those under the second, and yet their specific acts of obedience were different.—

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And as we are told that some Gentiles who had not the law were nevertheless "Jews inwardly," and were "circumcised in heart," in the absence of any outward rite, it may be that God will accept their "doing the works of the law" *in their way* as a means of approach to the blood of the covenant.

There is then but one system of pardon, although God has in different ages allowed men to approach it in different ways—in the patriarchal, Jewish and Christian dispensations—even Gentiles who obeyed the authority of conscience. "He that believeth not shall be damned," is true of all those whom God shall hold amenable to the law of the Commission, and to none others. To be "born of water and the Spirit," is doubtless to be understood in the same way.

Finally: these considerations lead me to believe that the majority, the great majority, of mankind will finally be saved, and that those only will be lost whom a righteous Judge will consider, under the circumstances, as deserving to stand on the left. It is to be feared these will be an innumerable company, but when we reflect that half of the world die in infancy, under seven years of age, and then think of all from Abel on down who were right in the absolute, and the myriads who are right relatively, from the heathen and on upward; and then think of the unconceived triumphs of the gospel in centuries yet to come, and we may well rejoice in the host that "no man can number" standing on the right hand of God.

I thank you for the aid you have so kindly afforded in the investigation of this subject. I feel that I understand it better than when we began to write. The more I learn of our Heavenly Father and of his just and merciful ways with us, the more I love him and his revealed truth, and the more hope I have for every poor fellow mortal who tries ever so feebly to do his Master's will. The world will be judged in righteousness. This is enough. I am content. May God preserve us all unto eternal life through Jesus Christ. Amen. THOMAS MUNNELL.

BRO. MUNNELL:—Your No. 4 is before me.

I am gratified to find what I had expected: That we could take a calm view of this difficult subject without even seeming to damage or disparage the law of God. The value of the Commission and second chapter of Acts, to the world, stands confessed; and our duty to teach them to all, even to

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the honestly misguided, is allowed to be plain and imperative. I confess that I had expected that you might attempt to place in the *church* of Jesus Christ all of the conscientious errorists, however much they might fail of the obedience of the faith, and have granted them the *privileges of* "*the* kingdom." But to the present writing I am allowed to believe that I have your approbation of the following proposition: That unless a man has been born of water and of the Spirit, he is not in the kingdom or church of God. That he and he only who believes and is baptized is saved or has his sins forgiven.

By the way: The Baptists are in a sad dilemma here.—1st. Do they hold that the church and the kingdom of God are different things? The view is false and without the semblance of foundation in truth. 2nd. But do they regard them as being the same? Then, remembering that no man can be in the Baptist Church without being baptized, it follows, that no one, unbaptised, can be in the kingdom of God.—3rd. And since all out of the kingdom—not including infants, idiots, heathens and the like—are sinners, it follows that all the unbaptized are sinners. Thus we see that while they are consistent in refusing "the bread and wine" to the unbaptized, they are equally *in*consistent in requiring evidence of the remission of sins before baptism.

You find, or think you do, "an apparent contradiction" in my last reply. I am sure that upon a re-examination of my article you will conclude that there is not even the semblance of a contradiction to be found. The language which you mark as a quotation from me, and which, if I had really used it, would have made out your case, is, as you quote it, as follows: "When discussing the 14th chapter of Rom., you (I) deny that any one 'following conscience in doing what is wrong *in the absolute* would be innocent.'" The language which I *did* use, however, conveys no such thought. It is as follows: "But it can hardly be inferred from anything taught in Rom. 14th chapter, that he who follows conscience in doing that which is actually forbidden, or what is wrong *in the absolute*, would be innocent." "Much less," as I said in the same connection, "is it taught in *the said chapter*, that the man who does, even conscientiously, what is wrong in the absolute, does right in any sense." My manuscript is

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not before me, but I am certain that I give the substance of what I said, if not the very words. You are not satisfied with my admitting that the honest feet-washer and baby rantizer are *innocent* in practising their self-imposed rites in the name of the Lord.

You demand that all such parties shall be held *guilty* in the neglect of these unscriptural practices. I am entirely willing to agree to this. Their consciences being outraged, violated, they are *guilty* irrespective of their doing or not doing what the Bible requires. So that, as before stated, I think the innocence or guilt of *every* one turns on the following or not following the dictates of his conscience. But not so with the question of right and wrong. Conscience is not the rule, nor does it "per se," give a rule by which any man can determine that he is right or wrong. Paul says, Rom. 14. 4, "Who art thou, that judgest another man's servant? to his own Master he stands or falls." One portion of the Roman church was endeavoring to establish a rule for the government of the body which God, the master, had not prescribed; thus placing the seal of God's condemnation upon every effort at creed-making by man. "To his own master he stands or falls." That is —not the conscience—God is the Master to whom we stand: his will is the *only* law of right by which we must be governed. I believe the very heart and soul of the apostasy consists in man's renouncing the will of God as the rule of right, and taking instead thereof—well—*anything*.

All this you believe, no doubt. I state it, however, for the benefit of the "uncertain reasoner."

The circumstance that a man acted with virtuous intentions, acted conscientiously, in a given case, does not prove that he acted *right*.

True, it is right to have good intentions, and wrong not to have them; but it is an abuse of the word reason to say that because a man's *intentions* were good in a given case, therefore his *act* was right.

But do you reply that I am trying his *act* by the *absolute rule*, whereas his *intentions* are referred only to the relative, as you term it? This is true, and for the reason that they can be referred, respectively, to nothing else. Christianity requires not only the virtuous *disposition* which, being yielded, is right, but the righteous *act* also; and no man, as such, is right or righteous who does not offer both to God. "He that doeth righteousness is

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righteous," says an apostle. Now in becoming righteous, several right acts are required, among which it is necessary to have a pure conscience. 1 Tim. 3: 9. This possessed, he is what we call technically, an *innocent* man; but he is not *righteous*. He possesses only *one* of the several necessary qualifications in order to the "righteousness of God." Do you ask, Who then can be righteous? I answer, "He that doeth righteousness is righteous." Do you then reply, that since no one fills up *entirely* the measure of the perfect law, that *no one* is righteous? This conclusion would be true if it were so taught in the Bible, but it is not. Manifestly some persons are regarded and treated as righteous in the Bible, who fell short of perfect obedience to the whole will of God.

How far we may allow a discount, and still regard and treat a man as righteous, it may not be easy for us to determine. But one thing we can say with perfect confidence, that nowhere in the Bible is the infant-rantizer or his equivalent said to be righteous. It is not right in any sense of the word for him to sprinkle his infant; still, being conscientious, he possesses *one* essential element of a righteous man—a pure conscience. How much he may lack of the righteous man's reward I know not, but of one thing I am certain, he is not in the kingdom of Christ.

Again, you say: "I hold that it is God's will that a man should obey his conscience, that man in so doing is obeying part of the will—the expressed will—of God." God certainly wills that man shall have a pure conscience, in which the mystery of the faith may be held, which he could not have without obeying it; from which it seems to me to follow that God wills that it is better for a man to do wrong than otherwise, if it is necessary in order to have a pure conscience. But his will in such case has reference, not to the *wrong doing* which is against his expressed will, but to the pure conscience which his expressed will requires; for without this good conscience, no *act* of man, right or wrong, could have any value. From this view of the subject, it will follow that the devout sprinkler must rantize his child, because otherwise his conscience is defiled, which would be against God's revealed will. But to take the position that God wills the *rantizing itself*, whereas we know that he wills otherwise, is to allow that God's will is against his will, which is impossible. Theft is expressly condemned in the Bible; yet the young Spartan hero was once taught to believe, and did believe, that theft was right. Of course he must steal, or violate his conscience; yet I do not believe that

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God ever taught, directly or indirectly, expressly or by necessary implication, that stealing is right. It is probable that the Jews would have damaged their conscience had they not murdered the Savior; yet God has kindly given us the character of their act—with *wicked* hands they crucified him. Saul had a good conscience while breathing out threatening and slaughter against the innocent disciples of Christ; yet he was the chief of sinners. If then we must conclude that Saul was not doing the will of God when persecuting the saints, but that he was opposing that will, and was therefore a sinner; for the same reason must we say that the sprinkler is not, in the act, doing the will of God, but opposing that will, and is, therefore, a sinner. This conclusion is in harmony with all our practice. We take the confession of a sectarian pedobaptist and baptize him "for the remission of sins," just as in the case of any other sinner. And this, by the will of God, we are bound to do. Let the "constables" ecclesiastic come with their warrants in search for heresy and blood, if they must. Perhaps their consciences cannot be at ease without so doing. Yet if they arrest me for the views herein set forth, I shall face them squarely, and deny flatly that feet-washing, baby-sprinkling, bead-counting, and such like things, are of God, or that God wills them in any way or in any sense.

My hopes, as to the number that will be saved, are not quite so high as yours. Unless culpaple ignorance and glaring and inexcusable errors shall be accounted safe passports to heaven, I confess that I tremble for the fate of multitudes of persons by many accounted saints. There is certainly no good excuse in this land of Bibles for intelligent men and women practicing so many and so grievous errors as they do.

With you, I rejoice to think that innumerable multitudes from all lands will sit down with Abraham, Isaac and Jacob in the everlasting kingdom of our God, and enjoy him forever; and that, indeed, all will be there that ought to be.

In conclusion, let me endorse with emphasis what you say in the following line: "I would not say to any one in error, 'Go on, being relatively right you are innocent till you know better,' for the same breath might be used in teaching the truth." This is just to my taste; and I now propose that, for the future, we devote whatever of energy and talents the Lord has given us, both in writing and speaking, to the practical elucidation of the sentiment.——Most fraternally yours, L. B. Wilkes.

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STUDIES IN PRIMITIVE CHRISTIANITY.

No. II.

PUBLIC PRAYER: RESPONSE OF THE CONGREGATION.

In our last article under the above head we treated of the general fact, that prayer was a distinguishing characteristic and element of the religion of the Bible,—of the Old Testament and of the New; private and public, individual and social prayer. It is our purpose in this number to speak of the public prayer of the church, and of the response of the congregation.

Under the Old Testament dispensation there were public, congregational, as well as private, prayers. In these the whole congregation—"all the people,"—participated; it was not intended to be the voice or petition—the praise or thanks of a single man, but the voice and prayer of the whole, expressed for them all by one, and the people were publicly and audibly to utter their assent. Among the ancient Jews, as to this day among the modern Jews, these public prayers with the responses of the congregation, constituted a prominent part of the worship of the temple and of the synagogue. The Old Testament has many allusions to this, among its oldest books. It was especially ordered that the congregation should in an audible and most decided manner, give its response of assent. Even in the awful curses pronounced before the assembled nation from Mount Ebal, at every utterance "all the people" were to say, Amen!

This practice of congregational devotion and piety was fully carried over into the Christian organization of the New Covenant. In these devotions in the public assemblies, although led by one voice, it is said "*they* prayed,"—not "*he* prayed." "And *they* prayed and said" &c: Acts 1: 24. "Whom they set before the apostles; and when they had prayed, &c.;" 6: 6. "And when *they* had fasted and prayed;" 13: 3; 14: 23. "And when he had thus spoken, he kneeled down and prayed with them all";—not *for* them all, but *with* them all, they all heartily joining in the devotion. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed." 21: 5. Paul, 1 Cor. 14: 16, clearly indicates that the public voice of prayer of one is to be representatively for all, as all the church are to give response. This must be so, as otherwise, were all aloud to enter

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into this act of devotion, "confusion" and disorder would ensue, and the edification of the church be destroyed.

In this, thus far expressed, we presume, we shall meet with no opposition anywhere. It were well, however, if our assent in practice were as decided as in theory. It is always *assumed*, we know well, that he that prays in the congregation is the mouth for all;—that all heartily join with him. How far this is true in fact, let the hearts of the congregation decide; "the Lord knoweth our hearts," and will judge us, whether we are true in this our profession or not. There has been a great deal said about the "one man system;" we know of no more offensive or reprehensible form of the "one man system," than that which we fear is quite too general, when *practically*, we will not say *theoretically*, —that is of little consequence in such a case,—one man only really prays in the congregation, and the hearts of the people are not in union with him,—"their thoughts on other matters go." How often is it,—seldom or frequent?—that the attention of the audience, of the church, is not given till the sermon begins; the reading of God's word, and the solemn act of prayer, which is the most solemn known to man, pass with but little heed.—Sometimes, we are sorry to say, the most shameless, and often frivolous, inattention is noticed in the church during prayer; and this irreverent indifference is treated as a very light matter.

As the public prayer of the Christian congregation is to be the act of the whole congregation, though uttered by one, it is Biblical, in the spirit and manner of the Old Testament and of the New, that the church give a public and audible assent. This practice reaches back to the earliest days of the Jewish church, and it is likely that the practice is much older than that. In Nehemiah 8: 6, we read: "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up of their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." After the glorious Psalm of David, 1 Chron. 16, "all the people said, Amen, and praised the Lord;" and the 106th Psalm concludes with these words: "Blessed be the Lord God of Israel, from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord."—Compare with these passages, Deut. 27, and Neh. 5: 13.

The Hebrew word *amen*, signifies, true, sure, firm, certain, and is used by the Jews at the end of prayers and songs of praise, to utter a strong confirmation of what has been said, and to express a strong desire for the fulfillment of them. We have an instance in the Old Testament of the full definition of this word in this

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use—Jer. 28: 6: "Even the prophet Jeremiah said, Amen, *the Lord do so*, the Lord perform thy words which thou hast prophesied," &c. Comp. 1 Kings 1: 36. In this use (as well as in others) it also naturally passed, by familiarity in practice, into the like usage among the first Hebrew Christians, and through them among the the whole primitive Christian church. It is evident from 1 Cor. 14: 16, that in the apostolic church the congregation responded to the public prayers and giving of thanks by the word Amen, thus expressing their joyful and hearty consent in the prayer, and sending up an earnest petition to God for its fulfillment. Our common version, however, does not give the full force of this passage in sustaining the point before us; that is, the practice of the primitive church to respond by this word.—The proper translation is: "Else when thou shalt give thanks (or praise) by the Spirit, how shall he that occupies the place of an unlearned man say *the* amen at thy giving of thanks?" "*The* amen" indicates the uniform practice of the Christian church, as of the Jewish before it.

How this practice was retained in the *early* church,—by which we mean that of the first centuries,—we learn from Justin Martyr, who gives us a full account of the public worship in his day. In his first Apology, c. 65, we have this passage, relating to the public exercises of the church: "When he (the president of the assembly) has finished the prayers and giving of thanks, all the people present heartily respond, saying, Amen! But the word amen in the Hebrew tongue signifies, *May it be so!*" And again, in the 67th chapter, "And the president in like manner most earnestly (ὁσὴ δυναμις αυτω) sends forth prayers and giving of thanks, and the people heartily respond, Amen!" Other writers of the early church declare the same.

As prayer to God, involving giving of thanks, adoration and praise, is the highest act of Christian devotion; as it constitutes so large a part of the true pious life in God, is it not in conformity to the highest demands and impulses of an intelligent and exalted piety, and to the repeated, positive dictates of the word of God, and the practice of God's people throughout the Bible, as well as an act of the strongest edifying power to all,—for the congregation to join heartily and audibly in the prayer, praise, and adoration and thanksgiving publicly offered? It is not a matter of indifference; it is essential to duty and to edification. Can a people laboring for the restoration of apostolic Christianity in spirit and form, be neglectful of this most striking and beautiful act of pious worship?

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Now here is a prominent and most characteristic act of Biblical worship, so full of significance and expressiveness; and yet, even among us, claiming to strive earnestly for the full repristination of the church, it has almost entirely passed away. We say, passed away; because we know well, in former days it was not so. We remember well in the first love of the church, years past, it was common to hear a general, hearty, responsive Amen from the congregation.

We are *ashamed* to appear earnest and true in our piety before the world. It is not *polite* to be so. We are become cowards in the face of a mocking, leering world. *Respectability* is eating out the heart's life of the Church. It would be most shocking to the nerves of a sensitive, well-mannered respectability to hear a Christian gentleman, or above all a Christian lady, of good society, to respond, as Justin Martyr says, with a hearty Amen to the prayer in the church. It is not in order, it is not fashionable. With cowardly hearts we bow before the law which the ungodly world of non-professors and of carnal, cold-hearted professors, has dictated to us. It is a reproach to us, and a reproach to the church, that it has thus basely submitted to the spirit of the world!

We appeal to the experience of the earnest, pious, Christian men and women among us, does it not chill and sink the heart, often in its best aspirations, to hear a fervent prayer before the church met at the close with often not a single response, except the solitary Amen of the preacher or leader in prayer, or at best with two or three responses. Declare to us, devoted preacher of the gospel, what have been your feelings when your fervent prayer has met, as so often it has, with a dumb and almost sullen silence from the congregation. Your own solitary Amen sounded cheerless and to you mournfully through the heartless silence.—Did not your spirit sink within you? Did it not require a strong effort to rally from such a bitter repulse received from the congregation? How this curse of respectability riots in the church, and blights and blasts the beautiful and hopeful buds, and flowers, and ripening fruits of a spiritual life! Even your brother in the pulpit, even the elders and deacons before the church, dare often to answer to your most fervent prayer, when your own heart is filled with joy, only with a fearful, subdued, unmanly Amen. And yet we talk of primitive Christianity, of Bible religion!

We are not pleading for a dead formality, though we fear not to plead for scriptural forms and practices. It is an easy device

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of Satan to lead us to throw away the form; and with it generally and easily goes the spirit likewise. There is a divine wisdom in demanding of us an outward expression of our inward faith and feelings. "The dead praise not the Lord, neither any that go down into silence," is true and applicable in more ways than one. What we are pleading for is, that the congregation shall, in the spirit of the New Testament religion, heartily participate in all the public worship, and so joyfully manifest it to saint and sinner, to heaven and earth. The word of God demands it; our own spiritual life demands it; the edification of the church and the conversion of the world demand it. Let us bring back in spirit and form, in glorious inward and outward life, the faith and practice of the primitive church. C. L. L.

SCIENCE IN THE MORAL WORLD.

[We extract the following, from the very interesting Lecture of Prof. Winchell, delivered at the recent Commencement of Kentucky University. Prof. Winchell has, for some time, filled the chair of Geology, Zoology and Botany in the University of Michigan, but is now called to the same labors in Ky. University.]

Passing from a rapid view of some of the more wonderful and awful facts of science, the eloquent lecturer proceeds—

"Facts and views which are capable of producing an impression so profound upon the intellect and imagination, must necessarily exert a powerful influence upon the moral nature. That this influence can be anything but salutary, I believe no one will pretend. The very communion with such thoughts must exalt and purify the soul. The mind gains access to some truer and more adequate conception of material things in their tremendous scope, and learns something of the true relations of the parts; and how insignificant a creature man is in the universe. We cease to attribute great dimensions to the earth, and look upon a century—nay, the lifetime of our race—as no more than a moment of duration. One of those vast cycles of matter is but a single beat in the pendulum of eternity. What humility such conceptions must teach! What a spirit of reverence must be cultivated in the presence of thoughts so vast—in the presence of plans so all-embracing and so all-enduring! And then, if the magnitude of that which we can understand must teach humility and reverence, how much more those great movements and forces and phenom-

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ena whose explanations baffle our highest powers! Whence comes the matter of the universe. Whence sprang those forces that impel it through a myriad evolutions, lasting through a myriad ages? Whence emanated that life which has teemed upon the globe through all the periods of geological history?—Whence came we, and whither are we tending? How vast is space; and if infinite, is it filled with material works? Had material existence any assignable beginning, and will it have an end? What is the nature of electricity—of gravity—of chemical affinity—of light and heat—and how are these agents convertible? What is the vital force, and what is death of the plant and animal? Is matter composed of finite atoms, or is it only a phenomenon of force? In the presence of such mysteries, quietly withstanding all our feeble attempts to resolve them, what soul does not confess its weakness, and ignorance and insignificance?

If the framework of the universe is so vast—if through ages inconceivable it has gone through evolution after evolution—if, after all our searching there are still so many stupendous truths that tower above our comprehension, how utterly insignificant and contemptible become our little differences of opinions, or tastes or interests. How supremely absurd—in the presence of the catholic and sacred spirit of truth by which we are surrounded, how profane and wicked the wrangling over a dogma—the bitterness of spirit toward a fellow mortal, even if an enemy—the hoarding up of an injury—the ceaseless, unreflecting scramble for riches—the senseless ostentation of extravagance in expenditure—the beastly indulgence of the passions—the slothful waste of time, and physical and mental energies. If noble science does not cultivate in the soul the virtues of forgiveness, and generosity, and temperance, and industry, and economy, I certainly have taken a very erroneous view of the influence which she exerts.

Science develops the *religious* nature. In the presence of works more intricate than human ingenuity has ever devised, who can fail to recognize the evidence of a designer? Placed in view of operations in the material world whose magnitude transcends the capacity of our arithmetic to express, who can fail to recognize the hand of Omnipotence? Amazed at the wisdom of the adaptations, and the incomprehensible breadth of the plans of creation, who can fail to recognize the guidance of Omnipotence? The finger of God is everywhere. The breath of God is in the breeze. The glory of God is in the firmament—in the rainbow—in the human face divine—in the petals of the violet and the rose. The thoughts of God are written upon every work

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—in the tiny vessels which convey the sap from the root to the leaf—in the co-adaptation of the vegetable and animal worlds—in the modification of the limbs of animals to adapt them for air or earth or water—to enable them to walk, to fly, to swim, to dig, to climb, to manipulate—in the correspondence between the teeth and the digestive systems of animals, and between these and the localities in which they are found, and the resources by which they are surrounded—in the correspondence between a beautiful world and the sense of the beautiful in man—in the plans of animal structure, and the fidelity to four fundamental types in all the varied forms of creation—in the method of the development of continents and mountains, and ocean depths.—Whither can we turn and escape the testimony of the intelligence and presence of Deity?

"The *benevolence* of God is one of the most emphatic enunciations of nature. The nature of every being finds that for which it longs. Every faculty of the human soul finds an object provided for its exercise. And then in the arrangement of the material world, how obvious the provisions for the necessities of man and the lower animals. Myriads of ages before the advent of our race, the most magnificent and persistent movements were in progress, which could have no meaning if they were not intended for the uses of the coming man.

"Science, moreover, teaches the doctrine of *one God*. We find nowhere any clashing of purposes. All is harmony and co-operation, and co-adaptation. This unity of plan is historical as well as universal. The methods of progress in nature have been the same from the earliest ages of material history. The outlines of the American continent were marked out while yet no land existed except a V-shaped belt in the region north of the great lakes. The fundamental plans of animal structure were announced in the faunas which populated the seas in the earliest age of organic life; and they have been perpetuated to the present day.

"Science furnishes us with intimations of *immortality*, and a life beyond the present. For what are all these vast evolutions of material things? Not for the brief possession and enjoyment of mortal man. The preparation bears no reasonable ratio to the consummation. This work is destined to be the study and enjoyment of the human mind through coming ages. Why all this lavish expenditure of wisdom and providence, unless, with a clearer vision, human intelligence is to be permitted to penetrate and understand it? Why all the longings of our natures, and of

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animal natures answered by the creation of appropriate objects, unless the highest longing of our nature—man's desire for immortality—is to be in like manner answered by the reality? Why this universal conviction of a hereafter, which we find implanted in the human soul, if it has not been inspired by the same God who has given utterance to so many other great truths in the universal instincts of man? Science assuredly cultivates in the human soul the faith in a hereafter.

"In all these intimations the inculcations of scientific truth are in perfect accord with the doctrines of *revealed truth*. The occasion does not permit to particularize additional agreements. It is capable of proof scientifically that the eastern continent was destined to be the birth-place of our race, as the Bible teaches. It is capable of proof that man is to constitute the final culmination of the series of animal existences upon the earth, as the Bible teaches. It is capable of proof that the progress of the world's preparation was marked off by stages which correspond with the six days of the creative week according to Moses—there being first the igneous period, in which *light* formed the dominant characteristic of the *first day*—a period of condensation of vapors, descent of rain, and separation of oceanic from atmospheric waters, constituting the characteristic events of the *second* day—a period of primitive marine vegetation, forming the dominant feature of the *third* day—a period during which the clouds dispersed, through the descent of copious rains, and the sun, moon and stars, by becoming visible were constituted to mark the periods of day and night; and these events characterized the *fourth* Mosaic day—a period when the preparation of the earth had advanced so far that marine animals, and after them, birds, were brought into existence and constituted the dominant features of the Paleozoic and Mesozoic ages, or *fifth* day—a period when terrestrial animals, and lastly man, were introduced, marking the Cenozoic and Human ages, or the *sixth* day of creation —the present era being God's day of rest, or the *seventh* Mosaic day.

"These correspondences a sound philosophy should anticipate. Science and the Bible being both equally the manifestation of Deity, it is absurd to anticipate or fear a clashing. The most extraordinary, or so-called heterodoxical revelations of science are to be received with the same composure as the exegesis of a passage of Holy Writ. When correctly understood, the two instead of conflicting, will always be found to strengthen and de-

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fend each other. And so we may hail true science, not only as the inspirer of *religious sentiments*, but the bulwark of our common *Christian Faith*."

Trust, and look Upwards.

The Lord has died; despond not. The Lord is risen; doubt not. The Lord is exalted; fear not. The Lord reigneth; hesitate not. The Lord returneth; delay not. Believe, and that with all simplicity and with all joy. Believe, and bring before him the wants of thine own heart and daily life, the daily requirements of thy soul; trust, and look upwards. Believe, and bring before him the wants of thy friends, both for body and soul; trust, and look upward. Believe, and bring before him the wants of the church; trust, and look upward. Believe, and bring before him the wants of the world; and still trustingly look upward. "The night cometh, and also the morning." Soon the Lord shall return, and thou shalt welcome him, thou and all saints; nay, earth itself, and all that dwell therein. Then occupy till he come; and if before that day dawn thou art called to rest, lie down to sleep in hope of the blessed resurrection, and the coming of the Lord with ten thousand of his saints. Even so, Lord Jesus, come quickly.—*Dr. Edersheim.*

Authority of the Bible.

The mother of a family was married to an infidel who made jest of religion in the presence of his children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because to the authority of a *father* I do not oppose that of a *mother*, but that of *God*. From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."—*Rev. Adolph Monod.*

Fools make a mock at sin; but among the righteous is favor.

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UNION MOVEMENT IN GREAT BRITAIN.

(From the London Correspondent of the Presbyterian.)

LONDON, Aug. 11, 1866.

Messrs. Editors:—A remarkable pamphlet has just appeared. It bears the signatures of eminent evangelical Scotchmen, of whom I may mention Professor Balfour, Edinburg; John Blackie, Sr., publisher, Glasgow; Dr. Cairns, Berwick; Henry Craigie, Edinburg; Drs. Eadie and Fairbairn, Glasgow; Dr. Guthrie and Professor Seneator, Edinburg; Dr. Kesser, Wesleyan Tutor, London; William Reid, editor of The British Herald. The pamphlet has four separate sections. The first affirms that "the Bible is its own interpreter." Under this head are five propositions, as follows:

I. The Bible, which is the word of God, and the only rule of faith and duty to men, contains a divine record of doctrines to be believed, and precepts to be obeyed.

II. This divine record is infallible, and has only one true meaning, and therefore, while all care for the purity of the text is necessary, equal care for the purity of the truth is, if possible, more necessary, the text being only the vehicle of the truth.

III. It is the duty of every man to study diligently and devoutly this divine and infallible record for himself, and he who does so will, from time to time, come to a certain and accurate knowledge of doctrines which he ought to believe, and precepts which he ought to obey.

IV. Whoever adopts or adheres to a false interpretation of any doctrine or precept taught in the Bible, whether secondary or fundamental in importance, though he do so only from thoughtlessness or prejudice, and not from design, cannot but be regarded as blameworthy, and as bringing reproach upon the word of God.

V. Since in every case of conflicting opinions, one of them must be wrong, the existence of conflicting interpretations of any of the doctrines or precepts of the word of God is a great evil in the Christian church, the culpability of which attaches to the party whose interpretation is wrong.

If these propositions are well founded, the question naturally arises, Has the time not come to form an Association, with a view, as far as available in God's providence, by prayer and every other suitable means, to remove the scandal and injury to which the cause of Christ has been long exposed from the prevalence of conflicting interpretations of the Bible, even among Protestant evangelical communities? Secondly, with the foregoing object in view, it is proposed to hold a conference. A preliminary meeting had been held at Edinburg, and a committee was appointed to prepare a memorial, to be laid before the Council of

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the British Organization of the Evangelical Alliance. Signatures to the memorial are being obtained, and papers are to be published and extensively circulated.

THE MEMORIAL

To the Evangelical Alliance Executive Council gives expression to truly catholic sentiments, and, at the same time maintains that real Christian union requires that Christians be of one mind and one accord as to doctrines and precepts as taught in the word of God. It sets forth that there has been much sinfulness involved, not only in the personal estrangement by which the existing denominational divisions have been attended, but also in these divisions themselves. It affirms that where neither party in an ecclesiastical division attempts to justify separation by an appeal to the word of God, the division is groundless and untenable, as it evidently springs from envying and strifes, and not from conscience towards God.

"*When a Church allows, and much more, when it sanctions, by its authority, heresy in doctrine, or idolatry in worship, or tyranny in government, separation from its communion is not only lawful, but obligatory.*"

Further, "Separation from a Church is forbidden by Scripture, so long as its terms of communion do not impose upon its members anything contrary to their conscientious convictions, and so long as they have a constitutional mode of lifting up their testimony against anything in doctrine, discipline, or government, which they believe to be contrary to the word of God."

Also, "Separation from a Church on the plea of conscience towards God, is justly called schism, unless the plea be supported by the authoritative teaching of Holy Scripture, recognizing the validity of the alleged grievance."

The words quoted above, and italicised, may be regarded as applicable to the present condition of the Anglican Church, the living and the dead, the Evangelical, the Ritualist, and the "Broad" Semi-Rationalist, all bound up together in one community—and many satisfied that it should be so—especially of the Stanley school, which, by its chief, Dean Stanley, rejoices that "half-Catholics" can remain and worship in the Church of England.

"When Christians associate together in conducting their Master's work or worship, either avowedly or by implication, on the assumption that there is no sin and no evil in their holding in-

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compatible views of a revealed doctrine or precept, and that there is no obligation resting on them to reconsider in order to correct these views, they expose themselves to the charge of acting inconsistently with their vow of implicit obedience to Christ."

Finally, in the event of brethren in Christ, after seeking the correction of what they believe to be wrong in each other, *not* coming to the same views, or coming to "opposite views of doctrine and duty," they ought not only to preserve mutual love, but acknowledge the evil of their differences, and to use all proper means, especially united prayer, in order to effect their removal.

While Rome fights for a visible unity, and, in claiming it for herself, excommunicates all Christians not in her pale, while the Ritualists and Tractarians have gone mad on a "Re-union of Christendom," while the spirit that dictated, twenty-six years ago, a Tractarian poet to exclaim:

> "O, Mother Church of Rome, why does thy heart
> Beat so untruly towards thy Northern child?"

While Dr. Pusey has been going about on the Continent among high Romish ecclesiastics, and flatters himself that a certain kind of supremacy of the Pope, and a certain kind of invocation of saints is lawful, and that what *seems* asserted by the Council of Trent does not mean what it seems—I say, while as thus aiming at a union on the basis of apostasy from the sole supremacy of Christ and his word, (a 'church union' of Ritualists in London hissing the Rev. A. Gurney, of Paris, who had the courage to deprecate any recognition of Papal supremacy, or invocation of saints,) is a *mania*, Satan-inspired—it is most desirable, surely, that true Protestants and Christians should endeavor to heal their differences by a common appeal to the sole standard for faith and practice. At all events, while all cannot agree on *all* matters, essentials ought to be sufficient for inter-communion and mutual recognition, and professing believers ought to be made to feel, far more than they do at present, that *bigotry* and *alienation of spirit* towards those who hold the grand verities, and live under their power, *is* 'schism' and '*heresy*,' (in its original meaning *aireses*,) and brings upon the most orthodox in creed, if his heart is uncatholic, the guilt of "rending the seamless garment of Jesus Christ."

REMARKS.

It is truly cheering to read an article like the foregoing. Surely good must come of this reformatory spirit in the high places

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of Protestantdom. These utterances are not in advance of the people. The great mass of sincere Christians are ready for a return to the word of God, as the only standard of faith and practice. They are prepared to sustain such leaders as the distinguished gentlemen, who have united in the production of this "remarkable pamphlet." The age is one of popular intelligence and popular freedom in religious thought and action. Our great American work of "Bible Revision" has awakened and expressed an interest in the authority of the word of God, never before so general and genuine, as now. The people are studying and comparing for themselves. Thousands, who knew nothing of the Greek language, have been made familiar with the knowledge of scholars, by this movement, and thus prepared for independent and intelligent judgment, as to their privileges and responsibilities under Christ. They feel that the word of God is the only standard of truth, and that every man is personally responsible for how he understands it and acts with reference to it.

The unhappy divisions, which are hindering the mighty power of the Christian plea, are realized to be an enormous evil. Sectarian sensitiveness and bitterness, it is felt, are at war with the spirit of the Gospel. They must be trodden down. The people of God must be allowed to love one another and work together for he prosperity of Zion. Human innovations and hindrances must be abolished and put out of the way. The gospel must be untrammeled, in its conflict with infidelity. The Bible must be exalted over tradition and ecclesiastic standards. The authority of the Holy Spirit, as expressed in the written Word, must be vindicated against the assumptions of "mother church." The free intelligence and responsible personal conscience must be allowed to come to the word of God for light and law. There is no mediator but Christ—no lawgiver but the Lord—no source of inspiration and infallibility but the word of God,—and no standard of union and fellowship, but that which it establishes.

We have seen no where the law of Christian freedom and ecclesiastic obligation more boldly and correctly stated, than in the foregoing declaration. "When the church allows, and much more, when it sanctions, by its authority, heresy in doctrine, or idolatry in worship, or tyranny in government, separation from its communion is not only lawful, but obligatory." Let this utterance be committed to heart by every disciple of Christ until he is inspired with the freedom which it expresses, and is pre-

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pared to act as it requires. Let it be the Christian's "declaration of independence," and it will make him free. Sectarian bondage cannot long hold the man who cherishes this declaration of his duty and his freedom. Guarded as it is, by a cautious reference of the judgment and the conscience to the word and authority of God, in every movement of reform, it boldly and rightfully expresses the liberty and the duty of his people, with respect to the errors and the tyranny of ecclesiasticism. Thousands of good men are daily deterred from doing what they feel to be their pleasure and their duty, by the respect and veneration, and, in many cases, the fear they have been taught to cherish for the "church to which they belong." *Let them know that they are not to belong to the church*, in any such slavish sense, but that the church belongs to them. Its purity and prosperity are in their keeping. They are responsible for its perfection. They must see to it, that it is made *presentable, free from spot or wrinkle, or any such thing.* Like the Sabbath, it is *made for man, not man for it.* We are responsible for the church, and must give answer, not to synods or councils, but to Him who is the *head over all, God blessed forever.*

We trust that the deep and gloomy apathy which has so long rested like an incubus upon the popular heart, is about to be roused into a lively feeling in behalf of the gospel. The people must be made to feel that there is work for *them* to do. They cannot innocently rest in ignorance, where there is so much light; they cannot look upon division and strife without guilt, if they do not rouse themselves up to a manly effort to remove them. Let every man feel that he is responsible for not putting himself right, and then all men will soon come right. Let us not wait to move in masses—by ecclesiastic action, under the lead of the clergy and by permission or order of synodical decrees—but as we find out our duty from the word of God, let us rise up and do it at once, like free men in Christ Jesus. Independence in political matters is a right for which men will contend unto death—but independence in religious matters is of far greater price.—Shall I refuse to recognize as my brother, one in whom I see the image of Christ, because some ecclesiastic court has forbidden it! Shall I skrink back from advocating and practicing Christian union, because some book of discipline or decree of a council condemns it! Surely this is a tyranny that the enlightened religious conscience of the 19th century will not long submit to.

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We do not suppose that the learned gentlemen who have issued this "remarkable pamphlet" have fully anticipated many of the logical consequences of the principles which they have so clearly and boldly announced. This is often the case. False principles give rise to erroneous practice—and it is not always that the error in practice is known to depend upon the false principle, when it is first discovered to be *false*. When our venerated father Thomas Campbell first announced the grand principle of the reformation, he did not see to what it would lead him, but the quick logic of his son Alexander at once grasped the inference, and he said to his father, "Then, sir, you must abandon and give up infant baptism, and some other practices for which it seems to me you cannot produce an express precept or an example in any book of the Christian Scriptures." The venerable man grew thoughtful for awhile under this sharp practical application of his principle, but with a moral heroism that shrank from no divine duty, he replied, "To the law and to the testimony we make our appeal. If not found therein, we, of course, must abandon it." Will these bold movers in reform, who have put forth this pamphlet, be like minded? They must meet this difficulty upon the very threshhold of their efforts to bring the professed followers of Christ back to the standard of the word. They cannot find infant baptism in the New Testament, and they cannot persuade Baptists to be silent about it. It is a departure from the word of God, for which they who hold it are responsible, and one which the Baptists are in duty bound to oppose. They believe it to be unscriptural, and subversive of one of the most significant ordinances of the Lord. It sets aside an ordinance, which the Savior has commanded, by the pretense of a substitute for it, which has no higher authority than the commandment of men. It prevents thousands, who really desire to do the will of God, from being baptized at all, in the Scripture sense of that word,—by persuading them that this invention of priestcraft is baptism. A more baseless assumption is not to be found in the whole catalogue of ecclesiastic legislation. Will these gentlemen, when they discover this, as they must soon do if they follow out their principles, do as the Campbells did, and set themselves to overthrow this hoary error of pedobaptism? We shall look anxiously for the answer which they will give to this imperious question of logic.

Suppose I were to visit the authors of this pamphlet, and at-

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tempt to persuade them to make their children American citizens; and that I should tell them, that in order to do so, they should take the little boys at eight days old, before the court, and there and in their behalf, swear for them allegiance to the Constitution and government of the United States, and that they would then have nothing more to do, when they arrived at the age of twenty-one, but to migrate to our country in order to entitle them to all the rights and privileges of citizens:—what would they say to me? Would they not say, "Show us the law of Congress on the subject. We know no authority but that of the Constitution, and the laws, passed in pursuance thereof." And when they discovered by this standard a different rule, would they not despise me, as a miserable deceiver? Would they not say, "Away with your deceitful and lawless measure. We will trust in nothing short of the Constitution and the laws." As men of sense, they could do no less. Will they reason less wisely, with reference to the higher citizenship of the kingdom of heaven? The King Messiah says, "He that believes and is immersed shall be saved." "Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But the pedobaptist says, "The little child, that cannot believe, and that is only sprinkled upon the faith and pledge of a godfather, shall be saved." "Without a birth either of water or the Spirit, he shall enter into the kingdom." Will the authors of this "remarkable pamphlet" honestly apply the acknowledged standard of the word to to this manifest perversion of that word, and speedily tell us what they will do about it? This is the first great test, the *experimentum crucis* of their sincerity in the movement which they propose to inaugurate, and let us demand of them the result of their examination. If they are willing to follow out the rigid logic of their boldly announced premises, then a new and blessed era is upon us, and we may rejoice that the return of Apostolic Christianity is at hand. W. K. P.

Are you ignorant of many things which it highly concerns you to know? The gospel offers you instruction. Have you deviated from the path of duty? The gospel offers you forgiveness. Do temptations surround you? The gospel offers you the aid of heaven. Are you exposed to misery? It consoles you. Are you subject to death? It offers you immortality.

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BIBLE TRANSLATION IN FRANCE.

A REMARKABLE MOVEMENT.

The translation of the Bible has become one of the prominent, characteristic ideas of our age. It is manifesting itself in active form and life in the old world and in the new; and, confined no longer, as a deep conviction and earnest desire, to the minds and hearts of enlightened, individual Christians here and there, it has taken a high place among the nations, is supported by eminent names, and has already become a practical reality in combinations of scholars, and in the stronger forms of organized societies, for the work of translating the Scriptures. We hail this as a remarkable triumph of truth over stubborn prejudice and error. The victory has not been, anywhere, without a contest. In England, France, Germany, and America, the same battle had to be fought, and will yet have to be fought. Everywhere light and darkness, freedom and prejudice, faith and unbelieving cowardice, have to measure arms with each other; and everywhere the victory must be the same,—must be on the side of light, liberty and faith; for theirs is the superior power, and to them belongs the future.

Russia, Germany, Switzerland, France, England and America are engaged in revising and translating the Bible for themselves, while everywhere the work of translating the Scriptures for Mahommedans and heathens goes ceaselessly on. The sneers of infidels, and their zealous admonitions of the worthlessness of the Bible, and the incessant cry of alarm from the trembling, straggling rear of the army of believers, do not seem to have any influence in stopping this great work of faith and progress. We may remark, in passing, that this unhappy band has lately received a notable ally, in their war against revision and translation, in the person of Pope Pius the Ninth.

One of the most remarkable movements for the translation of the Bible has been made in France, at the city of Paris. An earnest man, a Protestant minister, M. Petavel, conceived the idea of combining the learning and piety of the French world, without regard to creeds, to produce a French translation of the Bible, acceptable to all. With a devotion of purpose seldom equalled, he traversed the French nations,—France and French Switzerland,—visiting and earnestly appealing to men of all creeds,

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to give their names and their help to this enterprise. His success has been most remarkable; and proves what the energy of a single man in a good cause can do. A society for the translation of the Bible has actually been formed, with many of the most illustrious names—Catholic, Protestant and Hebrew—among the French people, as members and active co-laborers. To give our readers some idea of the character of this movement, we give here the names of the most prominent men engaged in it:—

J. Thierry, Senator of France, President; Prince Louis Lucien Bonaparte; Prince Albert de Broglie, Count de Montalembert; Count Robert de Pourtales; Marquis de St. Aulaire: Viscount de la Villemarque; Barges, Freppel, Rosseuw Saint-Hilaire, professors of the Sorbonne; Egger, professor of the Faculty of Letters; Eichhoff, honorary inspector of the University of France; Feer, professor at the School of living Oriental Languages; the Abbe Hugonin, Superior of the School of higher ecclesiastical studies; Latouche, librarian at the Sorbonne; the Abbe Soyson, doctor of the Faculty of Theology of Paris; De Mas-Latrie, chief of the archives of the Empire; Munk (Jew), professor at the College of France (successor of Renan); Taillandier, professor of the Faculty of Letters; a large number of the most learned of the Catholic and Protestant clergy of Paris; the famous Catholic preacher Hyacinthe; Astruc, the Grand Rabbi of Paris, with a number of the rabbis of France; members of the Institute of France, of the Asiatic Society, and of the other famous literary and scientific Societies of France; and many of the high officers of the Empire, civil and military.

We have understood that the Pope has become alarmed at this remarkable freedom of his clergy, in entering on such an enterprise, and in such an association, and, through his subordinates, has forbidden them to proceed farther. While this may deter some, it will have little influence with others. The organization was formed early in the year. As to its progress, we quote the following passage from a prominent Protestant journal of Paris, of a date several months later than the organization:

"In spite of the difficulties of every kind which inevitably attend a period of organization; in spite of numerous defections which might impede its progress, the Society continues its work, and prepares the materials for the new translation.

"This enterprise, whatever otherwise may be its final result, will not be any the less one of the most remarkable manifesta-

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tions of that spirit of tolerance and progress which distinguish the present age. We are happy to learn that several influential members of the Catholic clergy continue actively in the association. That it may reach its object, it is necessary that the feeling of cordial confidence and intercourse, which has made this effort possible, shall enable the representatives of the three confessions to work together and in common accord, for the accomplishment of this difficult task. Thus only will it preserve the character of universality that its founders desire to give it.—But, even if the Society should fail,—it is already much to have *begun;* and the efforts made to-day will perhaps open the way to those who, at a later period, will undertake, in their time, to lead the work to a succesful end."

Our readers will read with pleasure, we doubt not, the eloquent opening address of the president, M. Thierry, of which we here give a translation. Of the other admirable addresses, from Rabbi Astruc and M. Petavel, and others, we may give passages hereafter. They all have a direct bearing on the great common work of Bible Translation. On reading these speeches, we are reminded of the masterly efforts of the sainted Cone and Campbell, at the great meetings in the first years of the Bible Union.

The first public meeting of the Society was held, remarkably enough, at the famous old Sorbonne, that has played so conspicuous a part in the theological and scientific battles of past centuries. On the platform were seated eminent Catholics, Protestants and Israelites,—a rare and hopeful scene in the ancient halls of the Sorbonne!

ADDRESS OF M. THIERRY, SENATOR, AND MEMBER OF THE INSTITUTE OF FRANCE.

"*Gentlemen:*—There is a book peculiar among all that embrace not only the history, but the entire life of a nation, whose beginnings ascend to the cradle of the human race. This book is the depository of its religious law, of its civil law, of its moral law, of its poetry, of its domestic history, of its external history in its relations with other peoples, from the inhabitants of Persia and of Egypt, to the Greeks and the Romans, conquerors of Asia. No other nation of the world possesses an equal record of its Past; and this book is a phenomenon no less grand than the nation whose unity it has maintained and protected, in spite of all its persecutions, and in spite of its dispersion to all parts of

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the globe. You understand, Gentlemen, that I speak of the Bible. In the wonderful designs of Providence over men, the book of the Jewish people has become a universal book, and, to speak the full truth, it has become the book of civilization itself.—While the antiquarian and the philologist seek here, as by a certain light, the one the progress of the extinct civilizations of the Orient, the other the most ancient of the Semitic dialects, the mother of the family draws from it the moral law by which she instructs her children, and the poet aspirations and a language of incomparable grandeur. But of this book, so diligently explored by the man of learning and by the poet, so necessary to the discipline of manners, we have not yet a translation which all adopt: which all accept as exact and good.

"It is a sacred book before which the civilized world bows, and which is the root of its belief, however divergent may be the branches. You have named it *the Bible*, that is the book *par excellence*. These great religious confessions, sisters by the community of this book, proclaim it revealed, and defend it by this title as a text from whence they draw their reason for believing. And yet,—this common book has not a translation which all recognize;—far from it; each communion has its own, and sometimes every subdivision, every part, of the same communion. The translation of the Catholic Christian is rejected by the Protestant Christian; and the Israelite rejects both. This state of things, so much to be regretted from the stand-point of Science and of literary taste, becomes yet more deplorable from the religious stand-point; and we ask whether a translation faithful as to meaning, representing the forms and literary stamp of the original, is an impossible work, when we see criticism adopting as good and classic the translations of profane master-works, less beautiful perhaps, and assuredly less necessary for us than the Bible.

"The hour for undertaking such an enterprise seems to have arrived. All eyes are turned toward the East, which holds the key of our Past,—perhaps that of our Future. The East has become for the science of our day an illimitable field of discoveries. Interrogated by our men of learning, the sphinxes of Egypt have answered, and the shroud which covered the mysterious civilizations of Babylon and of Nineveh is beginning to be lifted and to reveal its secrets. There is going on, for the countries of Asia, a regeneration like that which in the sixteenth century, restored to light Greece and Italy; and this one may yet bring to us much

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richer treasures. Caravans, starting from France, England, Germany and America, explore the remotest corners of Judea, under the banner of science, as the armies of our fathers traversed it of old under the banner of the faith, seeking out all the traces of the Past. Other more daring investigators are constantly, in the midst of this venerable antiquity, digging among the Jewish traditions, and are propounding hypotheses, that are not without danger for the present day. And the book which would throw out so much light to aid in discovery or defence, seems to be left aside as useless, while so much is done, to throw light, by many beautiful works, on the books of Persia and of India; and the Koran itself has found Christian interpreters. This need which we have set forth of an exact translation of the Bible, has been felt at different epochs of the life of the Church, but never, perhaps, with so much force as to-day. It is now almost fifteen hundred years since one of the Fathers of Western Christianity, retiring to one of the caves of Bethlehem, undertook, aided by Christian monks and Jewish rabbis, a Latin translation of the Bible after the Hebrew text; and his work, at first assailed in the West, finally triumphed, for from it our Vulgate came forth. While he consulted the Greek translations of the Septuagint, of Aquila, of Theodotion, of Symmachus, used in the East, the most learned of the Fathers of the Latin church kept above all to the Hebrew text, in which he saw the most direct reflex of the words of God, and, as he said, *the Hebrew truth.* This word pleased Bossuet who used it after Jerome:—*complete truth*, in fact, because philological exactitude is here combined with purity of doctrine.

"We do not wish to deny that there are French translations of the Bible,—translations of value,—but in our eyes they all have one great defect, that of not being accepted by all. This distinguishes our enterprise from the translations that have preceded us. England to-day is revising the ancient translation that was cotemporary with its reformation; but whatever will be the learning brought to this work, in a land where there is so much of it, the English translation will remain isolated;—it will be always only that of the English church. Russia, on its part, is not behind; it is at present making praiseworthy efforts to secure a translation of the two Testaments in the Russian language, and the Holy Synod, which directs the work, consults all the eminent men of the orthodox church in all parts of the empire. Assuredly from such a combination of light there must come forth a

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translation worthy of great praise, but it will nevertheless remain the particular translation of the Russian church; Catholics and Jews will avoid it as suspected, beyond all doubt. What is wanting, then, in all these enterprises, so praiseworthily undertaken, so learnedly pressed? They lack the general consent of all communions that base their faith on the truth of the Bible, and the merit of being in accord with pure science, which looks at this book in itself, as a literary monument, independent of its sacred character. Is it possible to reach such an end? Why not, if this end is the truth? To claim that the various religious confessions do not want it, would be a falsehood and a slander; to believe that science would reject it, would be an insult to the human mind. No! God has placed in our souls the respect for and the need of truth; and in our enterprise, which assumes a national character by the concurrence of all, science and religion join hands.

"Let us, therefore, commence our work with confidence,—Israelites, Catholic Christians, Reformed Christians, men of learning who cultivate science for its own sake, philologists who carry your studies into the Semitic tongues, historians who meditate on the traditions of the Eastern world:—go with us; let us form but one body; let us each carry his humble stone to the common edifice, without giving up our own ideas, our convictions, our religious doctrines,—in one word, our personality. It is the Bible we want to translate; we do not wish to introduce confusion into doctrines;—otherwise this would be the very Babel of which the Scriptures speak to us. We believe that the Bible should appear by our labors in the purity of its text; doctrinal interpretations we pay no regard to; they are the patrimony of the churches. This idea has come to a minister of one of the Protestant communions, M. Petavel; he has embraced it with the zeal and conviction of an apostle, and has accepted it as his mission to labor for its realization. He has traversed France and the lands of the French language; he has preached, he has knocked at every door and at every heart, and all generous hearts have been dilated, and all doors have opened to him. Scholars of the first rank, ministers of the Catholic worship, Protestants, Israelites, men of erudition themselves as well as devoted to their respective beliefs, have met him fraternally, encouraged and assisted him. Himself will relate to you, better than I can, his aspirations, his efforts, his success thus far, his profound confidence in the future of his enterprise. It is only those who conceive such things that have the talent to express them.

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"A few words more, Gentlemen, and I am done. The spectacle presented to your eyes,—the composition of our committee of organization, and that of this assembly, is it strange? No, but it is new; it proceeds from the spirit of our age, which demands of human science conscientious sincerity, and from religion community of effort before a common danger. It is through this need of fraternal concord, that we see here seated side by side ministers of different denominations, eminent by their character, by their learning, their position; some Catholics, others Protestants or Israelites, each one having behind him numbers of the faithful of his communion. We ask ourselves involuntarily at this sight, whether this meeting of intelligent minds for a holy purpose will not bring about some day a union of hearts; and, if in this community of labor, in the name of the same God, for the elucidation of the same book, there will not be effaced many hostile prejudices which in no wise concern the faith; if, in one word, charity joining hand with truth, religion will not draw from it new luster. These are, Gentlemen, questions, the solution of which belongs not to men, above all not to those who bring here only the humble tribute of a little earthly science. Let us leave to Providence the great tasks which He knows how to accomplish mysteriously in the secret of the souls of men, and let us be content to repeat this cry of our fathers when they marched, eight centuries ago, toward those countries of the East which yet today engage our attention, 'God help us! God help us!'"

These are noble words from the heart and lips of a Senator of France, and rise in interest before us from the occasion on which they were uttered. The address of M. Petavel, which followed that of the President, expounds the object of the association and the means of realization. Many passages will be read with interest by our readers. These we shall give in a subsequent number.

C. L. L.

A correspondent of the *Watchman and Reflector* states that there are but 20,000 Moravians,—who style themselves Herrnhuters,—scattered, in about 80 communities throughout northern Germany. They have thirty foreign mission stations, in all quarters of the world, with 300 missionaries; and pay in that cause annually a sum equivalent to $300,000 in United States currency.

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SANCTIFICATION.

AN ADDRESS, DELIVERED AT THE ANNUAL MEETING OF THE PENNA. MISSIONARY SOCIETY, ALLEGHENY CITY, AUG. 29TH, 1866.

BY JOSEPH KING.

1 THESS. 4: 3. "This is the will of God, your sanctification." Also 5: 23–24. "And the God of peace himself sanctify you wholly, and may your whole Spirit, and the soul and the body be preserved blameless to the coming of our Lord Jesus Christ. Faithful is he who calls you, who also will do this."

The subject assigned to me for discussion at the present hour, is sanctification—a subject than which none is more important.—Correct views concerning this subject, and a sense of our obligations to be wholly sanctified—sanctified in our whole spirit and soul and body—in the words of the passage just read—are intimately connected with, and have a direct bearing upon, our Christian life, and the development and perfection of our Christian character. A man must *feel* that it is both his privilege and solemn duty to be sanctified, or he will not make very great attainments in sanctification. Scriptural views on all subjects, but especially on this subject, are essential to the highest development of Christian life and Christian character. It is necessary that we *think* right, and *believe* right, in order that we may *be* right.

The importance of sanctification is sufficiently evident from the words of the apostle just read. God requires it. That we be sanctified is the command of God.

"This is the will"—the command—for such, plainly, is the meaning of the word "will" in this passage—"of God, your sanctification." And in the 7th verse of the same chapter, the apostle says, "God did not call us to uncleanness, but *to sanctification.*" As Christians we are called to be sanctified. This is *the purpose* of our calling, viz: our sanctification; the sole end to which the Gospel, in its institutions, its appointments and redeeming influences, tends. The grand object proposed by it, is the believer's entire sanctification, his complete redemption from the guilt, power and curse of sin.

Its importance is further evident from the fact that the Holy Spirit has made sanctification the all-inclusive condition of salvation in the life to come. In the 12th c. of Heb. and the 14th v. the holy apostle says, "Follow peace with all men, and sanctification," (in our Common Version of the Scriptures it is *holiness*, but it is the same word, in the original, which, in other passages,

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is rendered santification,) "without which, no one shall see the Lord." Sanctification, therefore, is something, a trait of character, to be followed, to be sought, to be attained by us, and, on condition that we attain it, we have the promise that we shall enjoy the Lord.

I shall aim, in presenting this subject, to be Scriptural, for the sake of method, and shall observe the following order: 1. What is sanctification? 2. To what degree of sanctification may we attain in the present life. 3. The means by which our sanctification is promoted and perfected. 4. A single practical reflection growing out of the subject as presented.

1. What is sanctification? I am aware that there are opposite and partially contradictory theories concerning this question—some defining it one way and some another. Of these theories I know something; I have read them; but, losing sight of them, as much as possible, for the time, I shall endeaver to set forth what I conceive to be the teachings of the unerring word of God. It makes no difference what men teach. What does the Word of God teach? The first passage in the Bible in which the word sanctify is found (for the noun sanctification does not occur in the O.T.) is the 3rd verse of the 2d c. of Genesis, and refers to the virginal institution of the Sabbath. "And God blessed the seventh day and sanctified it: because in it he rested from all his work which he created and made." Here is the first use of the word in the Scriptures. Admitting that the Hebrew word (Kadash) is correctly rendered by the term sanctify—and I presume no one doubts this—I ask, what is its meaning? According to Gesenius—and there is no higher authority in Hebrew Literature—the word means, first of all, primarily, "To be pure, to be clean, pr. of physical purity and cleanness." "Hence, secondly," he further says, "to be holy, sacred," expressed in Latin by the word sanctus, which means holy. The third and last meaning given to this word, according to the authority just referred to, is "to consecrate."

These three definitions, then, exhaust the meaning of the word in the Hebrew tongue—(a) to be pure, (b) to be holy, (c) to consecrate or set apart. "God sanctified the seventh day," i. e. He pronounced or made it holy; hence it is afterwards called, Neh. 9: 14, "his holy Sabbath" or the Sabbath of his holiness. And one command given to the Jews in the decalogue was, "Remember the Sabbath day to keep it holy"; i. e. to sanctify it,

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because God had before sanctified it. And the primitive idea of being *pure* or *holy* is inherent in the word sanctify, the representative of the Hebrew term. Its derivation shows this. It is from the Latin *sanctus*, *holy*, and *facio*, I make, and signifies, simply, to make holy.

Under the Jewish dispensation, the priests were *sanctified*. The first born both of man and beast was *sanctified*. The altar, the temple, the whole congregation of Israel, the wall of Jerusalem, and even Mt. Sinai, as separate and distinguished from all others,—all these were sanctified, or set apart to sacred purposes. In the Septuagint, and in the Greek of the New Testament, a word was chosen to represent the meaning of this word, which occurs so often in the Hebrew Scriptures—a word not occurring in classic Greek, and which was never used by the profane writers. It may be called a sacred word, ἁγιαζω, and signifies, "to sanctify, to cleanse, to purify, to regard or reverence as holy." And this is a derivation from the adjective meaning, "holy, hallowed, separate from common condition and use." Christians are called in the common version of the New Testament, "the saints," literally, the *holy ones*. Both the Hebrew and the Greek words are used of both *things* and *persons*. When used of things, I think it may properly be rendered, *to consecrate*. When used of persons, more properly to sanctify. Things are consecrated; persons are more than consecrated—they are *sanctified*. And in the apostolic letters, the word is invariably, if I mistake not, applied to persons—never to things. If, therefore, to sanctify means to make holy, of course sanctification means holiness. Such is its obvious meaning—holiness, moral purity, purity in thought, word, and deed. In the common version of the New Testament, and also in the Revised Version by the American Bible Union, I notice that the same word in the original is sometimes rendered *sanctification*, and sometimes *holiness*.

For example, in Rom. vi. 22, the common version says: "Ye have your fruit to holiness." The A. B. U. version says: "Ye have your fruit unto sanctification." Also in 1 Thess. iv. 7, one version reads, "God has called us to holiness": the other reads, "God called us in sanctification." While in Heb. xii. 14, both versions render the same word in the original by the term *holiness*. This, beyond all question, is the correct definition of the word. *Sanctification is holiness*, moral purity, freedom from the defilement of sin and vice.

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It is supposed by many that sanctification is simply consecration, or setting apart to God; that the one who, in faith and obedience, has consecrated himself to God, is sanctified; and such a one need trouble himself no more about sanctification, for he is already sanctified as fully as he ever will be. In the view of such, consecration, or setting apart to God, is sanctification; and both are prior to justification, and lead to it, so that those who are justified are also already sanctified. About 30 years ago Presidents Mahan and Finney of Oberlin took that view of sanctification, and built upon it a theory which they named "Christian Perfection," or "Perfection in holiness,"—a theory which, in some respects, I think, is fundamentally wrong, because it rests upon a wrong foundation—a misapprehension of the primitive, radical *idea* in the word sanctification.

They reasoned thus: Consecration to God is sanctification; and, by an act of faith, a man may consecrate his whole being to the service of God, for time and for eternity; he may yield himself up perfectly, wholly, without reserve, in all the powers and susceptibilities of both mind and body, so that every deed of his life, every word of his tongue, and every purpose of his soul, shall be, in his aim and intention, to the glory of God, and in harmony with the will of God. And the moment this is done, by faith, say they, the moment your consecration is complete, that moment your sanctification is "perfect and entire, wanting nothing." Hence the doctrine taught by the Oberlinian school, called "Christian Perfection," or "Entire Sanctification," and the facility with which perfection in sanctification is attained.—Now, that it is man's duty to consecrate himself to God in the manner just described; that he may do it, and can do it, and *ought* to do it, and is under solemn obligation to do it; that he may yield himself to God in body, soul and spirit, and this without reserve, for time and eternity, I freely admit: but, that the moment a man does this, he is entirely sanctified, and is perfected in holiness, I do not and cannot for a moment admit. Sanctification I understand to be a *progressive work in the soul*, a work by which our whole moral being is conformed more and more to Christ, a work that is perfected only through time, and by the diligent use of all divinely appointed means. Let me speak plainly. I do not wish to be captious, or to find fault with my brethren. I bring no charge, I utter no word of complaint; but let me say, in all candor—I say it, because I feel that I *ought* to

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say it, and especially on this occasion—let me say, 1st, the Christian Brotherhood, in my judgment, have not given, and do not to-day give, sufficient importance to the subject of sanctification. We have passed it by. We have held it in too little esteem. We have not felt its necessity. We have not said as much as we should have said about striving for entire sanctification, and the importance of aiming at high attainments in Christian character, yea, even perfection in holiness. We have lost sight of this in too great a degree. We have not sufficiently kept it before the churches as an object of holy pursuit.

2nd. Allow me also to say, the view of sanctification taken by us, is, I fear, not altogether correct. And our not having striven more earnestly and prayerfully, as individual Christians, for perfect sanctification, for *perfection*, is, perhaps, owing to the view we have taken of it. That view is this, if I have correctly learned it from the writings of our brethren: Sanctification is consecration, or setting apart to the service of God;—in the exercise of faith in Christ, in repentance, and immersion, we consecrate ourselves to Christ, and thus are sanctified, and, after this, to strive for sanctification is to strive for what we already have.

The error, I think, is in this, in limiting sanctification to the act of consecration, whereas the apostles everywhere exhort Christians, who have already consecrated themselves to God, to follow, pursue, seek sanctification, and to make it the one grand object of their pursuit.

Sanctification implies previous consecration. A man cannot be sanctified who is not consecrated, or set apart to God and his service; but consecration is the lowest branch of sanctification, is but the beginning of it, the starting-point in a life whose aim and main object shall be the attainment of entire sanctification. Gesenius, as I have already shown you, makes consecration the third and most remote meaning of that Hebrew verb which, as all admit, is correctly translated by the word "sanctify." According to him, the primitive, radical, essential, inherent idea in the word is, to be pure, to be holy, and because consecration is necessary to holiness—because nothing can be holy which is not consecrated to God—therefore, remotely, it signifies to consecrate; but, to say that to consecrate is the primary meaning of the term, or that consecration exhausts its meanings, is setting aside the most approved authorities.

In Lev. xi. 43 and 44, there is an expression repeated several

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times which seems to me to settle, beyond all doubt, the original meaning of the word "holy." Gesenius says, "these passages fix the primitive signification of this word." Jehovah said to the Jews: "*Be ye holy; for I am holy.*" The same word which is used to describe the character of God describes what should be the character of men. And when it is said God is *holy*, what is meant? Surely not that He is *consecrated;* but that He is *pure*, infinitely *pure—free from sin, just, righteous*, and that in the highest and most absolute sense. And what He requires in us is the same thing—not simply consecration, but more, that to which consecration leads—moral purity, freedom from sin, holiness in heart and in life; or, in the words of the apostle, "This is the will of God, your sanctification." Let me illustrate. Here is a man dangerously ill. Disease is preying upon his vitals. He has been trying to restore himself by remedies of his own selection, but grows no better, rather worse. A physician is at hand who has a remedy that never fails to remove the disease from which he is suffering. He ceases trying to cure himself, and yields himself up entirely to the physician, puts his life into his hands, and takes the remedy he prescribes. Is the cure perfected the moment he does that? By no means. The progress of the disease is at first arrested, its power broken, and then the man's restoration to perfect health is afterwards gradually effected.

So with man. He is a sinner, and is in danger of perishing through sin. Christ is the Savior. In faith, and repentance and immersion—in the appointments of the Gospel—you consecrate yourself to Christ—yield entirely to him, and consent to take the remedy he prescribes. This consecration is complete, thorough: all you have and all you are is given up to Christ, and you take him as your all in all. Is the whole work of salvation that moment perfected? Is there nothing more to be effected in you by the word and spirit of God? Is there no after-going on *to perfection?*—no after-growth in grace, in knowledge, in purity, in love, in gentleness, in patience, in meekness, in forgiveness?

There certainly is, and this growth in every Christian grace—this gradual development of the spiritual life within *toward perfection*—is sanctification, or that holiness which, Paul says, we are to *pursue*, and "without which no one shall see the Lord." The New Testament writers speak of this growth, exhort us to seek it, and every faithful Christian is conscious, from year to year, of inward growth, of inward development, of progress tow-

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ards the perfect example and perfect character of Christ. If any one be a professor of religion and is not conscious of this, I fear he is deceived altogether.

If man, after he becomes a Christian, were not capable of progress, advancement, development, growth—if he were to remain forever stationary, spiritually—then I would admit that his consecration to Christ in the first principles of the gospel, would be the *whole* of sanctification; but according to the teaching of the apostles, sanctification follows justification, is subsequent to it in time, and Christians are to place it before them as an object of pursuit; they are to seek it, and on condition of their attaining it, they "shall see the Lord." Let me quote a single passage in Eph. 5: 25–27. "Christ loved the church and gave himself for it, that he might sanctify it, having cleansed it in the bath of water through the Word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." In this passage, the sanctification of the church is made to follow, as plainly as words can make it, her justification, or "cleansing in the bath of water through the Word." The church is first justified, then sanctified, then glorified. This is the order of God.

What sanctification *is* may be made further evident by a statement of the differences between it and justification. Justification refers to the *past;* sanctification to the *present* and *future.* Justification is *instantaneous;* i. e. God forgives the moment man complies with the revealed conditions of forgiveness. Sanctification, in its higher and primitive sense, beginning with justification as a basis, is *progressive.* Justification saves from the *guilt* of sin; sanctification from the *power* of sin. According to the degree of your sanctification, sin loses its power over you, and you become confirmed in holiness. Justification is a *reconciling* process; sanctification a *renewing* process carried on in the soul. Justification is an act done *for* us; sanctification is a spiritual work effected *in* us. Justification has reference to the divine Law, and to our *state* before that Law; sanctification has reference to our character, and to our moral "fitness" for heaven. Justification restores man to the favor of God; sanctification restores him to the *likeness* of God.

Having ascertained what sanctification is, the 2nd point in the investigation is: To what degree of sanctification may we, as Christians, attain? What are our privileges in this respect? also, what is our duty?

If sanctification has reference to character and conformity to

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Christ, then, of course, there are degrees in sanctification; for all believers are not equally sanctified. Some make higher attainments than others. But, turning away from men, and taking our stand upon the word of God, we ask, what are its teachings? What degree of holiness does the Gospel offer us, and what degree of sanctification does it demand at our hands?

I answer (*a*) Christ is our sanctification. He is become to us from God both justification and sanctification; and He being our sanctification, *i. e.*, being the author and efficient cause of it, is He not able completely to sanctify his people? Is He entire justification to the sinner? and is he not also entire sanctification to the believer? In Christ there is full redemption, full salvation, as full redemption from the *power* and *dominion* of sin in the present as from the guilt of sins committed in the past. Does he wholly justify? and does he not also wholly sanctify? Is not Jesus a perfect Savior? Has he not perfect holiness, perfect love, perfect purity? And does not this perfection of love, holiness and purity become ours by virtue of our oneness with him? Is there anything in Christ that may not become ours? And if his holiness is perfect, so may ours be.

The provisions of the gospel for the entire sanctification of the believer are just as complete and all-sufficient as they are for the entire justification of the sinner. There is no defect, there is nothing wanting, in any part of the gospel plan. All its provisions are amply sufficient for the purpose for which they were intended.

To say that Christ can wholly justify the sinner and not wholly sanctify the saint, is virtually declaring that the scheme of redemption is defective in some of its parts; for as we need perfect deliverance from the guilt of sin to be restored to the favor of God, so do we need perfect deliverance from the power of sin to be "made meet for the inheritance of the saints in light." It is, then, our privilege to be wholly sanctified. The gospel provides for this.

(*b*) It is our duty to be whatever the apostles exhort us to be, and pray that we may be. They exhort us to "perfect holiness;" therefore perfection in holiness is not unattainable. If it were, why are we exhorted to it? In 2 Cor. vii. 1, Paul says, "Having therefore, these promises, dearly beloved, let us cleanse ourselves from *all* defilement of the flesh and spirit, *perfecting* holiness in the fear of the Lord;" or, as Tyndal renders the last words, "growing up into full holiness before God." In the words chosen as a text, Paul prays in behalf of believers as follows: "And

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the God of peace himself sanctify you wholly; and may your whole spirit and the soul and the body be preserved blameless to the coming of our Lord Jesus Christ." A very comprehensive prayer! If it be not a prayer for the entire sanctification of Christians, how could words be framed into such a prayer? Certainly it is our duty to be what this prayer contemplates: "wholly sanctified," and "preserved blameless." To the prayer a promise is annexed: "Faithful is he who calls you, who also will do this," *i. e.*, will sanctify you wholly, and preserve you blameless." It being implied, of course, that we, as Christians, comply with the conditions on which our entire sanctification will be effected.

III. This leads us to the means by which our sanctification is promoted and perfected.

I will do no more than specify these. (*a*) The first is Faith. Faith sanctifies the soul as well as justifies. "We are sanctified by faith that is in Christ." Acts 26: 18. Christ is our sanctification, as I have already shown. Faith holds the soul in union and communion with Christ, and so becomes the chief instrument of our sanctification. There is a wonderfully transforming power in faith. It makes Christ a reality to the soul. "He dwells in our hearts through faith." And dwelling thus, enthroned in our affections, He enlightens, illuminates, ennobles, purifies, sanctifies, transforms, and conforms to his own divine image. The manof strong faith will ever make high attainments in holiness.

(*b*) The word of God is an important means of our sanctification. The truth, which works effectually in those who believe, sanctifies the heart and soul of the Christian. Our Savior prays in the 17th chapter of John, "Sanctify them through thy truth: thy word is truth."

All Christian experience proves that the constant, thorough, prayerful study of the Holy Scriptures promotes growth and vigor of spiritual life, and carries forward the soul in its progress towards perfection in sanctification and Christian life.

"The law of Jehovah is perfect, restoring the soul."

Neglect not for a single day the study of this precious word, if you would "perfect holiness in the fear of God."

(*c*) The indwelling of the Holy Spirit, prayer, meditation, the ordinances of the Lord's house, the Lord's supper, the Lord's day—all these are means divinely appointed for our growth in sanctification, and in every Christian grace. And the rapidity of our progress towards perfection depends upon our faithfulness and diligence in the use of all these means of growth in the Christian life.

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In conclusion, let me say, the subject thus very imperfectly presented, commends itself with great force to *every* Christian, but especially to every preacher of the gospel. Every man is under obligations to be holy, for God is holy, and "without holiness no one shall see the Lord"; but especially should he who breaks to others the bread of life, and ministers in holy things, *be a holy man*. "Be ye clean that bear the vessels of the Lord." Paul expresses forcibly the character which the minister should possess, in saying to Timothy, "O man of God! follow after righteousness, godliness, faith, love, patience, meekness." Holiness, a more entire sanctification, in heart and life, is the great want of all our churches; and who shall promote the holiness of the church, and incite to it, if not the preachers? But it is evident that a man cannot impart to others what he has not himself; and how shall the people be roused up to the importance of a higher degree of sanctification, and made to feel *their* obligations to be holy, unless the preachers are first aroused, and led to seek higher attainments themselves?

There are some preachers who make considerable stir and bustle in society. Many think they are great men, wonderful men. They hold protracted meetings, and immerse many converts, and get themselves a great name; but, you watch the after course and life of these converts, and nine out of ten of them, sooner or later, backslide, apostatize and go to ruin.

There are other ministers, who make less stir in the community, and immerse fewer persons; but among those whom they beget in Christ Jesus through the gospel, and bring into the fold of the Redeemer, apostasies are the exceptions. There are preachers whose converts you may find, if you will keep your eye on them for a series of years, and think of the matter, nearly all make shipwreck of the faith, and abandon their profession altogether. Why is this? It is easily explained. A man will beget spiritual sons and daughters in his own likeness. He stamps his own religious character on those whom he influences and moves. If he be a man of shallow convictions himself, he cannot deeply affect and convict others. He must know, in his own heart and soul, what sin is, what conviction is, what penitence is, what contrition and humiliation before God are, and what the cross of Christ is, or he will do no permanent good in effecting the salvation of men.

If the preacher be a man of weak faith, and low attainments in holiness; if he go about with a theory of religion in his head, with no soul-sustaining earnestness, no fire burning in his bones, no fervid zeal for the glory of God in the salvation of men, no

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sense of his unutterable responsibility, and the awfulness of eternity, and the danger of souls perishing—what then? he ought to stop preaching; let him stop at once, and never preach again, at least, till he has had time to fast and pray, and meditate, and humble himself before God, and seek a changed mind and heart, and learn what sin is, and what the death of Christ is, and what preaching is for.

My brethren, preaching is solemn work. I would that we felt it a thousand times more than we do. What the church needs to-day, and what the world is perishing for lack of, is, not a more learned, but a more *godly*, a more *holy ministry*. Our wants, as ministers of the word, may all be summed up in one word, *sanctification, personal holiness*. This will give us constant communion with things unseen, strong love to Christ, and a glowing zeal and seraphic ardor in his service.

DEATH OF BRO. T. C. McKEEVER.

(Written for the Christian Standard.)

BETHANY, W. V., Aug. 27, 1866.

DEAR BRO. ERRETT:—The sad intelligence of the death of our beloved brother T. C. McKeever, has ere this reached you by telegraph. A little over two weeks since he was attacked by that fatal disease, inflammation of the bowels, in a very violent form. From the very first, serious fears were entertained of the result, as the attack was so very severe. His naturally very powerful constitution, and his strong will and energy of spirit, bore up for a long time against the progress of the insidious disease. I saw him a few days after he was first taken ill, and felt at once that the worst was to be looked for; I had but slight hopes of his recovery. Although, during the first days, he suffered severely, his mind remained undisturbed and calm to the last hour. When told at last that his end was near, he called his father to him; told him to take charge of his young family and of the Institution, and then committed calmly and trustingly all he left behind to God. He died last Saturday morning at 2½ o'clock. Yesterday we committed his body to the earth. No higher testimony could be given of the general public appreciation of brother McKeever than the immense multitude that attended his funeral. Such a vast number, seldom, if ever, gathered together on a similar occasion in this region. I have never witnessed anything like it. To one yet young, and but for a few years comparative-

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ly, before the public, what a noble declaration of public estimation was this!

Bro. McKeever was really a very remarkable man for a noble energy of body and soul. He was one of the most active, untiring men I ever knew. When his mind was fixed on the execution of a purpose,—and noble purposes he always had before him,—no difficulties could break his courage and perseverance. He was so as a student, as an educator, and as a preacher of the Gospel. He graduated honorably at Bethany College in 1845. With excellent natural endowments, and rare opportunities of education in the school and the family, he devoted the mature years of his life to the work of education in the Female Seminary founded by his father and mother, and the preaching of the Gospel.—In both of these paths he was eminently successful. Pleasant Hill, under his charge was steadily rising in fame and prosperity; and as a preacher of the Gospel he was among the most successful in this land. Devotion to purpose and indomitable perseverance constituted the great elements of his character, and made all he undertook successful.

His passing away from our midst was very unlooked for. We feel that he has left a great void behind; and the general community feel this with us. The cause of education and of the Gospel have suffered a loss in his death. He was prominent among those who are "ready for every good work," and sympathize with and enter promptly into every enterprise for the advancement of the true interests of our race.

All in the home of Pleasant Hill are bowed low under the heavy grief; but the power of Christian faith and hope and resignation bear them up in this sad hour of trial.

Bro. McKeever was at his death a little over 41 years old.

The friends of Pleasant Hill Seminary will be glad to know that it will be conducted again by its original founders, and that nothing will be spared to make it worthy of public patronage.

Your Brother, CHAS. LOUIS LOOS.

Indiana Christian Missionary Society.

The Annual meeting of the Indiana Christian Missionary Society, for the present year, will convene in Christian Chapel, corner of Ohio and Delaware Streets, Indianapolis, at 2 o'clock P. M., on Wednesday, the 17th of October.

Brethren from all parts of this and other States are cordially invited to attend.

By order of the Board.

ELIJAH GOODWIN, Pres't.

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In Memoriam.

At the meeting of the First Missionary District Society at Germantown, Ky., Aug. 1866, H. B. Taylor offered the following Motion, which was adopted: Moved, that Brethren J. D. Pickett, Jas. Henshall, I. B. Grubbs, H. Turner and Chas. Osborne, be appointed a Committee to draft Resolutions in memory of the departed saint—the great and good man —Alexander Campbell.

REPORT OF COMMITTEE.

WHEREAS, It has pleased our Heavenly Father to terminate the earthly mission of our revered and beloved brother, Alexander Campbell, and Whereas, in solemn session assembled, we desire to express our high and distinguished sense of the great and essential work that he has accomplished, in the providence of God, for the salvation of our race; Therefore, be it

Resolved, That we hereby express our admiration and gratitude for the ability, the energy, and the success with which our devoted brother presented, and defended Apostolic Christianity during his long and eventful career.

Resolved, That in the blessed assurance that the "Wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." we bow humbly submissive to the Divine Will, in removing him from our midst.

Resolved, That we sincerely sympathize with our beloved Sister Campbell and family in this great bereavement, but pray, that in the blessed hope of the heavenly Re-union, they may be reconciled to their loss.

Resolved, That a copy of these Resolutions be forwarded to the family at Bethany; and that copies be furnished the Millennial Harbinger and American Christian Review for publication.

J. D. PICKETT, JAMES HENSHALL, I. B. GRUBBS, H. TURNER, C. OSBORNE, } Com.

The British Harbinger,

Devoted to Christianity as it was at the beginning, edited by DAVID KING, and Published Monthly in Birmingham, England, will be mailed from England to Subscribers in America who prepay to Franklin & Rice, Cincinnati, Ohio. Terms, $2.00 per year. Messrs. F. & R. will (D. V.) forward in the December of each year a list of subscribers for the ensuing volume. Subscribers not in that list will be considered as not wishing to continue. Those who commence otherwise than at the beginning of the year, must communicate, address &c., to the Editor, direct, and certify the prepayment of remainder of volume, as above. Those who order at the end of the year from F. & R., need not thus communicate. This notice is consequent upon frequent letters from America inquiring how the B. H. can be obtained. D. K.

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Preachers' Meeting.

The fourth session of the Pa. Preachers' Association was held with the second church of Christ in the city of Philadelphia, commencing the evening of July 10th, and closing the evening of the 13th.

Nine preaching brethren were present, viz: L. P. Streator and M. L. Streator, Philadelphia; Joseph T. Curry, Springfield, Mass; Edward Bevins, Somerset, Pa.; W. S. Gray, Pittsburg, Pa.; J. L. Pinkerton, Alliance, O.; Jabez Hall, Wheeling, W. V.; R. T. Davis, Johnstown, Pa.; H. Carlton, Connellsville, Pa.

The exercises consisted of Discourses and Essays. The meeting was much enriched by criticisms upon the stated performances, and by social and devotional exercises.

After a very pleasant and profitable session, the Association adjourned to meet in Newcastle, Lawrence co., Pa., the evening of the second Tuesday in January next.

The following programme was arranged for the next meeting;

1. Bro. L. P. Streator—The Reformation for which we plead—its origin and tendency.
2. Bro. W. S. Gray—The use of Tobacco inconsistent with Christian character.
3. R. T. Davis—Work of the Holy Spirit on the part of the Believer.
4. Edward Bevins—Mission of Christ to the world.
5. J. Hall—Every man responsible for knowing and doing the revealed will of God.
6. J. L. Pinkerton—The Christian Spirit—its manifestations.
7. M. L. Streator—Conscience.
8. H. D. Carlton—Covetousness—the duty of the church towards this sin.

L. P. Streator, Pres't.

H. D. Carlton, Sec.

GOOD WORDS FROM OUR CORRESPONDENTS.

West Liberty, W. V., July 15, 1866.

Bro. Pendleton:—The church at Mt. Olivet, Belmont co., Ohio, has held her annual June meeting of several days' continuance, and being unable to secure at that time the labors of any foreign Evangelist, she proceeded to the work with our well known elderly evangelist, James Rossell, who resides there. The result was fine; they, trusting in God and his word, worked as brethren should work together. Nine souls were added to the saved, and a general good impression left on the community. I fear that many of our congregations put too much trust in man—in great preachers; say to them, *work—work* in your own families and your churches; *work* with the men you have among you; *work* with the faith of a Peter or Paul, and God will work with all such.

Your brother, &c. A. E. M.

Maysville, Ky., August 27th, 1866.

Bro. Pendleton:—Enclosed I send you a copy of the proceedings of the "First Missionary District Society," embracing the counties of Bath, Bracken, Fleming, Lewis and Mason. You will remember that you and Bro. Campbell were present at its regular meeting in 1859 at Flemingsburg.

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We had a glad time, and all returned home greatly refreshed. But a small number (24) of the congregations in the District made any report. Received by immersion during the year, about 400. Amount contributed for State Mission, $ 800. Bro. Pickett remained to preach for the congregation, and up to last Friday night, had 10 confessions. Meeting still in progress.

Yours, H. B. T.

Bro. Alex. Harvey, Steubenville, O., Aug. 27th, writes: "Bro. D. J. White has just closed a meeting of one week at School house No. 16, in this county, about 8 miles from Steubenville, resulting in 8 additions to the cause of our blessed Master, by immersion, and much good seed sown."

Bro. John C. Miller, New Liberty, Owen Co., Ky., also writes: "I am here engaged in a meeting. Thirteen added up to date."

From Eastern Virginia, Dr. P. B. Pendleton reports meetings at Enon, with 9 or 10 confessions; at Gilboa, with 40; at Macedonia with 16 or 17; and at Louisa C. H., with 27.

OBITUARIES.

Died, of Consumption, July 7th, 1866, at the residence of her father, Elijah Summers, in Greensburg, Indiana, Mrs. Hannah A. Foley, wife of Alex. A. Foley, in the 26th year of her age.

Mrs. Foley obeyed the command to "cast all thy cares on God" early in life, having been "baptized into the name of Jesus" when but fourteen years old. She lived the life of an exemplary Christian, an ornament to her relatives and friends, and to society. During her whole sickness—of four months' duration—she bore all her pains and sufferings without a murmur. In her last conversation with her husband, she requested that he should care for their children, and that *he* should live the life of a Christian. She died in the triumphs and faith of the gospel, greatly missed and deeply mourned by her devoted husband and two small children, besides a large circle of relatives and friends.

"She is at rest!
A ripened fruit, disparted from the bough,
A going out that scarce disturbed the brow—
All noisy sorrow were unfitting now."

Thos. Wm. Meredith died at his residence, in Louisa co., Va., on Wednesday, July 18, 1866, aged thirty years and five days.

A good man has been taken away. One of earth's noblest has laid his armor by and entered his Master's joy. Ripe for heaven, God has taken him to swell the ranks of the redeemed and rejoicing hosts on high. Active in the church of Christ, whose greatest purity and prosperity he ever sought to promote, zealous, faithful, and devoted to the cause of humanity, the graces of the Spirit adorned his character, and his daily life exemplified the virtues and excellencies of the religion of Jesus.

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He was sick three weeks. The writer does not know whether, on his dying bed, he gave utterance to his faith, his feelings, or his hope. It matters little. The best criterion by which to judge of the unalterable condition of a man, is his life. The strongest evidence our friends can give us of their acceptance and their hope, is their life. Bro. Meredith lived for Christ. His devoted piety was ever present in his life. He knew the way to heaven, and walked in it. In our sorrow and through our tears, we look up to the better and brighter world, whose ravishing scenes have burst upon his vision, and in whose endless joys and glories he now shares. He leaves a wife and two little children, and many relations and friends, to mourn his loss. But, "precious in the sight of the Lord is the death of his saints." L. A. CUTLER.

Died, Tuesday, April 3, 1866, at the residence of her husband, Mrs. Huldah C. Standeford, wife of Maj. William Standeford, of Shelbyville, Kentucky.

Sister Standeford was long connected with the church at Shelbyville, Ky., of which she was a bright, shining ornament. She seemed to live only for the church and her family. Her last conversations were about the union of the people of God. This seemed to be her strongest desire. She died in the triumphs of the faith of the gospel, leaving a devoted husband and many friends to mourn her loss. But they sorrow not as those who have no hope.

"She is at rest!
A ripened fruit, disparted from the bough,
A going out that scarce disturbed the brow—
A noisy sorrow were unfitting now."

On the 19th of June, our Sister Mary C. Carter fell asleep in Jesus, at the residence of her daughter, in Versailles, in the eighty-second year of her age. An aged pilgrim, she bore well the heat and burden of life's long day. Like Mary of Bethany, having chosen early in life the good part, she meekly and devotedly followed the pathway trod by her Redeemer untill she quietly entered the fields of light and glory, the green pastures where the Shepherd folds his flock

She sweetly sleeps by the side of her husband in the burial-place at Versailles, where her living children and grand-children may go to reflect upon the usefulness of her life, and resolve to live as she lived, that they may die as did she. J. S. S.

MIDWAY, Ky., Aug. 14, 1866.

Departed this life on the 13th of February, 1866, Mrs. Martha O. Lumsden, consort of Bro. James W. Lumsden. Sister Lumsden, formerly Martha O. White, was born in Louisa co., Va., March 3rd, 1817—became a member of the Christian church at Garrett's meeting-house, Louisa co., Va., in 1833, and in 1844 was married to J. W. Lumsden, and in the fall following emigrated to Todd co., Ky., and in January, 1858, moved to Hickman co., Ky. Her life was one of continual devotion and kindness to her husband and children. She has left a devoted husband and five interesting children to mourn their irreparable loss. The Lord bless and sustain them in their affliction. C. B.

HICKMAN co., Ky., Aug. 15, 1866.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *OCTOBER*, 1866. [No. X.

MISSIONARY ADDRESS.

BY A. E. MYERS.

DEAR BRETHREN IN CHRIST:—At our late Annual Meeting of this the Sixteenth District of Ohio, after the Convention learned that it could not secure the very able and learned address delivered before it by the President of Bethany College, Prof. W. K. Pendleton—the address not having been prepared specifically for the occasion, and not being thought by its author well suited to the district—I was charged with the duty of preparing such a document as in my judgment would subserve the cause of truth and righteousness in the district.

In the discharge of this duty, I lay down as an axiomatic truth, that the great object of the Christian religion is the present and eternal salvation of all who will believe in Jesus of Nazareth as the Christ, the Son of the Living God. If this be true, and I presume no one will controvert it, and if it be also true that there is salvation in none other than in Christ, then, how important it is that men should hear of him that they may believe upon him and be saved. But how shall they hear without a preacher? and how shall they preach except they be sent? But if they must be sent, who must send them? and how must they proceed in order to send them?

These and similar questions that might be asked, have, in years that are past, called forth a variety of answers from men of

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more or less discernment and biblical attainments. But I believe I may say, that the question concerning who shall send out the preacher of the Word is a settled one. God calls and sends men through and by the church. That the church, too, who sends a messenger out, or engages his services either for their immediate community, or for sounding out the Gospel in other regions, should give him a fair compensation for his labors, is also, without doubt, a settled question in both ethics and religion. But how to proceed in the raising of these funds, and in their disbursement, are questions not so well settled among us as a people. Hence the controversy we had some years since, and which has been comparatively recently revived, about Missionary Societies. I do not know that I could serve the cause of truth better in this paper than to give some suggestions upon the late subject of controversy—Missionary Societies—and the liberty of the saints in respect to them.

That we as a religious people are a missionary people, no one can doubt, and that we shall yet be the *most* missionary people, if we are not already so, on this continent, is, I think, almost morally certain. The very *spirit* of Christianity is *missionary*, and if you find a man that claims to be a disciple of Jesus who opposes missionary work, he has either lost his first love or has never been truly converted to Christ. But whether he is favorable to the carrying on of this missionary work through or by an organization called a missionary society or not, is quite another question. Men may and often do agree that a certain work must be done, but *disagree* about *how* to do it.

In this controversy about the *how*, some things have doubtless been said on both sides, that it would have been better, both for the persons themselves who said them, and for the cause of truth, had they never been said. But this is a frailty of man, and even of the best of men. That a Missionary Society, or even a Christian Missionary Society is, as such, a human organization, no right-minded man methinks doubts for a moment. So are all Bible Societies, and all others that have a different organization from the apostolic church. But shall we say that we will have nothing to do with any work, institution or organization that is not, in all is details, of divine origin? or for which we have not in the Living Oracles specific directions? If so, how will we build meeting houses, school-houses, colleges, &c.? Have we any directions in the Bible for such works beyond the *general* instructions to us as saints to meet together and worship God, to bring up our children in the nurture and admonition of the Lord, to do good to all

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men? And have we not judged, that, all things considered, it is better for us, our families and the world to erect these houses and school buildings? And do we not associate our means and influence for these good and holy purposes? And does not the Head of the church allow this under the general organization of his body? Now, if the Bible allows us to co-operate, as children of the Father, for *any* good purpose, will it not allow us to co-operate for *all* good purposes? Is not the *principle* the same, whether we co-operate to build a meeting-house, build up a Sunday-school, or send out a missionary of the Cross of Christ? To contend that we may not thus co-operate because we have not *specific* regulations and rules laid down in the word of God, is at once to assume that the Bible is a book of *details*, which we could not concede. Dr. Paley says: "Whoever expects to find in the Scriptures a *specific* direction for every moral doubt that arises, looks for more than he will meet with. And to what a magnitude such a detail of particular precepts would have enlarged the sacred volume, may be partly understood" by our law-books in this country or Europe. The same author tells us, that in his day, these details filled more than fifty volumes in England.—While the Bible presents us with many positive precepts, it also lays down certain *principles* of action by which we must be governed.

And while it does not enter into a detailed account about *how* we should co-operate as churches, it does tell us that the Churches did in some way choose and send out men as their agents or ministers. In 2 Cor. viii: 19, Paul speaks of one "who was also chosen of the churches to travel with us with this grace;" and again in the 23 v. of the same chapter he speaks of "the messengers of the churches." In each of these cases no one can fail to see that these churches in some way chose and sent out these messengers. This choosing and sending out of a general agent for any purpose, is co-operation. This co-operation was entered into according to some rules or regulations agreed upon by the parties. All analogy, all reason, and all revelation forbid any other conclusion. The principle is the same whether these rules be written or unwritten—that is, oral.

We have, then, in the New Testament, positive example of church co-operation, recognized by the apostle Paul and his co-laborers. This, with every one who loves and accepts the Bible as a sufficient guide in all religious matters, forever settles this question. The truth is, the whole universe, from the smallest particle of matter to the tallest angel that burns in light ineffable

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around the throne of God, is arranged upon this plan or principle. Strike it out of existence, and you at once have what is infinitely worse than the wreck of matter and the crush of worlds. We must not, then, as a *religious people* lose all common sense, and common feeling and sympathy when we speak of religious matters, or endeavor to evangelize the world. We have been bought with a price, and we should therefore glorify God with our bodies, with our souls and with our spirits, which are the Lord's.

But supposing that some one admits that *church* co-operation is Biblical and therefore right, but then contends that since the church is the only divine institution or organization, and that all our efforts to do good should be put forth through this divinely organized body; so that the church may have all the glory for all the good that all the members of this one body may accomplish. This I understand to be substantially the position assumed by some of our brethren in the lately revived controversy about Missionary Societies. In what I have to say, beloved brethren, on this subject, no one can attribute to me, as has been done in one or two cases in the late controversy, any sinister motives; for I have never been in the employ of any Missionary Society, nor received a single cent from them, but on the contrary, I have met with the brethren on such occasions, at my own expense, and have contributed of my means as I felt I could for the spread of the Gospel through this instrumentality. I suggest, then, that these brethren have fallen into two errors: The first, an error of logic; the second, an error of fact.

The first error, is the ambiguous sense of the word "church," and is what our logicians call "*fallacia accidentis.*" But to fully evolve this argument of these brethren, I will first state it, and then expose its fallacy. The argument if I understand it, is this: All that the disciples of Jesus Christ do for the spread of the Gospel, should be done through a divine organization; the church of Christ is the only divine organization; therefore whatever is done by the disciples of Jesus Christ for the spread of the Gospel, should be done through the church of Christ. Again, a Missionary Society is not the church of Christ; therefore the disciples of Christ should not operate through Missionary Societies in spreading the Gospel. This fairly presents the position of these brethren on this subject. Now, I have said that this conclusion rests upon two errors; one of logic, the other of fact.—The former is connected with the minor premise, the latter with the major premise. We shall first attend to the fallacy, then to the error of fact.

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In the minor premise the phrase "Church of Christ," is the synonym of the phrase "divine organization" in the major premise, and is declared, in this minor premise, to be the *only divine organization*. But the word "church" as now defined, is used by these writers in the sense of a local organization; that is, as the church at Ephesus, Corinth, Barnesville, Wheeling, &c.

Now the question is: Is this the most comprehensive Bible signification—its *only* Bible sense? If so, then there is no fallacy; But if it is not, then there is an ambiguity—a fallacy in this argument or form of expression. It only becomes necessary now for the exposition of this error, to show that this word "church," when applied to the followers of Christ, is not always used by the sacred writers in this limited sense. I shall at present give two cases where it cannot be thus restricted: Math. xvi: 18 and Eph. i: 12. In each of these places, and some others, the word "church" is used in that comprehensive sense of embracing what Dr. Whately calls "the Universal or Catholic Church —comprehending in it all Christians; who are 'members one of another,' and who compose the Body, of which Christ is the Head." Since Christ, then, is the Head of the church Universal, as well as the Great Shepherd of all the under shepherds in these local congregations, is it necessary that, to honor him, all we do shall be done through one of these local congregations, called "the church" in another sense? May we not as individual Christians labor and contribute for the spread of the Gospel in other ways, besides what we may do through the "church" in this last use of the term? This question of *right* leads me to the second error of these brethren, which I have called an error of fact.

I said in a previous part of this paper, that the error of fact was connected with the major premise. But I did not mean to intimate that the premise, as such, is false, for I did not so believe; but on the contrary, believe it to be true when properly understood. But to take the phrase "divine organization," found in this premise, and limit it in its signification to a local church, that is, to the disciples of Christ meeting at one place with their bishops and deacons, and local arrangements, and say, that each disciple who meets or has his membership there, must do all that he does for the spread of the gospel through "*this* divine organization," is an error of fact; that is, the facts in the New Testament do not warrant any one in taking such a position. This would require not only that all ministers of the word should be always sent out by the local church, but be supported by the

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public fund; lodged at the public expense; when sick, taken care of in a similar way; and, in short, no individual would be allowed directly to assist, lodge, care for, or in any way help an evangelist or minister of the word as such in his work; for the principle is the same, whether there be means furnished to support him in the field, or in any other way assist him in his work.

But some of the first Christians did these things as individuals, and were even commended by the apostles for such acts.

A few cases referred to will suffice to remind the Bible reader of the custom of the early disciples of Christ. In the sixteenth chapter of Romans, Paul mentions quite a number of such as had thus got to themselves a good name; among whom are Phebe, Priscilla and Aquila, Mary, &c. Of the first of these, it is said, "She hath been a succorer of many, and of myself also"; of the second, "who have for my life laid down their own necks"; and of the third, "she bestowed much labor on us." Philemon also and his servant Onesimus helped the apostle directly, and other saints. So did Gaius, as referred to by the apostle John in his third epistle, and many others, who, as Christians, worked as they had opportunity.

To deny this principle of freedom among the members of Christ's body, is not only contrary to apostolic teaching and practice, and the practice of all the early disciples of Christ, who in some cases even gave all they had, as individuals, for the support of the saints and the spread of the gospel, but it at once strikes at all *individual* effort to enlighten the world on religious matters by books, tracts, pamphlets, papers, colleges, schools, &c., &c. And to say that the children of God may not combine their influence and means, as individuals, for the spread of the gospel and the amelioration of the condition of our race, is to deny the right to build meeting-houses, establish Sunday-schools, and every other good work that requires the co-operation of the individual members of the church, and is the reverse of the instructions given by Paul to Titus for the brethren in the island of Crete. He says: "Put them in mind to be ready to every good work." This is the right kind of instruction. It is calculated to draw out the liberality of the church-members, a thing that is needed at all times and places,—and everything that cultivates a narrow, selfish, niggardly feeling among the brethren, is not only contrary to the spirit of the gospel, but in this district, brethren, we see its effects:—almost every man and congregation that has persistently opposed co-operative missionary work, has lost influence with the people, and settled down in a little, nar-

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row selfishness, unworthy of noble hearts in any good work.—And what is true here must be finally true everywhere, for it is without doubt a law of God, that the liberal soul waxes fat, and the niggardly, selfish soul waxes lean. God has called us to liberty, but he does not allow us to use our liberty for an occasion to the flesh, to fulfill its lusts.

While, then, we are free to use our means and influence for every good work, the only question in the case of a missionary effort is, Is it a good work? If so, I may co-operate with others in it; so may you, and all other disciples; and should these organizations or combinations of brethren commit error, and build a bad meeting-house, or pass improper resolutions, or undertake to do something more or different from what was agreed upon by the parties when they entered into the combination, and do wrong, the agreement being broken, the members are by this violation of the principle of co-operation, freed from the error or sin committed, unless they, as individuals, assist in this erroneous work, or sanction it when it has been done. But because good men, who have combined their influence for a good purpose, shall occasionally run into error, it does not hence follow that the object was a bad one, or that the combination was wrong; and the principle is, as I before said, the same, whether the rules or regulations agreed upon are written or unwritten. Every combination for a good work, if perverted to something else, should, after a proper effort to bring it back to its legitimate work has failed, be, by all true men of God, abandoned; for it has ceased to be a good work, and we are not allowed by the Head of the church and his laws of organization to engage in any but good works. But we are allowed and instructed to engage in these.

To conclude this paper, we briefly recapitulate:

I. We have seen that the object Christ had in view in establishing his church, was the eternal salvation of our race.

II. That to accomplish this work, he makes it the duty of every one who comes under his government to become a co-worker with him according to the ability given to him.

III. That for the better accomplishing of this work, he had his disciples in a family or town to come together regularly for worship; and for the order of such meetings, and for the general good, persons were selected of Christian age and experience to watch over, guide and direct the affairs of this community of disciples thus called out from the world. In this society or church there was a public or common treasury, into which each was to put of his means as the Lord had blessed him.

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IV. That nothwithstanding this local organization and treasury, he arranged for, and allowed in the general organization or arrangement, such a liberty to each and all the members of his body as would permit them to engage, as individuals, in any and every good work.

V. That persons thus laboring were commended for their individual efforts in spreading the gospel or caring for the saints; but that while we are called to liberty, we are not allowed to use that liberty for an occasion to the flesh to fulfill its lusts.

You are, then, dear brethren, *free to work for the good of the race;* but recollect you *must work* if you would be accepted of the great Master. Let no one, because some brother thinks that he can do more good by working *alone* through the organization of the local church, or some other brother thinks, under the circumstances, he can do more by assisting the missionary society, or some paper, or some college, or some library, as well as to give freely directly to the cause at home, sit down and think that he can silently do nothing and be unobserved of the King Immortal. Every one *must work*, as the Master gves him space and opportunity.

As I stated in the commencement of this paper, so say I now again in its conclusion—we are a *missionary people, and must be such, for it is the very spirit of the gospel.* Whatever may be our notions about how to carry on the work, *all must agree in the work itself.* No people can take the Bible for their rule of faith and practice in all religious matters, and drink largely of the spirit of the New Testament, without feeling moved to sacrifice with Christ and the holy apostles in spreading the gospel of God's grace. While the reports from the various congregations in the district for the past year show commendable zeal and sacrifice on the part of the brethren, yet we are not doing near what we can, nor what I think, the Lord willing, we must and will do the coming year. Let every officer of the church into whose hands this paper falls, feel called on as a special agent to stir up his brethren to the good work.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

It costs more to revenge injuries than to cure them.

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ELDERS, BISHOPS—ELECTION OF.

MR. EDITOR:—I would be glad if you would take the trouble to point out any "precept" or "precedent" in the New Testament in support of the following proposition, which you wrote in the August number of the Harbinger, with great positiveness:

"The *primitive Christians*, we repeat, *did choose their own Elders or Bishops and other officers by voting*, and this was done in an open and fearless way; but they did not vote in discipline."

Now your well known erudition and Biblical research, will enable you to put your finger on the verse or chapter, without delay or trouble, where such choice was directed to be made, or where it was in fact made. I do not want the sixth chapter of Acts referred to, for I am already aware of its contents, and know that the selection or choice there made by the "multitude" was not a choice of bishops, deacons, evangelists, apostles, or prophets; but of seven men of "good report" to do a certain business in a certain emergency. Those classes I have named, were given by Him who "led captivity captive and gave gifts to men." Eph. iv. 2; 1 Cor. xii. 28. And he selected them Himself, directly or through the Holy Spirit (see Acts xx. 28), and gave them the powers necessary to the duties incident to their position. I do not desire, if you choose to answer me at all, for you to argue the matter, although of course you will use your own discretion in that respect; what I want, is "precept" or "precedent." These are the only indications of authority that satisfy me; *arguments* never made a *law*; *authority* makes the *law*. And that may be expressed by prescribing a line of conduct or a rule of action, or by approving a course of conduct or an action.

I never read in the New Testament of "officers of the Christian church," or "church government," or "church organization," or the exercise of "episcopal authority," or such like expressions. Where do you and other writers get them? I further desire that you will not in this instance make unnecessary observations concerning persons who desire a "duplicate" for every thing they do religiously in the Bible. The reason I say this is, I have read from your pen such expressions in relation to other subjects of investigation engaged in by Christians. My effort has been since I learned the "truth as it is in Jesus," in whom his followers are said to be "complete," not to be "conformed to this world, but to be transformed by the renewal of my mind, that I may *approve the will of God, which is good and acceptable and per-*

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fect." Rom. xii. 2. I hope I am not saying too much as an inquirer, but I have written what I have written to show to you that I do not intend to be satisfied with less than the truth, the whole truth, and nothing but the truth. An answer to the point or points suggested may satisfy or gratify many of your readers, as well as him who subscribes himself BETA.

REPLY.

We have every disposition to answer Brother Beta according to his desire.—and will be brief.

1. We wrote nearly twenty years ago that, "No example is recorded in the New Testament of the people *electing* or *choosing* Elders." We do not remember ever to have written anything to the contrary. If we have, it was surely without warrant from the Scriptures. 2. There are some things Beta never reads of in the New Testament, 1. Officers of the Christian Church;—2. Church Government;—3. Church Organization;—4. Exercise of Episcopal authority. This, no doubt, is all true. Neither do I find these identical expressions in the Scriptures—and brother Beta "does not desire me to make unnecessary observations concerning persons who desire a duplicate," &c. It might be a question whether such remarks are always *unnecessary*, but we will not raise it with our highly respected brother Beta. He will allow me to remind him, however, that he does read, 1, Of "The office of a Bishop," (1 Tim. 3: 1), and the "Office of a deacon," (10) and it is surely no violence to Scripture language to call these "officers of the Christian church," even to persons who desire a "*duplicate.*"

2. We do read, "God hath set some in the church; first, Apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments," &c. (1 Cor. 12: 28). And again, of persons "That walk after the flesh in the lust of uncleanness, and despise government," &c. (2 Pet. 2: 10). From these Scriptures we might frame the expression "Church government" without being charged with "speaking half in the speech of Ashdod.

3. We read of Paul saying to the Corinthians, "The rest will I set in order, when I come," (1 Cor. 11: 34); and that Titus was left in Crete to set in order the things that were wanting, and to ordain Elders in every city. (Tit. 1: 5). These expressions are so suggestive of *organization*, that brother Beta ought to excuse a people speaking a language so rich in synonyms as is our English, if they should sometimes use them interchangeably.

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4. We do read of Paul saying to Titus, "Exhort and rebuke with all authority." (Tit. 2: 15); and of his exhorting the Hebrews,—Remember them who have the rule over you, who have spoken unto you, the word of life; again,—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account. (Heb. 13: 7 & 17). Again to Timothy, Let the Elders that rule well be counted worthy of double honor. (1 Tim. 5: 17). Surely one familiar with these and kindred expressions of the great apostle would very naturally "duplicate" them sometimes by the not very different phrase, "Exercise of Episcopal authority."

This is perhaps as much as the specal limitations which it has pleased brother Beta to put upon my answers, will allow me in courtesy to say—to *him;*—but there are many others interested in this matter, and for my readers generally, I will submit the following in addition, which having been prepared for another occasion, brother Beta will not regard as in any sense *dictated* by the terms of his inquiries, or in the least offensive to his supreme reverence for the language of the Scriptures.

We inquire, then—How are Elders and Deacons to be elected to these ranks, and inducted into office?

To say that this question cannot be satisfactorily answered, would be to reject both the teachings of Scripture and the almost unanimous voice of history. The *first* example of election to office during the apostolic age, is that of Matthias. It seems that two persons were nominated in this case, and that this nomination was made by the "men and brethren" assembled; for it is to these that Peter addresses himself; and at the close of the speech, the historian says, "*They,*" (that is, those whom Peter addressed, *men and brethren),* "appointed two."

2. The seven Deacons, of whose appointment we have the history in the sixth chapter of Acts, were elected by the "multitude of the disciples" whom the Apostles called together for this purpose, and when they had chosen them and placed them before the Apostles, as the persons whom they preferred for this business, they were solemnly inducted into office by prayer and the imposition of the hands of the Apostles.

3. It is true, that no example is recorded in the New Testament of the people *electing* or *choosing* their Elders; neither is there one o any other person or persons choosing or electing them, in their stead. Paul and Barnabas are represented by the historian (Acts xiv. 23,) as *ordaining* Elders in all the churches in Lystra, Icon-

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ium, and Antioch; Timothy is commanded to entrust the things he had heard from Paul, to faithful men, who should be able to teach others; and Titus was left in Crete to set in order the things that were wanting, and to *ordain* Elders in every city. The characters also who were alone eligible, are clearly depicted; but who shall *elect* those who are to be *ordained* is not affirmed. Still analogy, the nature of government, and light of history, leave no room to doubt that the choice was made by the people—the disciples.

The argument drawn from analogy is based partly upon the relations which the first Christians bore to the Jewish synagogue, but mainly upon the part which the church is represented as acting in other matters of equal moment. The offices of Elder and Deacon are evidently taken from the synagogue, and in the only example of an election given us, that of the seven Deacons at Jerusalem, recorded in the 6th chapter of Acts, we find the election made according to the popular form of the Synagogue. We can scarcely doubt, therefore, that this form would be equally applied in the selection of the other class of officers.

But the part which the disciples took upon various occasions, in matters of great moment, seems still more strongly to indicate that they would participate in the election of their rulers.—When the dispute arose at Antioch about circumcision, it was "*the brethren*" who *determined* that Paul and Barnabas and certain others should go up to Jerusalem unto the Apostles and Elders about the question; and after it had been fully discussed, it was the Apostles and Elders, *with the whole church*, who were pleased to send chosen men of their own party to Antioch, to bear their letter containing their decision; and on their arrival they assembled the *whole multitude* together, and delivered the epistle.—The question here involved was one which might well have been claimed as belonging alone to official management; but even the Apostle Paul submits to the resolution of the brethren, acts as their messenger to the Apostles, Elders, and church assembled at Jerusalem, and thus gives confirmation to the precedent of popular congregational authority, in matters concerning the general good. The part which the Corinthian church is represented as taking in the separation of the incestuous person and other instances, which we might name, tend to the same conclusion and fill out the argument from analogy.

Besides this, the nature of the Christian government is such as to forbid any other method of electing the officers, who are to administer its affairs. The relation established by Christ and his

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to administer its affairs. The relation established by Christ and his Apostles, between the officers of a Christian congregation and the members, is such, that it would be, not only highly impolitic, but manifest tyranny to elevate to authority and office those, whom the body of the church might not choose or have a voice in electing. The relation evidently requires that the Elders should be men, acceptable to the brethren, and, in every respect, enjoying their confidence and esteem. What so likely to secure this necessary end, as to ordain to office those whom the people themselves had chosen! What more contrary to the liberty of the Gospel, than to impose upon the freemen of Christ, rulers whom they had no voice in electing and who may or may not enjoy their confidence and esteem! Such a rule would be contrary to the entire genius of Christianity, and subversive of that law of love to which all things must be subordinate, and which is the essential element of every principle of action in the spiritual kingdom of Christ.

Take from an individual congregation the power to choose its own officers—and by what authority can they act? Is not the congregation the fountain of authority to itself? Who else, then, can delegate it? But it will, perhaps, be replied, that the congregation is not the fountain of authority, but that Christ and the Apostles are. Let us not be confounded by this objection. We must distinguish things that differ. Christ and his Apostles are the fountain of *legislative* power—and so they are of all power in the Christian church. In some sense, Christ is the fountain of *all* authority, both in heaven and earth: but some powers are delegated, whilst others are not. That the legislative power is restricted to Christ and his Apostles, we would come behind none in maintaining; indeed, the Apostles themselves were only to teach the things which Christ had commanded them; but the *judicial* and *executive* powers are committed to the church. This, the declarations of our Savior abundantly authorize (Matt. xvi. 19, and xviii. 17, 18), and the subsequent acts of the church, under apostolic sanction, fully exemplify (Acts i. 15, and xv. 1, *et seq.* 1 Cor. v. 2). They both judged what should be done and provided the means for having it accomplished. Now the propriety of having officers in every Christian church, is not a matter submitted to human decision. It is a law of Christ. But the execution of this law is a duty of the church. As the duty is upon them, the authority is in them. Hence we again ask the question, If the officers of a particular congregation receive not their authority

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to act from the church, in whom it is originally vested by the great King and Lawgiver, whence can they derive it?

But why do the Scriptures represent Paul and Barnabas, and Timothy and Titus, and the Presbytery, as laying on hands in the appointment of officers, if the choice of these officers was not in them? That there is really no difficulty in this question, will at once appear from the case mentioned in the 6th chapter of Acts. There the Apostles *ordained*—but the people first *chose*. We are presented, then, with a distinction between *choosing* and *ordaining*, clearly set forth in an example. To *ordain* is formally to set apart to office, by certain forms or ceremonials prescribed in the Scriptures; and to *elect* or *choose* is simply to designate the persons whom the congregation prefers for officers. The former was always done by Apostles, Elders, or Evangelists: the latter, always by the people. We have a similar provision in our form of government, the most rational in the world. The President elects or nominates to office: the Senate confirms or rejects. The right to choose is in the President; the power to apply the tests of qualification is in the Senate. If the nominee possess not the requisite qualifications, the Senate reject him; but they cannot nominate one in his stead. This the President alone can do. It is exactly analagous in the Christian organization: The people choose, and the Presbytery or an Evangelist ordains.

We have here suggested an important inquiry. Why do the Scriptures require in the appointment of officers in the church, the co-operation and concurrence of a Presbytery or an Evangelist? To the man of faith it is sufficient to know that such is the law; still there is good reason for it—such as has influenced all rational governments to incorporate a like principle into their Constitutions. Certain qualifications are presumed to be essential to fitness for certain offices: these are prescribed in the fundamental law; and though the people should choose one who did not possess them, he could not be constitutionally inducted into office. Should the people elect to the presidency of the United States a foreigner, he could not be constitutionally inaugurated, because a fundamental law of the government forbids to such the honors and powers of this office; should the people elect to a seat in Congress one under the lawful age, no matter though his election may have been by the unanimous voice of his district, he must still lose his seat for the want of the requisite qualification of age. The people choose, but they cannot *effectually call* those who do not possess the *legal* qualifications—and of this they are not to be the judges.

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Now the Christian organization must be regulated by law—and that not the law of man, but of Christ. This law requires that there be in the church certain officers, and authorizes the congregation to choose them. But, at the same time, it requires that none shall act, although the people desire it, who have not certain qualifications. These qualifications are not a matter of human legislation, but they are clearly and explicitly set forth in the law of Christ. Who, then, is to apply these tests? One will say, Has not the congregation as good a right to *judge* in this matter as to *choose* in the other? By no means. In the first place, they are not as well qualified, either from their acquaintance with the *Word*, or by their ability to analyze character.—Neither can they know so well the suitableness of those whom they may choose to fill the station to which they would call them. So far, then, as qualification gives right, they have not as good a right. But where Christ has legislated, all right must rest upon his will; and simply because he has not given this right to the congregation, but to the Presbytery, or Evangelist, do we say, with confidence, that none but the Presbytery or Evangelist can exercise it. This is the law of Christ, and there is much wisdom in it. It is a plan commending itself to the admiration of all who have studied the tangled web of human nature, and witnessed, even in its best estate, the dangerous tendencies of its unchecked current. To prevent the disagreeable consequences of imposing upon a people, rulers whom they might not like, they are granted the right to *choose;* and to guard against the influence of party feeling, blind personal partiality, or a neglect of the required qualifications, on the part of the people—Elders or Evangelists are required to *ordain.*

Can the Presbytery or Evangelist, then, refuse to ordain one whom the people have selected? Certainly. Does not Paul tell Timothy to lay hands suddenly on no man? If this does not mean that he is to exercise a prudence and discretion in this matter in order to satisfy his own judgment of the qualifications of the persons proposed, we are at a loss to say what is its import. Titus was left in Crete to ordain Elders in every city, but only upon the condition that he found such as filled up the character which Paul depicts. But in order to determine this, he must exercise his judgment in every case submitted to him. If one were presented to him who had not the qualities which Paul names, Titus must either reject him by refusing ordination, or

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else disregard the positive and solemn injunction of the Apostle.

The case of a congregation organizing itself, we cannot find in the New Testament, and the reason is obvious. The law of God requires that there shall be the concurrence of a Presbytery or an Evangelist with the congregation in the appointing of its officers —the people to *choose* those who would be acceptable to their feelings; the Presbytery or Evangelist to see that the requisitions of the law are complied with. The method of procedure was natural and plain. A church or churches sent out Evangelists to preach the gospel and to baptize the penitent believers;—these went forth on their mission, and in various places converted the people. When they had succeeded in baptizing a sufficient number, they gathered them together in congregations and taught the things commanded. Amongst other things, the duty and necessity of organization. Under these instructions the people made their choice, and the Evangelists, not daring to lay hands suddenly on any man, examined with prudence and care into their qualifications, and then proceeded to ordain to office such as filled up the requisitions of the law. That this was the ancient and divine method of procedure is evident from the 13th and 14th chapters of Acts, which, taken in connection with Paul's instructions to Timothy and Titus, leave no room for even a cavil. Paul was an Apostle and Barnabas was a Prophet; yet the Holy Spirit, intending to signify to us this divine order, commands even these to be sent forth under sanction and by ordination of the church at Antioch, and we find that, obedient to their mission, they return to the same church and report, as in duty bound, the result of their labors. It is not here stated that Paul and Barnabas were ordained by the laying on of the hands of the *Presbytery;* but the work to which they were separated is the same as that imposed upon Timothy, and it was by the hands of the Presbytery that he was ordained.

The sensible force of these examples is opposed by an appeal to the fact that Paul was an Apostle, and that Timothy enjoyed a special gift through the imposition of Paul's hands;—but what of Titus? He was left by Paul in Crete for this purpose; and, as an Apostle, Paul had full power to ordain him to this work; but we have no evidence that he enjoyed any supernatnral gift qualifying him specially for the discharge of his duties. On the contrary, does it not appear that Paul and Barnabas, as well as Timothy and Titus, in the cases we are referring to, were acting in the

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legitimate capacity of Evangelists, and were all therefore governed by the same rule. Paul, as an Apostle, could prescribe and declare the rule; but as an Evangelist of the church at Antioch, he submits himself to it as well as Timothy or Titus. That the two latter acted in no wise by any divine internal illumination or guidance in this matter, is evident from the nature of the instructions given them by Paul. They could do no more than exercise a sound judgment in executing the law promulged by Paul.—They had no discretion.

The relation which a church holds to the Evangelist that plants it, makes him, in every sense, the most fitting person to officiate in ordaining the officers. It is his business to labor among them and to take the lead in their proceedings, as often as practicable, until he has not only taught them, but in some degree trained them in the exercises of the Lord's house. This must be done before there can be an organization at all. By means of this intercourse he becomes acquainted with the various gifts and qualifications of the church, and can therefore apply the tests of the Apostle: but as no "new convert" can be promoted to the office of Elder, it is manifest that a congregation made up exclusively of such, must be under the discipline and tutelage of the Evangelist, till some of them attain to such a degree of experience in scriptural things as will qualify them for the responsible labors of a Bishop.

In those cases, however, where one church is formed out of a part of the members of another, it would seem that the Presbytery of the mother church should officiate. In this case their relation to the members who had been a part of their own charge, best fits them for judging of the character of those who might be preferred for office.

Both analogy and the nature of the Christian government, then, seem to require the method of appointing to office indicated in the 6th chapter of Acts—and that, no matter what the office, whether Elder, Deacon, or Evangelist. With this conclusion the farthest voice of antiquity concurs. Clemens Romanus, who is the most reliable of all the Apostolic Fathers, says that the Apostles ordained the first ministers of the church, and "then gave directions how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore, we cannot suppose that they may be justly thrown out of their ministry, who were either appointed by them, or afterwards by other emi-

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nent men, with the consent of the whole church." Cyprian says that it was a rule of divine appointment, "that a minister should be chosen in the presence of the people, and should be publicly acknowledged and approved as worthy of the office," and that in no case should the act of ordination be solemnized without the knowledge and assistance of the people. We might still further multiply the historic evidences of this fact, both from the decrees of councils and the allusions of profane history—but we attach no authority to anything of this kind, further than to receive it as corroborative of that which is already manifest from the Scriptures.

The manner in which the people shall express their suffrage is a matter of discretion. It is both their privilege and their duty; and since the manner of doing it is not prescribed, they must determine this for themselves. The ancient method seems to have been for the Presbytery or Evangelist to ascertain in an informal manner by private inquiry, who would be acceptable to the brethren, and then propose such, provided they were qualified, for the approbation of the church, by their *acclamation;*—the people exclaiming, *Axios* (fit), or *Anaxios* (unfit;) or, in the Latin church, *Dignus est justus.* This seems the most prudent course, and that which is least likely to lead to any unpleasant collision of party feeling. Everything should be done decently and in order, and with a view to avoid, as far as practicable, every manifestation of a worldly ambition for the honor of preferment. There should be no opportunity given for electioneering—no room for the play of artifice and intrigue; but each disciple should feel only for the glory of God and the good of the church, and cast his suffrage accordingly. Any person who would resort to the wily and hypocritical expedients of the politician, to curry favor with his brethren and to seduce them into his support, shows himself at once *unworthy* and *unfit:* he should be rebuked by his brethren, and taught that such arts belong not to the purity of the Christian organization.

W. K. P.

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THE HIRAM LECTURES.

Bro. Franklin:—The course of Biblical Lectures at Hiram, Ohio, has just closed under the most favorable and encouraging auspices. And as this is, in some respects, a new phase in our course of Ministerial Education, I have thought that it might be interesting to your readers to know something more about it.—Allow me, then, to say for the satisfaction of all concerned, as well as for the purpose of replying to some special inquiries,—

1. That it was not the intention of the few benevolent projectors of this scheme of Ministerial Education, to interfere, in any respect, with the regular prescribed course of Biblical instruction and discipline in our Colleges and Universities. The course at Hiram was projected for a different purpose. It was designed chiefly for the benefit of a class of young ministers or candidates for the ministry, who for want of either time or means are unable to take a University course; but who nevertheless need instruction in the Word itself, as well as in its evidences, and the best way and manner of presenting it to the people.

2. The extent of the want has been well illustrated by the number and character of the young brethren who attended the afore-said Lectures. About fifty persons, most of them having some experience as ministers of the Word, and ranging from about twenty to forty years of age, met at Hiram, from most of the Northern and Middle States, to attend the proposed course of Lectures. And a more earnest, pious, zealous and devoted class of brethren I have never seen assembled together for any purpose. From early dawn till late in the evening, they were constantly engaged either in taking an abstract of the lectures, or in the systematic study and exegesis of the word of God, or in discussing and investigating some of the important practical questions that pertain in some way to the work and duties of the Christian Ministry. They often reminded me of the more aged, pious, and thoughtful members of our Ministerial class in Ky. University; except that most of them were without a knowledge of the original Greek and Hebrew. And hence the instruction given was generally adapted to a class of English students.

3. The scope of the lectures was five-fold: *first*, to defend Christianity against the assaults of Infidelity and to establish the character of the Bible as the all-authoritative Word of God.—*Second*, to explain and illustrate the best way and means of studying and explaining the holy Bible. *Third*, to ascertain as far

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as time and circumstances would permit what is therein taught; or what was the particular purpose of the Holy Spirit in causing to be written each book, section, and paragraph. *Fourth*, to explain and illustrate the best way and means of presenting the truth to the people, and of persuading them to receive and embrace it as the Word of life. *Fifth*, to give instruction in church organization and discipline, and whatever else serves to promote the purity, piety, and edification of the churches. This is a very wide field; and of course, thoroughness was not to be expected in all departments. But in a course of about 300 Lectures, a vast amount of Biblical instruction may be communicated to young men, most of whom have already made very considerable progress in the study of the Divine Word, and who during the entire course, searched the Scriptures constantly to see whether all things are fairly and truthfully represented.

4. The whole Session consisted of about 13 weeks, and was divided into two terms. During the first term, Bro. Isaac Errett, Bro. H. T. Anderson, Bro. A. S. Hayden and Bro. B. A. Hinsdale were the principal instructors; and during the second, the labor was performed chiefly by Bro. D. S. Burnet and myself, with an occasional Lecture from Bro. Isaac Errett, in his own inimitable style, on some great practical theme pertaining to the qualifications, duties, experience, and responsibilities of the Christian ministry. The lectures of Bro. Burnet were characteristic of the man,—well conceived and beautifully expressed. His instructions in Sacred Rhetoric and Pulpit Oratory must especially be of great service to the class. Few men can better illustrate, by their own example, the force and power of persuasion, than Bro. D. S. Burnet. The labors of Bros. Anderson, Hayden and Hinsdale are also very highly commended by the citizens of Hiram, as well as by the class.

5. The amount of good accomplished by the aforesaid course of lectures, was, I think, very considerable. And it therfore gives me pleasure to be able to announce to the brethren at large, that a similar course will in all probability be delivered next year at the same place. And it gives me further pleasure to be able to recommend all our young brethren who have either entered on the work and duties of the Christian ministry or who are preparing to do so, but who cannot enjoy the advantages of a regular College or University course, to attend the course at Hiram next year.

But, at the same time, be it remembered, that no course of lectures can ever be a substitute for a regular College or Univers-

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ity course. And hence I would also recommend all who can to enter some one of our very best Colleges or Universities.—"Knowledge is power." And hence it follows, that the more sanctified knowledge a man has, the better he is prepared for every good word and work. Truly and sincerely,

R. MILLIGAN.

YOUNGSTOWN, Ohio, Sept. 1st, 1866.

THE PROMISE OF MIRACLES.

Mark xvi: 17–18.

BRO. PENDLETON:—While conversing with an unbeliever a short time since, he said:

"Your preachers quote the Commission, as written by Mark, as though it were given to them, and exhort the sinner to believe and be baptized, yet they leave out the latter part of the promises connected with the command—'And these signs shall follow them that believe'; why not use all the context, all that was given to the apostles, if the Commission was addressed to you?"

Immediately I quoted Paul,—"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," endeavoring to show that these signs followed only till the church was established on a firm basis.

"For that very reason," said he, "do I deny that you can lawfully appropriate the language in question, for, 'And these signs shall follow them that believe', is as faithfully promised as 'He that believeth &c., shall be saved'; and one is as universal as the other; if one expression is limited in time, the other is also, but if, as you claim, the first part of the whole context of the Commission is applicable to us, then the promises of God fail."

How shall we meet such gainsayers? ALEPH.

SEPT. 6th, 1866.

REPLY.

You were right in the explanations which you gave, and the reply of your infidel friend was, like all the cavils of infidels, only a case of special pleading. We must take the Scriptures all together, and allow them to explain themselves. Many words spoken by our Savior were not fully reported, and consequently we must look, for their full meaning, to the after developments of

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those, who were inspired to unfold more fully the details of his kingdom, in the practical development of its principles. Our Savior himself said, "When the Spirit of truth is come, he will guide you into all the truth; for he shall not speak from himself, but what he hears that shall he speak, and he will show you the things to come." Jno. xvi: 13-14. Infidels who attempt to make the Book *refute* itself, will surely not object, if we attempt to make it *explain* and *interpret* itself.

The first question which we have to consider with reference to this promise is, What was the extent or comprehension of it?—Clearly this is not determined by the language of it. It reads, "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17-18.) *Frst* we notice that the expression is general. The signs,—taken in the aggregate—shall follow them that believe,—taken in the aggregate. It is not said that each and every sign shall follow each and every individual believer—but the signs generally shall be found to follow the believers, as a class. *Second.* It is not affirmed that they shall continue to follow believers in all time—or forever—but simply that they should follow them. This is all that we can logically claim to be asserted in the promise. It is true that the promise *may* mean more, but what we assert is, that it does not *necessarily* that is, logically and grammatically, affirm more.

Since the passage itself is indefinite, how shall we determine the extent or comprehension of it? Clearly, by the light that is thrown upon it by the subsequent developments of the apostles. They were to *be guided into all the truth by the Spirit*, and their explanation of this promise or of any other words of our Savior must be received as conclusive. The Savior promised generally that "these signs should follow," and *they did follow*. The apostles did cast out demons; they did speak with tongues; Paul was bitten by an asp and it did not hurt him; the sick were cured by the imposition of apostolic hands, and thus the promise was fulfilled. Truly "they went forth, and preached everywhere, the Lord working with them, and confirming the Word by the signs that followed." This is Mark's own language in immediate connection with his recital of the promise, and was evidently written by him, as a fulfillment of the promise as he understood it.

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But Paul is much more explicit on this subject. It appears that the Corinthians, some of them at least, had fallen into some confusion on this subject, not unlike some of our modern infidels, and the great Apostle to the Gentiles found it necessary to explain the matter more fully to them, in order to *remove their ignorance.* This he does in his first epistle, 12th chapter. He says, "Now there are diversities of gifts, but the same Spirit, and there are diversities of ministrations, and the same Lord. And there are diversities of operations, but the same God who works in all. But to each is given the manifestation of the Spirit for profiting. For to one is given, through the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another, faith, by the same Spirit; to another, gifts of healings by the one Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, diversities of tongues; to another, the interpretation of tongues.—But all these works the one and self-same Spirit, dividing to each one severally as he will." (1 Cor. 12: 4–11.)

These "signs following" promised by the Savior in general terms to the believers as a body, are here treated by the Apostle Paul, writing under the guidance of the Holy Spirit, as special spiritual gifts, not conferred universally upon each member of the church, or individually, but distributively, according to the will of the Spirit for the benefit of the whole body, and through it of every several member. By a beautiful analogy, drawn from the relation of the human body and its members, he shows that it would be absurd for the same gift to be possessed by every member; but that the perfection and happiness of the body required every member to have its special function, and to perform that. What our Savior promised in the aggregate to the body of believers, the Apostle explains to be distributed or divided among the members, to each one severally his gift, for the general profit.—Some, the greater number indeed, had no special gift. All are not apostles; all are not prophets; all are not workers of miracles, &c.

Not only does Paul show that these were special spiritual gifts, and not necessarily resulting from the faith and baptism to which was attached the promise of salvation, but he expressly declares that as such they should cease. The passage you quote is explicitly declarative on the subject. Nothing could be more to the point. *First*, then, the apostle explains what the Savior promised

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in general terms to be under the practical administration of the Holy Spirit, a distribution of special gifts, for a particular purpose, and *second*, that these gifts should cease. They were bestowed, and the promise is fulfilled—and they have been withdrawn, and the prophetic declaration of the apostle is verified.

Let us see, now, what the response of your infidel friend is worth. He says, "That 'these signs shall follow them that believe,' is as faithfully promised, as 'He that believeth and is baptized shall be saved'; and one is as universal as the other; if one expession is limited in time, the other is also," &c. Now if we had nothing in the Scriptures on this subject but this passage, this assertion of your infidel friend would have some plausibility in it. I admit it would be the most natural, though not the necessary interpretation of the passage. But suppose the Savior had said, "These signs shall follow, &c., as my apostle Paul shall hereafter more fully explain to you." Would not this alter the case? Would it not have compelled us to limit and explain the promise as we have done? But the Savior does virtually say this, when he speaks through this apostle by the inspiration of his Spirit.

On the contrary, we have no such limitation to the promise, "He that believeth and is baptized shall be saved." That remains in all its universality, and is repeated by all the spirit of the gospel, and cammanded to be handed down to faithful men, as long as there shall be a preacher to go and proclaim it, or a creature to hear and be saved by it. "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved," has never been countermanded. No apostle has said that this proclamation shall cease. On the contrary, it shall be the duty of the Lord's people to announce it to all nations till he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 2: 8). The gospel is forever "the power of God unto salvation, to every one that believes it," and every Christian should feel as Paul did, when he said, "Woe is me, if I preach not the gospel!" (I Cor. 9: 16) and every creature rejoice when he learns that it is eternally true, "He that believeth and is baptized shall be saved."

W. K. P.

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"A MEAN PREACHER."

While on the street to-day, I heard a strange compliment passed upon a certain minister by some of the church members for whom he labors. They said he was the "meanest preacher" they ever knew, for not a single unworthy act or thought of their whole lives had escaped him, nor did he fail to tell them all in public from the pulpit. How he came to know all about them in so brief an acquaintance, was a mystery; but there he was, every Sunday painting them all off in their conscious moral deformities, describing "some people's" way of making bargains, sharp trades, and breaking the Sabbath. A respectable brother knows it is wrong to make secular visits or do business on Sundays, nor would he do so; still it is no harm to ride "over that way" as he goes to church, and if he should happen to see his neighbor that has mules to sell, why he couldn't help it. "A fine lot of mules these," says he, as he looks upon a drove of these conservatives. "Now if it wasn't Sunday, what would be your lowest figures for them?" "Well, if it wasn't Sunday, I would be willing to offer them at 140 dollars a head." "Well, if you say I can buy them at that price, to-morrow I'll come over." On the two Christians proceed, going to church. Neither of them took time to pray, that morning, expecting to listen to the minister pray, and themsselves to *think* "*Amen*," which would do well enough. Still, one of them thinks he ought to turn the conversation a little before they get to church, and let the Lord see that they are all right. But how how shall they begin a conversation about religion? Don't feel like talking of redeeming love, prayer, or hope—too little religion to enjoy these topics. The best they can do is to pass eulogies upon Mr. Campbell—what a great man he was; to tell what divisions the creeds have made, and to speak of the fine crops "the Lord" has given us this year; and crops very naturally introduce the subject of mules again, which they feel justified in retouching after their exhausting excursion through the joys of religion.

Here they are in the church yard, and although a song is being sung to the praise of God, it's not worth while to go in just yet, as neither of them have a hymn-book, and "never sing any," and besides, they both might have a chance to gain some more information for Monday before the preacher reads his text. At last they find a seat pretty well back, and now resolve to feel relig-

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ious, while the preacher discerns an almost laughable mixture of deep-seated worldliness and extemporized religion working on their faces. For the reader will please pause long enough to know that the countenance is, to a practiced eye, a most faithful translation of the soul. There is the secular expression, the true Christian expression, and the mixed, unsatisfactory expression. There is something in the eye, about the mouth, and along between these two, that reveals the love of Christ and also the absence of it.—The same is true of the voice, both in preaching, conversation and in singing—mellowness, sympathy and love, although expressed on the same key, have a different quality of voice; mere pitch, and time, and harmony of voice cannot produce them.—The secular voice in singing always reminds you of the staff and bars and beats, long notes and short ones, quavers and semiqnavers, but never suggests gratitude, comfort, worship, or anything else religious.—So, as I was saying, these two good people came into church and seemed to galvanize themselves with a little religion to answer present purposes.

They say a Jew was once threatened with the wrath of the Lord for charging nine per cent. on lent money, instead of six, the lawful interest. "Well but," said he, "when the Lord looks down at the *nine*, won't it look like a *six*"?—This poor Jew was not the only one that expects to deceive the Lord, as our two galvanized friends demonstrate. But so thin is the covering of the secular heart, that instead of deceiving God they could not even deceive the preacher, who could as truly describe their case as if he had been following them round that morning, and listened to all their conversation. Being well acquainted with the hearts of others also, he convinced one member that the money he gave to the missionary Society was given to appear liberal before men, or because the one who sat next to him gave something, or for some other unworthy motive. He convicted another of listening to the music merely while singing,

"Jesus! I love thy charming name";

another of light-heartedness and wandering thoughts at the Lord's table; another of distrust and secret unbelief. The honest hearted loved him for his penetration and candor; the others were shy of him, and called him the meanest preacher they had ever heard. Why don't he preach the gospel to sinners? Why not say something against the sects, the creeds, and infant baptism? Now

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what a sad condition of soul this reveals, and yet even this is less sad than the thought that there are so few of these "mean preachers." How little skill among us in probing the heart of sinners, and of those who are at ease in Zion. Stones for bread, scorpions for fish, and lectures against creeds for heart-searching sermons on sin and holiness, is too much the order of the day.—A young minister grows into a pulpit fury and tears the creeds to tatters, while one or two still-houses are fuming away right under his nostrils, whose owners sit up near the pulpit and call him a bold defender of the truth. I recently heard a preacher deliver a discourse on *faith*, showing, of course, as usual, that it comes before repentance, that it comes by hearing, and so on through his primer, without a word on sin or anything else that would touch the conscience, and closing by calling on them to come forward. After a great deal of stormy and impassioned pathos, and no one came, he discovered on looking round in the community, that of the members, some loved whiskey, some loved "sharp bargains," some had no hymn-books, some were sending their daughters to Catholic schools, few attended church more than once a month, and that few prayed but little in secret and none in their families. On making this discovery, he resolved thereafter to be numbered among the mean preachers, and search out all the hiding places of sin, to disturb the repose of sleepy consciences and to try to "present every man perfect before Him at his coming." I have prayed God for several years to give me power to preach Christ as I ought, to convince men of sin, to probe the conscience and make men truly humble and religious, loving and prayerful; but if other preachers have made as little progress as I have, they will have need to pray on as long as they preach.

I am not in a fault-finding mood at all, for I find myself now, as always, tending rather to a philanthrophy a little too broad; but who ever will sit back in a congregation and imagine himself an unconverted man, will soon discover how little influence very many of our popular sermons would have in subduing his soul under a sense of sin and in winning him to Christ. The sermon must be on the "*name*," or "*how* the Spirit operates," or on "moral or positive law," or the "restoration of the Jews," or some other mere intellection that would not convert a soul in a thousand years. I grant there are important truths connected with these subjects, but there is little or nothing to convert the

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soul, and if such a preacher knew that to-morrow would be the day of Judgment, and that he had a few hours only to prepare his congregation, how differently he would preach.

A similar charge may be made against many articles in our periodicals. If not dull, there is something that makes the reader feel that the writer is not on the same plane with him,—heart does not meet heart. De Quincy once said, that if we would only break through the haze with which we surround ourselves, and speak heart to heart, we would not fail to be interesting to others. This is Mr. Spurgeon's forte; and better still this was the strength of the Apostles, and especially that of Jesus himself. Young men may be allowed to dwell more on the mere objective in religion, because their reflective faculties and heart experiences not being fully developed, they know but little else; but riper years should develop richer things in us, both as preachers and writers. We need ask no higher eulogy on our productions than to hear the people say: "Well I am resolved to live a better life." They should rise from reading or hearing strengthened for the struggle of life and not merely feel themselves better *informed* upon the subject. Oh that we could so present the truth that it might in our ministry truly be the power of God unto salvation! Then would Zion rejoice, and sinners come thronging to the foot of the cross.

THOMAS MUNNELL.

DEBATE ON TRINE-IMMERSION, &c.

DECATUR, Ill., Sept. 22, 1866,

BRO. PENDLETON:—I have just returned from attending a debate held near Stirrup Grove, Macoupon Co. in this State, which began on Tuesday, the 18th, and continued four days. The disputants were Bro. L. B. Wilkes, of Springfield, and Mr. James Quinter, of Columbiana, Ohio, an Elder of prominence in the Dunkard church, and Editor of their leading periodical, the "Visitor." The discussion was held in the Dunkard meeting-house. The propositions were three in number, and proposed by themselves.

1st. The holy Scriptures teach that Trine-immersion is baptism.

2nd. Feet washing is a church ordinance.

3rd. The holy Kiss in salutation is a church ordinance.

Mr. Quinter affirmed all of these; Bro. Wilkes denied.

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Though the debate took place in the country, and the rain was incessant until Friday, the attendance was prodigious, and the large new church was crowded to its utmost capacity nearly the whole time. The Dunkard brethren were there in large numbers, on account of the interest they take in these questions; many of our own brethren and strangers, because of the novelty of a debate upon such themes in this section of the country.

Mr. Quinter certainly used all available means to establish his points, and ought to receive the felicitations of his party for having done all that was possible in the case. Of course it is his fault that he is on the wrong side, but being on it, it is not his fault that he failed. The utmost result of his dilaectic skill upon the first point was the production of an argument supposed "*to favor*" Trine-immersion,—which by the way, is a very different thing from proving it.

In the first place, he thought βαπτιζω was a *frequentative;* at least there was what the Jesuits would call a "probable opinion" in favor of that view. Then in the Commission by Matthew, he got a text that *leaned that way.* Then by the aid of several English Grammars, he got the text interpreted, and all of its supposed ellipses filled up so that it would read "Baptizing them into the name of the Father, baptizing them into the name of the Son, and baptizing them into the name of the Holy Spirit." This was his solitary Scripture, except that he *alluded* to Heb. 6—"doctrine of baptisms." Then he exhibited great historical research, showing that Tertullian, Cyprian and others taught and practiced it, &c., &c. I will not weary your readers with more detail of arguments and positions with which they are doubtless, many of them, familiar. Suffice it to say that Bro. W. held him firmly but courteously to the question, "Do the *Holy Scriptures* teach?" Not only, do they *intimate,* or allow the *inference,* or admit of the *construction,* but do they *teach* this? This *silence* of Holy Writ was the thorn in the side of his antagonist, the lion in his path, and the perpetual tribulation of his journey.

The fine logical abilities of Bro, Wilkes have never been displayed in debate before, but they have long been well understood by those who have listened to his preaching, or have read his articles in the *Quarterly* and *Harbinger.* They certainly did not disappoint the expectations of his friends in this encounter with an able and practiced opponent.

With the plainness of the sun at noonday, he made the great thought stand forth, that our faith and our practice are to be derived from the Holy Scriptures, not by difficult constructions and

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remote interpretations of the Word of God, but by receiving what is plainly taught and obeying what is plainly commanded therein.

In one respect this discussion was quite a model. The respect and kindness and deferential courtesy with which each of the disputants treated the other was quite agreeable to witness.—When there was the largest latitude for *ad hominem* arguments, and for sarcasm and repartee, it was scarcely to be hoped that the exercises should proceed as pleasantly and terminate as amicably as they did. "In meekness instruct them that oppose themselves," is the Bible rule, and the course of Bro. Wilkes gave it eminent illustration.

The brethren present were no less gratified at this, than at the able, successful, and triumphant defense of the truth which his argument afforded.

A reporter was present, and took down the speeches as they were delivered; and arrangements have been made for the publication of the debate in due season.

Please to pardon the length of this communication, and believe me, as ever, yours fraternally, W. C. DAWSON.

SUPPORT THE MINISTERS.

Extract of a letter just recieved from a brother beloved, who, upon being requested to aid in the erection of a church edifice at Washington, has cheerfully promised $500 for that purpose. Hoping that such acts of liberality, if made known, may serve to incite others to similar benefactions, based upon the same estimate of the worth of souls, as indicated by the importance of duly supporting the minisry, I take the liberty of suggesting its publication, though written only for my own eye—submitting it, however, entirely to the better judgment of those whose responsible office it is to mould and fashion public sentiments in our christian community. J. T. B.

EXTRACT.

"I was pleased to hear from you; also much rejoiced that you are still preaching the word. It is great satisfaction to those who are young to see that those who have been long in the Christian journey, are still determined to see the end of the Christian race.

I am deeply impressed with this one thing, that our whole brotherhood are fearfully at fault in not being more *liberal*. Our

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preachers are not half supported and the result is they cannot half labor and besides this many of our best men are at least in part engaged in some business to support their families. *This ought not so to be.* Our little congregation at —— are supporting three faithful laborers; they are paying each of these 1600 dollars per year, and yet we feel that we are not half doing what we might do. I think our preachers are somewhat to blame themselves. If our brethren were as well taught their duty in giving as they are in some other things, I think they would at least be as liberal as some of our neighbors. I have got a man that I am paying $4,000 per annum to help me in my business, and at the same time, I only pay what he is worth. Why should not preachers be just paid what they are worth? I hope to see the time when our brethren will feel it to be a great privilege to raise at least $1,000,000 per year to help convert the world; yes, to turn it upside down, as in apostolic days." Yours in hope,

* * *

DISCUSSION ON CONSCIENCE.

We closed in our last number, a fraternal and most courteous discussion of this very interesting subject. Would that all our inquiries after truth could be conducted in a similar manner! These two brethren are deservedly ranked among our best thinkers, and our readers, we know, will be expecting to hear from them frequently on other subjects of general interest to the Christian community. Bro. Munnell has been longer known to the readers of the Harbinger than Bro. Wilkes, but we trust that the latter will not disappoint the expectations which his powers as a writer have justly created, by withholding his gifts from the service of the public press. We especially desire to welcome his thoughts frequently to the pages of the Harbinger. We shall be disappointed if we do not hear from them both very often.

The subject of conscience is confessedly one of great interest to the thoughtful mind and the upright heart. We naturally distrust the man that treats it lightly. No man that reflects much upon his own nature can do so. It is only the man of coarse and blunt moral sensibility that can sneer at the authority of conscience; and none but the hypocrite can set it up as an idol. Conscience is neither God, nor the creature of circumstances. It is an authority, but not *the supreme* authority; it is *affect-*

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ed by circumstances, but not the *creature* thereof. The *supreme* authority is the will of God; the authority of *conscience* is measured by the stage we have reached in our progress in the knowledge of that will. If our knowledge of the will of God were perfect, then the authority of conscience would be *supreme*, being identical with the authority of the will of God; but while our knowledge must ever be imperfect, the authority of conscience must ever be defective and subordinate, in so far precisely as the stage of its progress in the knowledge of the divine will, falls short of the ultimate goal of absolute truth.

If we had an express divine precept for every feeling of obligation and act of duty, and an infallible understanding of these, then conscience would be a perfect rule of life. But there are many cases involving the action of our moral nature, concerning which we have no express divine precept, and there are many precepts, concerning which many persons have a very erroneous understanding; hence it is clear that conscience cannot, of necessity, be an infallible guide.

The word conscience, etymologically, means no more than *self-knowledge*, but in English usage, we distinguish *conscience* from *consciousness*. We restrict the former, to that knowledge of our mental states, which relates to our sense of moral obligation and duty. It implies, therefore, not only a knowledge of our moral states, but also a standard of morality or of moral action in the mind by which these states are judged as right or wrong. It has thus a two-fold function. First, as a *lawgiver*—Second, as *witness, accuser and judge.* As *lawgiver*, it is to each one his standard of moral action,—as *witness, accuser and judge*, it is to each one the *witness* of his actions or mental states, the *judge* of their conformity or non-conformity to his *standard*, and the *accuser* or *excuser* of his soul, according as it obeys or disobeys the requirements of the standard.

This distinction has long been recognized by the earnest and patient thinkers on this subject. As the internal repository of the law, they called it *synteresis* (συντηρησις); as the internal knowledge of our moral state, they call it *syneidesis* (συνειδησις). Conscience, then, supplies to each one a law for his moral action; testifies to him the state of his mind or heart with reference to the requirements of that law; judges whether it is a right or wrong state, that is, in conformity or non-conformity with the standard; and accuses or else excuses the soul, accordingly.

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And all this is taught by Paul in the 2nd chapter of his letter to the Romans. The conscience of the Gentiles was a law unto themselves, and with this, they witnessed to themselves, how they stood with respect to this law, and judged and accused or else excused, according to the case. (Rom. ii: 14, 15). The process is like that of reasoning, and has been illustrated by the syllogism, thus:

He who steals is guilty of violating the right of property=Conscience as Lawgiver:

I have stolen=Conscience as Witness:

Therefore I am guilty of violating the right of property=Conscience as judge and accuser.

If the first proposition had simply asserted, He who steals violates the right of property, it would have been a mere intellectual judgement, but when it includes, as it does, the assertion of *guilt*, then it comes in the domain of morality and is a proposition or law of the conscience,—adding to the simple intellectual judgment concerning the act, the moral distinction also of *guilt*.

The proposition, He who steals violates the right of property—considered as a mere judgment of the intellect, is in no wise different from the proposition—A stone that flies upwards violates the law of gravity. But concerning the former, I can predicate *guilt*,—concerning the latter I cannot. Now what is the reason of this? Clearly, that with reference to the one, the conscience perceives a mental quality which it pronounces to be *guilt*;—and in the other sees no such quality, and announces no such law as governing the case; so that the intellect affirms what is *true*,—the conscience affirms what is *right*.

This is all very plain; but the interesting question here arises: How does this law or standard get into the mind? How does the mind form it? In general, by the exercise of reason upon those moral ideas, which are believed to express the *supreme* rule, subject to the mortification of the social and political relations, which influence our life. The primary moral ideas, which express the *supreme* rule are Benevolence, Justice, Truth, Purity and Wisdom. The practical reason exercised upon these ideas deduces rules of life, which constitute our conscience. Now if reason were infallible, and in no way biased by social habits and educational prejudice, such a conscience would be always right. But this is far from being true. Hence the rule of conscience is often a very erroneous rule. Still it is the only rule one has, and he must follow it. To disobey conscience is always

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wrong. Because whether the conscience be a right or an erroneous one, it is the only moral rule we have to guide our action, and to disobey it, is to act immorally, that is, against the authority of the only acknowledged law.

It may be said that the Scriptures are the infallible standard of right, and taking them, as expressing the divine will, we must say that they are the supreme standard. But then the Scriptures do not give us a full code of specific precepts for every case of duty that may arise in life. They give us many general principles, &c., but we have to pass these through the crucible of the understanding, before we can settle in our minds the meaning of them. And the fallibility of our own reasoning will always attach more or less to our conclusion—so that no man's conscience, even when enlightened by the Scriptures, can be in all cases an absolute standard of right. It is human to err, even in applying to the practical duties of life, the divine ideas of right given to us in the infallible word of God. We take the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," of which the Savior says, "It is the law and the prophets," and how many persons will apply it alike to the practical duties of life. All Christians will of course admit it to be a supreme law of morality, but then they claim to modify and qualify it by circumstances and the force of other principles, till they soon diverge in their judgments into widest differences, and honestly, perhaps, in many cases, deduce practical rules of duty from it that are not only widely diverse, but sometimes almost incompatible with each other.

Since, then, this element of possible error always attaches to conscience, it can in no case be regarded as an *absolute standard of right.* Shall we, then, obey its dictates even when they are erroneous? Certainly; because to disobey conscience is always immoral. It is what we *believe* to be right—and "whatever is not of faith is sin." A man cannot commit a more unmitigated sin against his own nature than to violate his own conscience.—At the same time it is evident that to obey conscience is not always to do what is absolutely right. It is only when the standard of conscience agrees with the absolute right, that to obey conscience is the same thing as to do absolutely right. We seem, then, to have reached the paradoxical conclusion, that *it is sometimes immoral not to do that which is absolutely wrong.* Strange as this may seem, it is nevertheless true. But the immorality does

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not arise from refusing to do wrong, but from refusing to obey conscience. The wrong deed is commanded by the conscience, and because conscience so commands and is the only authoritative law in the case, it is immoral not to obey.

But since a conscientious act may be absolutely wrong, the question presses itself upon us, Can it be also innocent? That anything wrong can be harmless, no one, perhaps, will affirm.—Still, the question as to the guilt or innocence of the actor, must be distinguished from the question concerning the absolute nature of the action. Is a person innocent in doing a deed absolutely wrong, simply because his conscience commanded him to do it? Not necessarily, for his conscience may be *culpably* in error. If he has not taken all proper pains to form his conscience aright, he will be responsible for its errors; and though it would be immoral not to obey it, he is nevertheless culpable for its ignorance. A man is not therefore always excusable for his wrong deeds, simply because they are commanded by his conscience.—His ignorance must be an *excusable* ignorance, else he will be held responsible for his deeds. It is a common maxim of our legal codes, that "ignorance of the law excuses no one"—because it is both in his power, and his duty, to know the law. The principle applies in measure to the standard of morality. There is an *absolute standard*—that is, the will of God; and it is our duty to use all possible means to attain to this. We must conscientiously and diligently strive to perfect our conscience. Where this has not been done, the errors of conscience are inexcusable.

It will be seen, therefore, that there is great danger of men trusting too much to conscience. It must always be remembered that it is a subordinate and defective standard: subordinate, in that it must yield in all cases to the *supreme standard*, and defective, in that it must ever fall short of the *perfect will of God*. It is our duty to strive by every means in our power, to conform our conscience to the perfect standard,—to remember that it is not so and cannot be so, without an intimate knowledge of the will of God, as it is revealed to our reason; and, at the same time, a habit of cordial and unreserved consent of our moral nature to all its requirements. If we are conscious that we have not done this to the utmost power of our reason and moral sentiments, we should conclude that our conscience is scarcely to be trusted, and therefore, set about at once to inform it anew, by a diligent and honest use of the best means in our power. Where

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this just sensitiveness in forming the standard of conscience has not been felt, and these honest and, we may say, conscientious precautions and pains taken to enlighten it by the proper exercise of the reason, on the divine ideas of Benevolence, Justice, Truth, Purity and Wisdom, and an implicit faith in the positive precepts of the Scriptures, the conscience itself will admonish us that its rule is not to be too securely relied upon, but that it is our duty to examine anew, and search more diligently for the right, that we may both know and do the perfect will of our Father in heaven. This knowledge does not come to us without search and inquiry. We must search the Scriptures, and inquire into the will of God. This is a supreme law, and binding upon every man. It is *culpable* to neglect it, and the errors of conscience which result from this neglect, must be also *culpable*. It is immoral not to obey conscience, but is criminal not to labor to conform conscienee to the divine standard, since in no other way can a man acceptably do the will of God.

For a man, then, to set up conscience as an infallible inner light, is idolatry. Conscience herself must acknowledge the will of God as supreme, and the Scriptures as an infallible revelation of that will. Unless this is done, men will "become vain in their reasonings, and their foolish heart will be darkened. Professing themselves to be wise, they will become fools, and change the glory of the incorruptible God into an image made like to corruptible man." They will worship man, or reason, or conscience, or some subordinate thing, instead of the God who made them and whose will alone should govern them. This is the present fearful phase of infidelity in our land. Conscience is an idol, and as it is formed not by an honest and diligent study of the regulative will of God, but purely from human reasonings, it is an idol fashioned by the idolater's own hands, and is simply self-worship, under the specious but delusive title of the "divinity within us."

Let us then scrupulously obey our conscience in all things—but let us at the same time remember that to say "we act according to conscience," is not a sufficient reason for our action. We must be able also to give a reason for our conscience, and this requires us in every case to compare it with the supreme standard. It must be shown that it is conformable to our conceptions of Benevolence, Justice, Truth, Purity and Wisdom, and the positive precepts of Scripture. Conscience itself must be constantly

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tried by the divine standard, and when this has been done honestly and thoroughly, and we have called in all the aids of reason, religion and morality which are in our command to enlighten and instruct us, then and only then can it be said that "conscience is for us the voice of God." W. K. P.

The Catholic Scheme for the Freedmen.

A remarkable pastoral letter has been addressed by the Catholic Bishop Verot of Savannah, who is also Apostolic Administrator of Florida, to the clergy of his diocese, relative to the Freedmen. The purpose and character of this episcopal document deserves to be seriously pondered by the Protestants of our country. The letter does not take us by surprise; it reveals a purpose on the part of the Catholic church which we had all reason to expect, and which for some time we knew actually to exist; and that is, to seize the present opportunity—one very peculiar in many respects, and rare in the history of the Christian world—to gain a dominion over the Negro population in the Southern States. Indeed, it would have been a remarkable singularity in the history of Romanism, if such an effort had not been attempted. Everywhere where such a population as this exists, the ever-watchful eye of Rome has been fixed on it, and whatever it could do to bring it within the pale of "the church," has always been done, and often with remarkable success. We said, the present scheme does not now for the first time come before us.—A very remarkable book was published last year in Europe, by a Catholi priest, who, it seems, traversed the Southern States as an explorer, doubtless officially so, and this book reports the result of his observations, and finally states to the faithful of Europe, the true purposes of "the church" with reference to the Freedmen. This purpose, as stated by this priest, is simply this: The Freedmen are in body and mind, in a very destitute, helpless condition; they are in a state of childhood, and must be inevitably under the tutelage of some moral *power*, outside of themselves. That they are a very susceptible race, easily looking up to, and submitting to, a superior influence, that knows how to get a control over them. That this great body of inferior, undeveloped minds are greatly disposed to cling together in a *unity of confidence* to any strong power that will persuade them by word and deed of a benevolent purpose toward them. That whoever will undertake this task of securing the controlling influence

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over the Freedmen, must, in the first place, be ready to labor with all patience and all sacrifice, in educating them intellectually and religiously, and in elevating them in temporal prosperity; and secondly, they must work together in harmony, as a *great, combined, organized power*, under an all-controlling head.—The conclusion of the priest's argument from all these premises was, that the only fit instrumentality for this grand work of gaining and saving these millions, was the Order of the Jesuits, who alone had the skill, the power, the patience, the unity of action, combined with the Catholic devotion to the saving of souls, that was requisite for the accomplishment of so great an end. This 'dark militia,' as a French writer has called them, these efficient missionaries, will not hesitate to use any means to secure their ends; nay, their peculiar motto is, "the end sanctifies the means;" they adopt the very maxim which Bishop Verot charges upon others, "do evil that good may come." We may rest well assured that whatever spiritual strategy can be skillfully used in the present instance, will be promptly and adroitly employed by these missionaries of Rome.

They will wisely seek to take advantage of every weakness of the present condition of the freedmen. In their poverty, they will appear with the hand of benevolence, to feed the hungry and clothe the naked. They will labor to convince the negroes that they are their true friends, by laboring for their intellectual education, and by treating them with all kindness in word and deed. And to all these ends, the pecuniary resources of the Catholic world will be at their command, and will be freely used; for a mission so grand as this, will engage the interest of the entire Catholic world; every cathedral and chapel will hear the call. Besides, they will aim to astonish and overawe the minds of the negroes, by the extent, the power, and the unity of their work. Whatever of passion and prejudice surround the present state of thse negroes,—and these are abundant and of great power among a race like this,—will be skillfully used in the hands of these masters in the art, to secure the great end. It is remarkable how the pastoral letter of Bishop Verot already forshadows all this. It is perhaps not known to many of our readers that a great National Council of Catholic prelates is by the Pope's ordinance, to assemble soon in the United States. What that is for, may be gathered from the Bishop's letter. He says:

"There is another object of immense bearing for the proper regulation and legislation of which we must yet more forcibly call on the aid of your prayers and good works before the God

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of infinite mercy who wishes all men to be saved and to come to the knowledge of the truth. We allude to the spiritual welfare of the colored race. The Holy Father, to whom the keys of the kingdom of Heaven have been entrusted by our Lord, feels the liveliest solicitude in reference to this subject; the congregation of cardinals, on whom the Holy Father devolves the great business of propagating the faith, are the legitimate expounders of the desires of the supreme Pastor in this respect, and they recommend this as one of the great objects for which the Council receives the sanction of the Holy See. We may in truth say that the eyes of Catholic Europe are now turned toward this country to see what will be done for enlightening, civilizing and ennobling a race that has suddenly emerged from bondage to the enjoyment of civil rights and the blessings of liberty. It is enough to say that four or five millions of immortal souls constitute an object which is truly great, and well calculated to inflame the zeal of fervent missionaries, who ought to run even to the extremities of the world in order to save one of those souls redeemed to the precious blood of Christ."

This passage needs no explanation. It shows that this church, —Rome that has hitherto done *least of all* for the Africans anywhere, and whose friendship in any and every respect the negro here has least of all felt,—intends to make a great, a powerful and organized movement, to gain possession of the millions of our Freedmen. With no record for good in the past in behalf of this people, now there appears to them to be a fair opportunity for conquest, and their army is at once to be set in motion. We may be assured their words will not be idle tales. They will seek to realize them. It is remarkable to see how the Romanist now of a sudden, with new-born light and zeal becomes all at once the advocate of the Negro, and an indignant denouncer of of his wrongs. "These people," says the Bishop, "have been hitherto kept in ignorance, in view of perhaps imaginary dangers, and an injudicious legislation prevailed forbidding under the severest penalties known to law, to instruct them in reading and writing, and the plain branches of education. Now this unreasonable severity was as detrimental to the country as it was unjust in itself," &c. Now all this and much more like it in the language of this circular, is a plea in behalf of the black man here, now for the first time heard in this way from the Catholic clergy of our land. It is a new-born love; and if they are the true convictions of these prelates and their church, why so long in speaking out loud where they believed these great wrongs to be? This

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suddenly developed love of the Catholic prelate of Savannah and his fellows, of the Pope, of his Cardinals, and of the Catholics of Europe, is so very remarkable that it has taken us entirely by surprise, and will surprise the world, that surely has not had any reason to expect anything like this.

One of the special means the Catholic church wisely proposes to use to bring the colored race into their fold, is Catholic schools. The Circular says:

"Hence we wish the colored race to be admitted and invited to the benefits of Catholic schools and Catholic education. A sense of justice, propriety and prudence suggests to statesmen, politicians and philosophers in the Southern States, to advocate the education of the colored race, even setting aside all supernatural and Christian views. The greatest and ablest men of the country have openly and frankly and unequivocally confessed their views about it. They consider this as the bona fide conclusion which must be drawn from the condition of peace to which all have freely consented, and this conclusion must be carried out sincerely and in good faith for the greater good of all parties concerned. But we view the subject from a higher ground, and we wish to impart to the colored people, education connected with religion, in view of their immortal souls, which have been made in the image of God and have been redeemed by the precious blood of his only Son."

No more efficient means as an adjunct and adjutant of the spiritual missionary can be adopted than the school; and we trust the Protestants of our land will anticipate the Catholics in this.—Whoever controls the children will control the men and women. The school is one of the most efficient agencies of Catholic proselytism.

But, ought not all we see and know of the present condition of this race in our land, awaken the most serious reflections in us, Christians? To us this people has not been afar off, and they are not now afar off. They have been near us, with us; they were brought into our midst; they have grown to be millions among us; they have labored for us all, North and South; they have been near us, bound to us, in their domestic relations;—we Protestants, moreover, have been religiously united to them far more than the Catholics,—immensely more. Whatever they are, very largely we are responsible for. Now, in the present hour of their wants, their perils,—is it not to us, Protestants of America, that the cry to go and help them, especially comes? Shall

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we stand by and see these children of ignorance, of want and weakness, fall a prey to the wiles of a heartless hierarchy that has never shown any special care for them? Brethren, wherever you are, North and South alike, in this solemn moment of great duty, in this great opportunity to show the full power of the gospel, such as may seldom come to us again, let us without all passion, without all prejudice, but in love and good will, work together in the love of Jesus for this unfortunate race, that God has in the mysterious ways of his providence placed in our hands.

This is no question of bitterness and sectional strife. God grant that that day, at least among Christians, may be overpast! Let us, my brethren, looking at the scene of want and spiritual destitution before us from the foot of the Cross, hasten to go forth in the spirit of the blessed Jesus among them, and like him feed the hungry, clothe the naked, console the afflicted, and "preach the gospel to the poor." No sacrifice should be shunned to this end. Now is the day, now is the hour of need; and now is the day when the power of the religion of Jesus should be revealed. And if we will go forth, with mercy and truth in our hearts and hands, and descend to the humblest of this people in the love of God, and with the devotion and zeal of true missionaries of the Cross labor earnestly for their good, we need not fear the machinations of Rome.

We trust that this movement on the part of the Catholics will awaken us to our duties in the case. It would be a grand triumph of Rome, if in the heart of this great nation, to which it has always looked with anxious and eager eyes, it could build up so great a power for itself as the bringing of the negro race into its fold. We do not think this will be accomplished; but unless *we* do our duty, no man can tell what the results may yet be.—Yet, *our* aim should not be simply to thwart the purposes of Rome, but a higher one,—the elevation of this race, and their salvation from sin.

C. L. L.

If I were again young, with all the disappointments, sufferings and toil of a long life in proclaiming the Gospel, I would choose it a thousand times over above all that the world would offer. I would not give up the experience of the past for the thrones of all the Cæsars, and the wealth of Mammon. If you have but little talent, give it to Christ, and in exchange he will give you wisdom greater than Solomon's.—*James Challen.*

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ACROSS THE RIVER.

There are beautiful fields on the farther side,
Where the hosts of the ransomed stand,
There are mansions of beauty beyond the tide,
And the light that beams o'er the waters wide,
Is a light from the "Better Land."

There are rivers that roll over golden sands,
Through the midst of this realm so fair,
And the beautiful gardens of God are fanned
By the wonderful breezes, soft and bland,
That sweeten the heavenly air.

There's a city whose gates are pearly white,
Whose glories forever shall stand,
And there never shall gather the shades of night,
For the throne of God is the sun and the light
In the midst of this blissful land.

There are triumphal songs which the victors sing,
There are crowns which the ransomed wear,
And the vaults of the heavenly arches ring
As they gather in triumph about their King,
While their Conqueror's palms they bear.

How we long to be safe on the farther shore,
To join in the glorified song!
'Mid the forms of the loved who have gone before,
'Mid the spirits that passed in the days of yore,
'Mid the bands of the blood-washed throng.

We are rapidly nearing the river's brink,
And soon shall embark on its tide;
For no worldly allurements we care or think;
Earth's ties are failing us, link after link,
As onward life's current still glides.

We shall join the song which the angels sing
As they stand on the heavenly plains,
We shall play on a harp with a golden string,
And the hight of the heavenly vault shall ring
With the praise of a Savior slain.

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Letter of Condolence from the Brethren in Great Britain.

LIVERPOOL, 12th Sept., 1866.

TO THE BELOVED SISTER CAMPBELL, OF BETHANY.

Dear and Honored Lady:—At the Annual Meeting of delegates from the various churches in Great Britain and Ireland, held in Nottingham on the 14th, 15th and 16th August, the brethren could not but feel with real and painful interest, the loss that has descended upon the churches and the world in the removal of your distinguished husband from the scene of his long-continued and heroic labors; and, whilst a sentiment of devout thankfulness pervaded the meeting, for all that God made him and wrought by him a natural and unfeigned sorrow rested upon us as we realized the fact that the earth no longer bore the living man, whose presence for half a century had been such a boon to humanity,—who had, during that time, swayed such a pure and lofty influence over the true-hearted in both hemispheres,—and whose single-hearted devotion to the work of restoring a pure and uncorrupted Christianity to the world, had fired so many hearts with the same noble ambition. Associated as the memory of Alexander Campbell is with deeds so rich in all Christian usefulness, so full of hope for the world in its future history, we could not dwell upon it with *unmingled* sorrow, A sacred joy lifted the cloud from our hearts, except as it returned laden with the recollection, dear and honored sister, of *your* loss who had been visited with so unspeakably severe a bereavement. Most deeply sympathizing with you, the brethren devolved upon me the duty of transmitting in their name the expression of their sincere and affectionate condolence. I feel quite unworthy of being entrusted with so sacred a mission, and should have shrunk from it, but for the desire I have on all occasions to bear the voice of the brotherhood. There is indeed one circumstance, only remembered by myself, which gives the choice peculiar appropriateness—namely: that the hand which now traces these lines was the first to grasp that of our revered brother as he stepped on the shores of England after an absence of 30 years, and was among the last to wave him a sorrowful adieu as he took his departure on his return voyage. Many who welcomed our brother with fraternal joy now sleep with him in the bosom of their Lord, and many remain whose hearts turn toward *Bethany* with profoundest love and interest—whose unceasing prayer is that the choicest blessings of Heaven may rest upon all who represent the name or seek to perpetuate the work of the

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departed in that revered spot; and the prayer of all is, that she, epecially, who shared his labors and his daily thoughts and who cheered his life in closest human fellowship may have ever present in her heart's deepest experience the abiding assurance of God's love—the abounding grace of his dear Son, and the all-sustaining and comforting communion of the Holy Spirit.

On behalf of myself and the united brotherhood of Great Britain and Ireland, I subscribe myself, my dear sister, with deepest affection and respect, yours in the love and patience of Christ,

GILBERT Y. TICKLE.

OUR MONTHLIES AND WEEKLIES.

MONTHLIES.

"The Christian Herald," Conducted by Dudley Downs and John W. Karr. Eureka, Ill's. Terms, $2.00.

"North-Western Christian Proclamation," Edited by Eld. D. A. Wagner. Assisted by Eld. Wm. M. Roe, and Eld. J. Hurd. Waupun, Wis. Terms, $1.00 per year.

"The Christian Teacher," Edited by J. N. Pendegast. Assisted by Prof. Robert Graham, and Prof. J. M. Martin. Sacramento, Cal. Terms, $2.50.

"The Christian Pioneer," (enlarged), Conducted by D. T. Wright. Chilicothe, Mo. Terms, $2.00.

"The Evangelist," (new series,) Edited and published by G. T. Carpenter, James Brown, W. J. Carpenter, T. A. M'Connell, J. E. Gaston, Jonas Hartzell. Oskaloosa, Iowa. Terms, $1.50.

"The Banner of the Faith, and Biblical Monthly," Published by D. Oliphant and J. T. Walsh. Hamilton, C. W.

[Dr. Walsh, of Newbern, North Carolina, conductor of the "Biblical Monthly," agrees to become a co-worker with the "Banner of the Faith." Hereafter the title of the United publications will be, "Banner of the Faith and Biblical Monthly." It is hoped this new arrangement will be specially acceptable to every disciple who is studying from the stand-point of inspiration the heavenly question of oneness in the faith of Christ. To all new readers, and to every reader of twenty years' patience with us, we send a spiritual keepsake of fervent love.—D. O.]

☞ Exchanges to each paper, as heretofore.

"The British Harbinger," Edited by David King. Birmingham, England.

"The Herald of the Truth, and Ladies' Magazine," Edited by W. T. Horner. Buffalo, N. Y. Terms, $2.00.

"Gospel Echo," Edited and published by brethren Craig and Spangler. Carlton, Ill's. Terms, $2.00. (This was formerly the "Weekly Echo.")

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Bro. Dhiel, of Hiram, Ohio, commenced the publication of a Monthly, but we are not sure whether it is still published or not.

"The Little Sower," A Semi-monthly Visitor to the Sunday schools and families of the Christian Church. Edited by Prof. W. W. Dowling, Indianapolis, Ind. Terms, One Copy, one year, 75 cts. Great inducements are offered to clubs—send for prospectus.

WEEKLIES.

"The Christian Standard," A new paper, published in Cleveland, Ohio, and edited by Elder Isaac Errett. Price, $2.50.

"American Christian Review," Edited by Elders Franklin and Rice. Cincinnati, O. Price, $2.00

"Bible-Class Visitor," Edited by Wm. Winfield. Wabash, Ind. Price, $1.00.

"The Gospel Advocate," (In pamphlet form, 16 pages each.) Edited by T. Fanning and D. Lipscomb, Nashville, Tenn. Price $2.50

"The Herald of Truth," A new paper, just started in De Sota, Ill. H. D. Bantau and John Lindsey, Editors. Price, $2.00.

"The Little Sower."—This is a neat semi-monthly visitor for the Sunday Schools, published by Bro. W. W. Dowling, of *Indianapolis, Ind.* Bro. D. is doing a fine work in this department. He has recently resigned his Professorship in the Christian University, that he may devote himself wholly to Sunday school work. Every Sunday school should take the "Little Sower." My little daughter looks for its visits with eagerness, and I take this to be a better criterion of its suitableness to please and instruct children, than the judgment of older critics. TEN COPIES for $5.00; TWENTY-FIVE for $11.00, and so on. It is cheap and good. W. K. P.

The Christian Monitor and Visitor—Among our numerous Editors, none deserves the courtesy of the corps editorial more than our beloved Sister M. M. Bassett Goodwin. Her neat and attractive monthly is conducted with great taste and purity, and has for its contributors some of our well known and popular writers. It is published at Indianapolis, and each volume is embellished with two fine steel engravings. It well merits a place in every family, and we give it our most hearty commendation to the brotherhood. W. K. P.

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THE HARBINGER FOR 1867.

We are nearing another year in our editorial life, and we wish to bespeak in time the fraternal co-operation of our friends to aid us in increasing the circulation of the Harbinger. We shall spare no pains to fill its pages with the richest food for thought and edification, and hope to increase, in many respects, its attractiveness. It is a subject of frequent astonishment to those who take an enlarged view of the general interests of the church, that so small a proportion of our brotherhood manifest any interest in our periodical literature. Out of *four* or *five* hundred thousand communicants, it is probably safe to say, that not *ten* thousand take any religious literature at all. Not one in *forty*. This is truly strange—but yet it is so. Ought not our preachers to make this a point in their teachings? Surely we should desire to hold up one another's hands in every good work.

We have steadily increased our circulation since the Harbinger came under our exclusive control, and the prospects are such as to warrant us in expecting that the next year will bring us a much larger number of readers than we have ever had before. Still, we cannot expect this without the kindly aid of our friends. May I ask every reader who feels that he can conscientiously recommend the Harbinger, to try and procure for us at least *one* additional reader for 1867? This will surely prove no difficult task, and we hope it is not asking too much of the many friends with whom we have held sweet converse for so many years, when we thus solicit their kindly assistance. We do not desire to make the Harbinger a rival of any other paper, but to fill it with good original matter, and thus send it forth to co-operate with all the rest in the good work of perfecting the body of Christ. We do not consider *one book* as a complete library, or as a rival of or competitor with any other book. The Harbinger is a *book*, sent out in instalments—to be bound up at the end of the year in a volume of 576 pages, filled with matter that is of permanent value. If our periodicals were simply *news* papers, and one, in good measure, a duplicate of another, then it would be folly for us to have so many of them, or for one man to take more than one. He would only be paying twice for the same matter. But this is not the case with our original periodical and weekly literature. Each paper has its own topics, and the articles peculiar to one are not reproduced on the pages of any other. If therefore there be anything specially valuable or edifying on the pages of

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the Harbinger, one who wishes to enjoy it must subscribe to the Harbinger, or he will not see it. We publish the Harbinger because we think we have something to say on its pages that will be profitable to the passing generation. We ask the public to take it, because we want them to read what, we think, it will profit them to hear. We trust, therefore, that none of our present readers will think it necessary to cease to read our pages, merely because they find some other publication also profitable and interesting to them. There is but little danger of our reading too much, if only its tone and substance be good and profitable for godliness.

But, think of it Reader, how many there are about you who do not read at all, whom you will be positively benefiting, if you can induce them to take the Harbinger;—or if not the Harbinger, for which of course it is our special business to ask your kind offices, then some other of the numerous good papers furnished by our host of scribes and editors. Listen to our plea in this behalf, and let the hint of a co-laborer stir you up to do for us,—*so poorly appreciated editors*,—a little favor, and for the public a great good. W. K. P.

Missionary Meeting at Wellsburg.

PHILADELPHIA, 823 Catharine St. Oct, 3, 1866.

BRO. PENDLETON:—The annual meeting of the Disciples of Christ, of the 3rd district of the Penn. C. M. Society will commence at Wellsburg, Brooke co., W. Va., on Friday, Nov. 9th, at 7 o'clock P. M. The brethren of the Panhandle, and surrounding regions, are requested to come up to make this, "by the grace of God," a great and good meeting. Come believing come praying, come bearing fruit, such fruit as we read of in Paul's letter to the Phil., iii: 15–17. L. P. STREATOR,

Cor. Sec.

Success of the Gospel.

NEW HAVEN, Mo., Sept. 3, 1866.

BRO. PENDLETON:—A protracted meeting of 17 days has just closed at this place, by our able and untiring young Bro. D. M. Granfield, assisted for a few of the last days, by our brilliant and promising young brother J. Mountjoy, of Ky., closing at the water edge with 88 by confession and immersion; restored and by letter, 12; from the Missionary Baptists, 4. Of the number immersed, 2 were Presbyterians, 4 Methodists, and 2 Catholics. Our congregation numbers 146 members. May the Lord be praised. S. C. M. MILLER.

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OBITUARIES.

Died, on the 10th of Aug., at the Water Cure, Cleveland, Mrs. Anna E. Wells, wife of Cornelius B. Wells, and daughter of Thomas S. Barclay, of Georgetown, Ky., aged 17 years and 7 months.

It is sad to record the early departure of this amiable and excellent Christian lady—closing her pilgrimage so unexpectedly, and dying in a strange city, away from the scenes she loved, and from many of the attached friends of her childhood and youth. Coming with other members of the family to spend a short time at the Water Cure—her husband absent on business at the East, unapprehensive of danger—her system, always delicate, proved too feeble to resist the violence of disease that set in, and before her absent friends, who were immediately telegraphed, could reach her, or the desired medical skill could be procured, she had passed away.

Mrs. W. was a native of Georgetown, Ky., which remained her home until called to the "better country." Growing up in a Christian home, under the fondest parental care, she was trained in the knowledge of the Scriptures, the fear of God, and the love of Christ; and in her fifteenth year publicly gave herself to the Savior, being baptized into his death. A little over two years ago, she was married to Mr. C. B. Wells. Dearly beloved by husband, parents, and a large circle of devoted friends, for the gentleness, sweetness and purity of her life, and her unselfish devotion to others, her early death is a cause of bitter grief to her kindred, and the tidings of her departure will carry sadness to a great many hearts.

But in the midst of this darkness springs the blessed light of heavenly Hope. The pure in heart has gone home to God, and rests in sweet release from the sufferings and conflicts of this present world. The flower that has early faded to our eyes, will bloom in fadeless beauty in the Paradise of God. And the bereaved ones, who so bitterly mourn, still mingle consoling hope with their sorrows, and rejoice that the young, the lovely, and the gifted, though lost to us, will remain forever young and beautiful in the heavenly home, and stand ready to welcome her friends as one by one they come to that celestial rest.

Died, in Paris, France, July 25, Mrs. Esther Cooke, wife of John H. Cooke and sister of Hon. Richard Hawley, of Detroit, Mich.

The deceased was a native of Shrewsbury, England; came to this country in 1818, and removed to Cleveland in 1834. In this city she was married to Mr. Cooke, and here, with her husband, made a public confession of faith in Christ, being immersed in His name. Here, also, one of her children lies buried.—Belonging to a family eminent for moral and religious worth, her Christian life was marked by a steadfast adherence to the principles and precepts of the religion of the New Testament. For several years past, she resided with her husband and only son in Paris, France—where her pilgrimage has ended.—Letters from her bereaved husband and son express the consoling conviction, which finds a response in the hearts of her friends in America, that she is now "with Christ, which is far better." Some of the members of this scattered family sleep in American graves, some in England, others in France; while others yet live to adorn the doctrine of Christ. God grant them all a happy reunion in the "better land."—CHRISTIAN STANDARD.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

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"LIMITS OF RELIGIOUS THOUGHT."

BY HENRY LONGUEVILLE MANSEL, B. D., ETC.

The above is the title which Dr. Mansel has given to the course of Lectures delivered by him upon the Bampton Foundation before the University of Oxford, in the year 1858. Though the first American edition dates from 1860, and many of the brethren must have read the work, we have seen nothing in any of the periodicals under the patronage of the brotherhood calling attention to it. This has seemed strange to us, considering the remarkable sensation which attended its publication in England, to say nothing of the remarkable contents and peculiarities of the work itself, or of that originality and soundness of thought which commend it to the favorable attention of our brethren above all others.

The Rev. John Bampton, Canon of Salisbury, bequeathed his estate to the University of Oxford, to endow a course of "Eight Divinity Lecture Sermons," to be delivered annually before the University, such sermons to be "preached upon either of the following subjects:—To confirm and establish the Christian faith, and to confute all heretics and schismatics—upon the divine authority of the Holy Scriptures—upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive church—upon the Divinity of our Lord and Savior Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith as comprehended in the Apostles' and Nicene Creeds."

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From this liberal list of subjects, Dr. Mansel has selected the second as his warrant for one of the most able and brilliant defenses of the Christian religion, which our day of skepticism has witnessed.

In discussing "The divine authority of the Holy Scriptures," our author's position is strictly defensive. His quarrel is with the new and so-called philosophical school of unbelief, which musters under the banners of Kant, Hegel, Newman, Parker, and others. With these men he attempts no affirmative arguments, showing that the Scriptures *are* of divine authority, but simply and only undertakes to maintain that their ancient claims are as yet unshaken by any fact discovered or theory devised in Philosophy by the modern critical school; that Philosophy has taught no new lesson which impugns their validity; and that all researches into the science of Thought have developed *no reason for doubting* that they are the *very words* of God, containing a direct revelation of his will.

In such a work no one was more competent than the accomplished and reverential disciple of the great Sir William Hamilton. The keystone of his reasoning, indeed the condensation of his book, is found in his motto extracted from the writings of that illustrious Philosopher: "*No difficulty emerges in Theology which has not previously emerged in Philosophy.*"

In plain English, the hard problems which perplex us when we investigate the Word of God, arise not so much from the nature of the Revelation itself, as from the imperfections of that Philosophy in the light of which our investigation proceeds. "If thine eye be evil, thy whole body shall be full of darkness."

It is a hard lesson to learn, but the Philosopher ought of all men to know and teach it, that there *are* limits to human thought, and therefore things unfathomable even to this fearful and wonderful and far-searching intellect with which man is endowed; things "higher than the heavens," which no strength nor discipline nor persistence can scale; things "deeper than the earth, and broader than the sea." If scarcely one of the primary dogmata of Metaphysics is established beyond debate, after centuries of speculation; if never one accurate chart has been made of the very coasts of thought upon which we stand, how is it possible for us, without folly and presumption which verge upon madness, to undertake to explore and define, shallows and soundings, seas and shores, distant as eternity, "which eye hath not

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seen, and which it hath not entered into the heart of man to conceive." If amid rocks and currents of which we know *something*, our science is so imperfect that we are more often wrecked than we make successful voyages, how can we expect prosperously to venture upon unknown oceans, to contend with unknown conditions of navigation, and return full-freighted from regions concerning whose wealth we know absolutely nothing?

Yet this is actually what is proposed, as Dr. Mansel very ably shows, by every attempt to criticise a Divine Revelation. What may be the relations of the Finite to the Infinite, we cannot even conceive, because there is a term in the problem of which our Philosophy can take no account. Thererore, to say that *this* is worthy or *that* is unworthy of the Infinite mind, is to stultify ourselves, unless we are prepared to show the principles upon which the Infinite *must* proceed in its relations to the Finite. When we would learn the secrets of Cosmogony, we question the rocks, the floods, the winds, or the stars. But when we would learn the knowledge of Infinite Mind, what shall we question? "The sea saith, It is not in me." The earth, the air, the sun, the stars say, it is not in us. Shall we ask our own consciousness? This reporter for brain and sense, this least pretentious of our finite faculties, unless extravagant beyond capacity for its useful functions, must answer, it is not in me. Thus when the internal world and the external alike can find no answer, true Philosophy is dumb, and sits down in humility, saying to herself, "How shall I know except some one should guide me?"

Revelation is no proper object of criticism unless we had what we have not—a perfect Philosophy of the Infinite. It is either an object of faith, because of the strength of its testimonies, or of rejection, because of their weakness. But this modern school has no idea of Faith. Like Iago, it is "nothing if not critical." If the *testimonies* to the truth of God's word were subjected to scrutiny, sharp analysis, and unsparing criticism, we should have no complaint to make. They are abundant enough and strong enough to excite no apprehension in our mind as to the result. But at these they will not look. They care not what the testimony may be that establishes the belief of the gospel in the world, claiming that they are justified in rejecting or mutilating it upon *a priori* grounds.

Dr. Mansel makes war with two opposing systems of criticism—Dogmatism and Rationalism. Though these have approached the

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slough from opposite sides, each has fallen in, and the slough is the same. "These," he says, in the opening of his work, "are the two extremes between which religious philosophy perpetually oscillates." The Dogmatist, he goes on to explain, attempts to elevate Reason to the hight of Revelation, while the Rationalist endeavors to degrade Revelation to the level of Reason. The one endeavors to defend and the other to assail that which, by human arms, is alike unassailable and indefensible. But to be more definite. The Dogmatist imagines that he perceives deficiencies in the word of God which he is competent to afford, and thus supply the missing links to an incomplete system; while the Rationalist affects to descry excrescences or enormities which are exceptional in their character, and therefore to be pared away. Thus, says our author, "the one may be represented as the spirit which adds to the Word of God, and the other as that which takes away."

Let us for a moment look at the position of the Dogmatist, and then dismiss him; for our author's attention is mainly given to the Rationalist, though the Dogmatist, for that matter, is a Rationalist too, and is affected by the same arguments which apply to his fellow. He endeavors to recast the unscientific materials of Revelation into a new and scientific shape, "partly by the more complete development of certain leading ideas; partly by extending the apparent import of the Revelation to ground which it does not avowedly occupy, and attempting by inference and analogy to solve problems which the sacred volume may indeed suggest, but which it does not directly answer" (Lect. I, p. 48). He seeks to construct a *system* of Theology by a human arrangement and interpretation of the materials found in the sacred volume. This mania for *systematizing* has been the great curse of Christianity since inspiration ceased in the church. Men would have the stars, which show forth the glory of God, set in rows like lamp posts. For shame! For shame! Let Sirius and Orion and the Pleiades shine on in the glorious shrines which God made for their brightness; and let Moses and Job and Isaiah and Paul and John continue to roll in splendor through the moral heavens in the precise courses which Infinite wisdom has appointed for them. What if "one star differeth from another star in glory?" God made them to be so; they are all of God, and

> "Forever singing, as they shine,
> The Hand that made us is divine."

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And so if there is anything divine in the Scriptures, they are all divine, and will be but stripped of their majesty and diminished of their luster when we step in to alter or amend, arrange or improve them.

The doctrine is revealed in the Scriptures, that Christ came to make an Atonement for our sins. "It has been alternately defended and assailed by some such arguments as these. We have been told that man's redemption *could not* have been brought about by any other means—that God could not, consistently with his own attributes, have suffered man to perish unredeemed, or have redeemed him by any inferior sacrifice:—that man, redeemed from death, must become the servant of him who redeems him; and that it was not meet that he should be the servant of any other than God:—that no other sacrifice could have satisfied divine justice:—that no other victim could have endured the burden of God's wrath. These and similar arguments have been brought forward, as one of the greatest of their authors avows, to defend the teaching of the catholic faith on the ground of a *reasonable necessity*. While, on the other hand, it has been argued that the revealed doctrine itself cannot be accepted as literally true; because we cannot believe that God was angry and needed to be propitiated:—because it is inconsistent with the Divine Justice that the innocent should suffer for the sins of the guilty:—because it is more reasonable to believe that God freely forgives the offenses of his creatures:—because we cannot conceive how the punishment of one can do away with the guilt of another." *Lect.* I. p. 51–52.

This specimen will suffice to show the mode employed by both parties of applying Reason to Revelation, for advocacy and for criticism; and its conclusions are in both cases equally invalid. We might give a more startling illustration still, in which one of these philosophical dogmatists endeavors to prove the doctrine of the Trinity by Mathematics. But we forbear. We fear to transgress the modest limit of space and of patience which we have a right to claim. In another number we shall ask attention to the mode in which our author establishes the great principle—that reason is incompetent to the task which the Rationalist forces it to undertake. We shall show that his so-called 'demonstrations' are indeed "words without knowledge," that his pretentious claims are the "oppositions of science falsely so-called;" that safety and Truth are to be found together, not by the abandonment of Rea-

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son, but by the right use of it; and that with the apostle's declaration of the limits of human knowledge, every fact in Philosophy agrees; "Now we know in part and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." WILLIAM C. DAWSON.

ELEGANT EXTRACT.—Give me to know that the doctrine of Jesus is bread from heaven, and that it sustains the spirit and prepares it for heaven, and I well may be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken for myself and the hungry thousands around me, by the hand endued with miraculous power. So long as I know that it was sent to me by the Father of my spirit, and that, eating it, I shall live forever, I know that can give it value, and awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting from thirst in a thirsty land, I will not ask, for I do not care, whether that water was showered from the skies or gushed from a spring. I ask not whether it was brought to me in a golden urn, or whether it was presented in a crystal vase or a soldier's helmet. It is water that bids me live, and that is enough for me.

"There lies in the depth of every heart, that dream of our youth, and the chastened wish of manhood, which neither cares nor honors can ever extinguish, the hope of one day resting from the pursuits which absorb us; of interposing between our old age and the tomb some tranquil intervals of reflection, when, with feelings not subdued but softened, with passions not exhausted but mellowed, we may look calmly on the past without regret, and on the future without apprehension. But in the tumult of the world, this vision forever recedes as we approach it; the passions which have agitated our life disturb our latest hour, and we go down into the tomb, like the sun into the ocean, with no gentle and gradual withdrawing of the light back to the source which gave it, but sullen in its beamless descent, with all its fiery glow, long after it has lost its power and splendor."

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STUDIES IN PRIMITIVE CHRISTIANITY.

NO. III.

ATTITUDE IN PRAYER.

In the last article we called attention to the scriptural example and teaching of the participation of the congregation in the public prayers of the church. In the present article we shall briefly consider what the Bible teaches on the subject of the attitude of the body in that act of devotion. We are well aware that the worldly, carnal indifference of many, who have been schooled to regard and judge everything in religion from an easy, unspiritual, haughty stand-point, will lead them to treat a topic like this as of no value whatever in the life of their piety. This class, while they are what they are,—proud, earthly-minded rationalists, are quite unable to understand the meaning and appreciate the value of the question. But even with a better class, with men of a certain degree of religiousness and real piety, the question may arise, "Of what matter is it what a man's bodily position is in prayer?" and they are ready complacently to say, that the discussion of such topics is "tithing rue, mint, and cummin";—is wasting time on matters of *mere outward form*, that are of very little consequence, and in which liberty must be granted. Moreover, the final answer of an easy, yielding religious thoughtlessness, is, that it is in vain to war against taste and custom in such matters. To all such objections, we freely answer, that we can not be guided in our appreciation of religious questions by such suggestions;—we are not conscious of much respect for objections of this kind, coming from such quarters; but on the contrary, really always feel like looking upon them, from the first, with extreme suspicions. To listen to the voice of worldly custom and popular fashion in religious matters, would step by step nullify in our hearts everything most precious in the Word of God, and most estimable in the life of true piety. We *are* willing, with reverence and respect to listen to suggestions coming from those eminent in piety and godliness,—eminent for their reverence of the Word of God,—of the divine commandments,—who live after the Spirit and not after the flesh. But above all, by the side of the Word and Spirit of the Holy Scriptures, we hold all such human wisdom of little or no esteem. Whatever *these* hold forth as allied to a life of godliness and piety, is to us of value, and worthy of consideration and of acceptance. Now the Bible does abundantly, throughout its entire extent, give em-

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inence and meaning, in example and precept, to attitude in prayer; and therefore, we do accept and treat it as a question of consequence to the conscience and piety of the Christian church. If it *is* really a scriptural topic, what matters it to us that a worldly-wise Christian profession lightly esteems it, and what it may say against it?

From the earliest period of the Old Testament to the end of the New, examples on this subject abound; and Biblical example, divinely approved, is a law to us. Another important fact is, the wonderful harmony of example over this long period, embracing almost two thousand years, and covering the institutions of both the Old and New Testaments;—it is the same with Hebrew and Christian. Now what is so often repeated, and so enduring and so uniform in the life of piety, in the most solemn act of worship,—of the soul's communion with God,—illustrated in the lives of patriarchs, of the greatest of divinely-chosen kings, of prophets and of apostles, and above all, of the Son of God himself,—must not be regarded and treated by us with indifference, as a matter of little value. It must teach us that there is a positive, real connection between the outward form and the inner spirit, between the motions of the body and the motions of the soul.

What, then, does the Bible teach us is the proper attitude in prayer? Let us trace its examples. At the conclusion of the prayer of King Solomon at the dedication of the temple, we read, "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from *kneeling on his knees*, with his hands spread up to heaven. And he stood and blessed all the congregation," &c. (1 Kings, 8: 54, 55.) An account of this same act is given in 2 Chron. 6: 13, "For Solomon had made a brazen scaffold, of five cubits long and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven." This is a very circumstantial account. Solomon first ascended the scaffold or platform, and stood before the people; and then kneeled down to pray. He remained on his knees till the end of his prayer, which was long and fervent; and then rose up to bless the people, for which act the attitude of *standing*, as described, is a proper one. *Kneeling*, we implore; *standing*, we bless. The spreading forth of his hands was very significant, and was usual among the ancients, as the hand stretched out and up-

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turned to heaven, indicated asking for a blessing which the hands were *open* to receive. The *manus supinae*, the hands opened upwards, the "palms turned toward heaven," is often referred to by the ancients in describing prayer. In blessing, the hands were reversed,—opened downward, as *giving* to others. In the description of Ezra's prayer, c. 9: v. 5, it is said: "And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, *I fell upon my knees, and spread out my hands* unto the Lord my God." Daniel,—c. 6: v. 10, "*kneeled upon his knees* three times a day, and prayed, and gave thanks before his God, as he did aforetime." The Lord said to Elijah, 2 Ki. 19: 18, "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal." Here the bowing of the knees is made synonymous with, and representative of, prayer, so entirely, in the Old Testament idea, did praying and kneeling coincide. The words of David in the 95th Psalm, are very expressive and instructive; "O come, let us worship and bow down, let us kneel before the Lord our Maker." In the parallelism in this passage, "*kneeling* before the Lord our Maker, is but a repetition and modification of "*worshiping* and bowing down." Note that this is David's full common picture of prayer; this was the image before his mind when he thought of prayer. Observe, moreover, the strength and poetic beauty of the language. "Kneeling before the Lord" is the full embodiment of this solemn act of worship, and its full representative and synonym, again, as in the words of God to Elijah; so completely was the idea of *kneeling* interwoven with that of prayer and worship.

The passages we have thus quoted, give us a true idea of the common practice of the Hebrews in this respect. The above instances represent both public and private prayer. This practice of Jewish piety and devotion, is in harmony with the general custom of the Orient, from the oldest period to this day. Bowing down, kneeling, prostrating the body, before the Lord, were among the Jews always connected with the idea of prayer. The position of the outward body indicated the state of the soul, not by constraint, but the body readily, almost irresistibly, obeyed the strong dictates of the soul. This attitude is a true one, and one that the spirit desires and enjoys. It is not a mere arbitrary, constrained formality; it is a beautiful, necessary harmony, to break which is to disturb the natural motions and currents of true devotion, and to constrain and restrain the soul. How often did the adoring, or contrite, Israelite throw himself, with his whole body, prostrate before God! That too was in just obedience to the

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strong emotions of the soul; to have resisted it, would have been violence to these emotions, and disturbed and weakened the tide of devotion. These attitudes of the body are sanctioned and sanctified in the Old Testament by the highest and most uniform examples of piety, and by the divine acceptance; nay, they stand before us as a command in the words of the Psalmist,

> "O come, Let us worship and bow down!
> Let us kneel before the Lord our Maker!"

It may perhaps be urged that there is *one* memorable instance of *sitting*, and not *kneeling* in worship before God: "And David the king came and *sat* before the Lord," &c.; 1 Chron. 17; 16. If this were to represent the common, modern mode of sitting, it would be in singular discord with all that the Old Testament teaches of Jewish devotion. The mode of sitting, however, here referred to, and which has even to this day been very common in the East, is to sit *kneeling*. It is referred to 1 Ki. 18: 42, "And Elijah went up to the top of Carmel, and he cast himself down upon the earth and put his face between his knees." It was the attitude of kneeling, when the person had to maintain the same position for a long time, and was for the sake of relief. It is a strong argument in behalf of kneeling as essential to the Hebrew idea of *waiting* before God in prayer, when even in the case of long protracted worship it was not omitted.

Between the Old Testament and the New, there were no changes in the simple modes of worship, in the outward forms of devotions, that belonged naturally, as a beautiful harmony, to the emotions and impulses of true piety. As the fathers prayed to God, as Moses and David and the prophets and the pious Jews,—so Jesus and his disciples, before the full organization of the church of Christ, and so the Christians in the church, also prayed. Had there been any needless, merely Jewish, formality in these forms that were so retained, they would not have been by the Lord permitted to pass from the dispensation of the letter to that of the Spirit. According to the very law of the kingdom of Christ, nothing could be permitted by its founder to enter into its constitution, in precept or practice, that is a mere useless ceremony; all in its worship and ordinances has a positive meaning and use; and whether the pride of human wisdom can understand and accept any of these forms or not, is no argument against their true legitimacy and essential necessity.

We will now cite the New Testament examples. In the history of the solemn scenes of our Savior's agony in the garden, we

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read, "And he was withdrawn from them about a stone's cast, and kneeled down and prayed;" Luke 22: 41. This example, in such beautiful harmony with the practice of the Old Testament, and so fully expressive of the state of the soul, alone is sufficient for a perpetual law to us. Will any one suppose that if this bodily act had been a mere outward formality, our Savior in this most solemn moment of his life, that distanced from him all that is not most real and most true, would have conformed to it? Let all them who treat this position of the body in prayer with neglectful indifference in the midst of the church, look upon the Savior in the agony of the garden, and repent!

Another very remarkable instance is given us, in the 7th chapter of Acts. In the dreadful agonies of martyrdom, when the infuriated Jews were stoning him to death, Stephen, the man "full of the Holy Spirit," whose "face shone as that of an angel," "kneeled down and cried with a loud voice, Lord, lay not this sin to their charge," and then yielded up his spirit to God. Was this a moment for unmeaning, needless formality? Acts 9; 40, we read, "But Peter put them all forth, *and kneeled down and prayed.*" The example of Paul is also given: "And when he had thus spoken, *he kneeled down and prayed with them all;*" Acts 20: 36. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and *we kneeled down on the shore and prayed.*" Here is as clear teaching from the New Testament practice as any man can desire. It is uniform and without controversy. In addition to all this, how very expressive are the words of Paul, Eph. 3: 5, "Wherefore I desire that ye faint not at my tribulations for you, which is for your glory. For this cause, *I bow my knees* unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God;" Here again, as in cases above cited from the Old Testament, "bowing the knees" is an equivalent for prayer, showing that with the greatest expounder of Christian doctrine and life, the outward and inward acts were so intimately allied, that the former, in speech; represented the latter. This is a most noteworthy fact, that the

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greatest representatives and expounders of the *piety* of the Old Testament and of the New,—the sweet Psalmist of Israel, King David, and the Apostle Paul, speak alike on this subject.

"O come, let us worship and *bow down!*
Let us *kneel* before the Lord our Maker!"

sings David; and so also Paul, as above: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." The emotions and the manifestations of a true piety are the same in every age. There is, moreover, a peculiar force to us, in the question before us, in the language of Paul. The earnest, fervent, prayerful desires of Paul's soul for the spiritual joys and the salvation of his brethren, was to him a *cause* for "bowing the knees!"—Make these words symbolic, as you please,—they mean the same still. Why then is not a prayerful spirit a *cause* to all them who claim to imitate Paul, "also to bow the knees to the Lord"?—With hundreds of Christians whose special aim and pretense is to follow the "apostolic order of things in example and precept," as we have often observed in the public worship of the church, there is no such *cause* for "bowing the knees to the Father of our Lord Jesus Christ;" a very wide difference must subsist between them and that great man of God—Paul the aged!

From the premises before us, in the precepts and examples of the Bible, so fully and beautifully illustrative of the piety of the Bible, it seems scarcely necessary to urge the question with one one word more. Could the earnest, conscientious Christian, whose great desire it is to follow the letter and the spirit of the Divine Word in all things, ask anything more? And yet, in this respect too, what an abandonment of the form, and we doubt not, of the spirit too, of true piety and prayer! The church is beginning shamefully to yield to the spirit of the world! Fashion and respectability is here also triumphing over the church. It is no longer "respectable" and "in good taste," for Christian people in good society to "worship and bow down; to kneel before God our maker;" to "bow the knees unto the Father of our Lord Jesus Christ." A slight, elegant bowing of the head, is all that fashion now allows! To kneel before God, in the church, is subject to too many inconveniences. It is not in good tone; would look too pious for elegant, refined people, and above all,— — would greatly damage the splendid, fashionable garments of pious Christian men and women. David the King could do it; Daniel, the Prime Minister of a mighty empire, could do it; the Apostle Paul could even 'kneel down on the

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sea-shore" *with them all*,—but Christians of good tone, of these days cannot do it. It is well, that there is now no Paul here, to ask so unreasonable, *un*respectable a thing of our intelligent, higher-developed, fashionably attired Christians of to-day, as to kneel down on the bare ground! What would these have done, had they, unfortunately, been with Paul on that memorable occasion? It is a bitter grief to see this shameful, and we fear, too willing, succumbing to the dictates of a carnal respectability in so many of our churches! Often has our heart sunk within us, when rising from prayer to see the whole congregation, irreverently *sitting* in their seats, respecting this sublime act of devotion only with an idle resting of the head on the back of the pew before them. We always feel outraged at the mournful scenes of abandonment of the beautiful and blessed form of Bible piety to the spirit of the world. And why preachers permit such things to exist, without stern rebuke, we cannot understand. Let others who do not feel themselves bound by Bible practice, and who think that they can change Bible usage "somewhat," do this; but they who claim, par excellence, to adopt apostolic Christianity, in spirit and form, cannot do it, without a plain abandonment of their principles. C. L. L.

HAPPINESS OF HEAVEN.—Dr. Dwight closes a sermon "on the happiness of heaven," with the following beautiful simile:—"To the eyes of man the sun appears a pure light; a mass of unmingled glory. Were we to ascend with a continued flight towards this luminary, and could, like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge, and its splendor become every moment more intense.—As we rose through the heavens, we could see a little orb, changing gradually, into a great world; and, as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became a universe of excessive and universal glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendor, and arrayed in glory and beauty; and, as he advances over and through the successive periods of duration, will behold all things more and more luminous, transporting, and sunlike for ever."

TIME lost, cannot be recalled—therefore treasure its flying moments by doing always that which hath some good in it.

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ADDRESS, BY W. K. PENDLETON.

DELIVERED AT THE 18TH ANNIVERSARY OF THE A. C. M. S.

The friends of missionary work have never, in this generation, had louder calls upon their energy and interest, than those which are now ringing in our ears, from almost every quarter of the habitable globe. Home fields and foreign fields are opening and widening before the eye of our Society, and the Macedonian cry, —"Come over and help us"—is coming up, so loud and earnest, and from so many destitute and perishing millions, that we scarcely know whither to turn, or to whom to listen. If we had a thousand Pauls, there would be work for them all; and had we a million of treasure, it would not be sufficient to send the Bread of Life to the famishing souls of our fellow-men, who, to-day, are in vain begging for it. North, South, East, West—the isles of the sea and the continents beyond the sea—everywhere, the door is open and there is none to enter. The red arm of war has broken down ancient barriers, but it has also revealed dark and mournful and wide-spread desolations. We gave our millions of treasure to send "brazen-booted warriors,"—the missionaries of vengeance—to achieve the one: shall we give nothing to send the gentle messengers, shod with the preparation of the gospel of peace, to enlighten, cheer, and restore the other? Can it be that, in this enlightened Christian land, the freedom of the body is dearer to us than the redemption of the soul! That we will tax ourselves nigh to bankruptcy for political liberty, and refuse even a niggardly pittance for the disenthrallment of the immortal spirit from the bondage of sin!

There are some things in the present condition of our Society, which, I confess, are somewhat discouraging. It cannot be denied, that we have not grown in power and means of good, as there was reason to expect. Our financial afiairs have not been so prosperous, as our numbers, wealth, and Christian intelligence warranted us in anticipating. Instead of a steadily swelling treasury, our contributions have been less and less liberal; instead of establishing new missions, we have allowed some that were started with enthusiastic zeal, to perish in our hands: instead of anticipating the new and expanding fields that have been opening upon us, and providing the means promptly to enter them, we have slept upon our post, till the opportunity has offered, and we are not ready to improve the providence that calls us

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to rise up and possess the land. Advocates that once were eloquent, have withdrawn their plea;—friends that were liberal, have ceased to contribute; members that came up to counsel, have stayed away to chide; enthusiasm has been chilled: generosity has been discouraged; and wisdom made despondent of her hopes. The blessing of our God does not rest upon work like this.

But if our missionary enterprise is an inspiration of the Spirit, it ought to attract to itself the blessing of the great Head of the church. This must strike every reflecting Christian, with the force of a primary truth. He who has promised to be with us always, even to the end of the world, and has charged us with the commission, to go into all the world and preach the Gospel to every creature, cannot abandon a cause like this, if those to whom it is committed are true and faithful to the work which alone he has given them to do. The promises of God are without repentance; but the conditions of his blessing are also superior to compromise. If we would enjoy the one, we must also conform to the other. Failure, if failure there be, is the fault of the members—not of the Head.

When Moses had successfully brought the Israelites out from the bondage of Egypt, and conducted them safely across the wilderness of Kadesh Barnea, which lay immediately on the Southern border of the promised land, the Lord spake unto him and said, "Send thou men that they may search the land of Canaan, which I gave unto the children of Israel."

Accordingly, Moses sent them—twelve men—one from each of the tribes, save that of Levi, the tribe of the priests, and every man of them a chief man and a ruler among his tribe. So they went, and searched the land for forty days, from the wilderness of Zin unto Rehob, as men come to Hamath.

They found it a rich land, flowing with milk and honey,—a land of pomegranates and figs, and brooks shadowed by the clustering grape—even as the brook of Eschol.

It was a land to be desired,—but the sons of Anak were there, and they were afraid to go up and possess it. All but Caleb and Joshua trembled before the mighty men that opposed them, and said, "We be not able to go up against the people, for they are stronger than we." "We were in our own sight, and in the sight of the giant-born men of Anak, but as grasshoppers." On the other hand Caleb and Joshua said, "Let us go up at once and

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possess it, for we are able to overcome it." But the people were discouraged; they wept from very fear,—they murmured, they rebelled; they whispered among themselves, "Let us make a captain and let us return into Egypt." And when Caleb and Joshua stood up to encourage them, and dissuade them from rebelling against the Lord, and with bold hearts and confident words exhorted them not to falter in the breach, they turned with dastardly desperation upon them and cried, "Stone them with stones." And for this the anger of the Lord was kindled against them, and he turned them back from Kadesh, from the very border of the land of promise and of rest, to which with mighty signs and wonders and with an outstretched arm he had brought them, and compelled them to wander in affliction and fear for thirty-eight dreary years longer in the wilderness. And because they would not go forward, and with faithful hearts, throw themselves fearlessly upon the sustaining arm of Jehovah, he sware in in his wrath that not one of the dastards should ever enter the promised land. Their carcases fell in the wilderness, and shameful oblivion rests upon their names forever.

These things happened unto them as examples, and they are written for our admonition, upon whom the ends of the ages have come. (1st Corinthians, x: 2). We have come, as it were, to Kadesh-Barnea. The inviting land is before us, and a few, with bold heart, say like Caleb and Joshua, Let us go up and take it. The Lord will be with us. But many of our chief men and rulers see the sons of Anak in the way, and thus counsel the people to fear, and cry, "Stone them with stones —these ambitious leaders that would persuade the church to its ruin." And before this false alarm of infidelity—under the panic of this plea of prudence—in the paralysis of this pitiful cry of craven cowardice, we are halting, meditating retreat, looking for new leaders, and preparing to abandon the opening fields of Gospel conflict and victory, for the leeks and onions of Egypt.—Brethren, with the fair prospect which stretches before us, it becomes us to look well to our cause. If we must turn back, what are the reasons? If it is wrong for us to adventure farther, what are the objections?

One says, "We are departing from original ground. The Fathers of this Reformation were opposed to missionary Societies. We are building again the things which they destroyed." It would be a sufficient answer to this objection, to say,

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that it proceeds upon an assumption, which, above all others, perhaps, we have labored most to resist,—that is, the authority of human opinions, in matters of religious faith and practice. It has been our boast that "We call no man master." "To the law and to the testimony" has been the motto of all our discussions. From the mail-clad giant with his club of logic, to the light Parthian archer, with his winged arrows of rhetoric this has been the rule of the combat. But now that we are turning against ourselves, we throw away the time honored motto and appeal to the authority of venerated names! Is it from the lack of arguments? Do we find that the rule of controversy which has served us so well in our contests with superstition and error, crosses our path, when we undertake to withstand the church in her efforts to carry out the wide significance of the command, "Go ye into all the world and preach the Gospel to every creature." Surely blindness, in part, at least, has happened to these opponents, when they thus resort to the rusty arsenals of repudiated weapons, for the implements of their warfare. But they make the appeal, and with this protest against its legitimacy, we accept the criterion, and proceed to examine the testimony—for we yield to none in all proper veneration for the immortal names, who have led us into this liberty, and light of the gospel, wherein, to-day, we stand.

There is a class among us, who have a sort of bibliolatry toward the Christian Baptist, and, as is usual in such cases, they imagine that it has uttered many oracles, which upon a more careful study it will be found, are not to be discovered on its pages.—This is especially the case, with reference to this subject of missions. Early in the issue of this work, in the second number, the Editor declared that he did not intend to dwell much on this topic,—and every one familiar with its pages, knows that this purpose was strictly adhered to. Not only is the measure of interest which was given to this subject greatly exaggerated, but the spring and main motive of it, are almost universally misunderstood. We feel that it is due to the great name of Alexander Campbell to vindicate his memory from the charge that he was ever opposed to true missionary work, or true and scripturally conducted missions. It must be remembered that in his early writings, he was engaged almost incessantly in the fiercest and closest conflicts with the various forms of sectarianism, which surrounded him, and which as organizations, both in their theory and their practice, he was deeply convinced, were injurious to the

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highest interests of the church, and incumbrances upon the primitive power of the Gospel. As such he attacked them. "Their missionary *plans*" was but one feature of many, and this, as a *plan*, not as a legitimate *purpose*, he criticised, with a moderation and caution, however, which showed that he desired to touch it but gently. His arrows were directed against the "*scheme.*"—"Our objections to the missionary plan," says he, "originated from the conviction that it is unauthorized in the New Testament; and that, in many instances, it is a system of iniquitous peculation and speculation, I feel perfectly able to maintain. * * * * Not questioning the piety and philanthropy of many of the originators and present abettors of the missionary plan, we must say that the present *scheme* is not authorized by our King." This was written in the very beginning of his work as a Reformer, and lest some might stupidly misunderstand his motives, he throws out the following caveat:—"There is another difficulty," he says, "of which we are aware, that, as some objects are manifestly good, and the means adopted for their accomplishment manifestly evil, speaking against the means employed, we may be sometimes understood as opposing the object abstractly, especially by those who do not wish to understand but rather to misrepresent. For instance—That the conversion of the heathen to the Christian religion is an object manifestly good, all Christians will acknowledge; yet every one acquainted with the means employed, and with the success attendant on the means, must know that the means have not been blessed; and every intelligent Christian must know that many of the means employed have been manifestly evil. Besides," says he, and this I take to be the key to all his opposition to these sectarian missions, "to convert the heathen to the popular Christianity of these times would be an object of no great consequence, as the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament."

This is the author's own explanation of the motives of his opposition as expressed on the earliest pages of the Christian Baptist itself, and I need not pause to show how utterly irrelevant it is, to the uses for which it is now sought to be employed.—The fact is, his heart was too full of the benevolent and saving power of the Gospel, to allow him to impose any trammels upon any legitimate means which the liberality and the wisdom of the church might devise for its universal proclama-

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tion. When this Society was first formed, he was made its President, and in this relation he continued, by the partiality of its members and with his own consent, till he was called to join the congregation of the first-born in Heaven. From the first, he threw his mighty influence in its favor. During the earlier months of 1849, in the autumn of which year it was organized, he gave his pen and the pages of the Harbinger liberally to prepare the way for its adoption. He was prevented by severe indisposition from attending the convention, but we well remember the eagerness with which he listened to our recital of the proceedings, and some of you will remember his published comments on the subject. "I am peculiarly gratified," he wrote, "with the great issues of deliberation. Our expectations from the convention have been more than realized. We are much pleased with the result, and regard it as a very happy pledge of good things to come. The unanimity, cordiality and generous concurrence of the brethren in all the important subjects before them, was worthy of themselves and of the great cause in which they are all enlisted. * * * * The Christian M. Society will be a grand auxilary to the churches in destitute regions, at home, as well as abroad, in dispensing the blessings of the gospel amongst many that otherwise would never have heard it." Shortly after expressing this decided and hearty concurrence, writing from Frankfort, Ky., he says: "We are peculiarly gratified to see with what unanimity, zeal and liberality, the whole brotherhood assembled at the late Cincinnati Convention, have entered into this great work of evangelizing—at least of contributing their aid to the conversion of the world. Having proved the power of a preached Gospel at home—having seen its triumphs in fields of labor so numerous, so various, and so extensive in our own land of Bibles, tracts, and churches—we have at last extended our vision over other lands and nations and have felt the claims as of those of the King of saints and of nations upon us, to institute and establish missions, domestic and foreign. It is the glory, and I trust it will long be regarded as the glory of the first convention ever assembled of our brethren, that there and then they unanimously resolved, in the name of the Lord, to institute, to organize, and put into operation, a Society for spreading salvation and civilization over all lands, as far as the Lord will give them the means and the opportunity.

It were easy to multiply pages like these, but we will not do so.

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These will suffice to satisfy the candid inquirer, that the great Christian life of Alexander Campbell presents no such monstrous contradiction, as a life-long consecration of his own powers and labors to the proclamation of the Gospel on the one hand, and opposition to a similar work, through the co-opertion and means of the brethren at large, on the other. And with him, we may say, without a respectable exception, agreed every man of eminent piety and devotion to the general interests of the church among us. The eloquent tongue of Walter Scott is now mute, but his words still linger among us, like the sweet, bold strains of remembered music. We do not forget how he threw his affectionate arms around our Society in its infancy, and cheered it with a paternal welcome. "Christianity," he used to say, "is founded on missions." It is but the missionary cause deciphered in its greatest generality;—it is the comprehension—the *summum genus* of missions. * * * 'Go,' 'disciple,' 'baptize;' these are the vital elements of the missionary's usefulness. * * * The language is imperial and imperative, it is full of authority—Christ's authority. It is the revelation of his will in this vital point, and to us it is a law—a rule of conduct. The ministry must go; it must itinerate, or disobey Christ, incur his displeasure, and lose its rank and character. In a word, it must, as we say, be 'on the go.' Go ye into all the world: To Europe, to Africa, to America, and to the Islands of the sea. Leave your foot-prints on the sands of the frozen North. Trace out pathways in the flowery pampas of the balmy South. Seek the setting sun, the far West, the wild prairies and the still wilder men that inhabit them. Search out the land of figs and dates: the land of vines and olives.—Tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away. Go to those who water their steeds in the Rhine: to those who drink from the Seine, or those who bathe in the Nile and the Niger, the sacred Ganges, Indus, Brahmaputra, the Irawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility."—Grand words like these, from a great, godly heart like Walter Scott's, are enough. They swell the voice of authority to a volume that fills the listening ear of reverence. We cannot, we will not hear the discordant croakings, which rise to jar upon its harmony. All along our pathway, these and other heroic men have led us, and the voice of one or two is yet cheering us on to the nobler prosecution of missions. Alexander Campbell, Barton

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W. Stone, Jno. T. Johnson and Walter Scott are gone, but some venerable heads, white with years and crowned with the glory of noble deeds, still adorn our assemblies. They prolong the labors of the age that is gone, and linger to witness how we carry it on into the age that succeeds. Fathers in Israel! we accept the trust you lay upon us, and will conduct it to triumph.

But another will say, What has all this to do with the question? What do I care for authority? These are venerated names, but their opinions were but the judgments of fallible men. To the law and to the testimony. We will abide by nothing short of that. Very well, friend. We were but attacking one of your own allies. Remember that. We consented to meet him with his own chosen weapons, but it was only that we might "kill him in his own humour." If you are willing to leave him to his fate, so am I. You say, "Your Missionary Society is not Scriptural"—and you mean by this, that there is no special express precept in the Scriptures commanding it. We concede this without a moment's hesitation. There is none; but what do you make of it? Is everything which is not scriptural, therefore wrong? Is everything, for which there is no special precept in the Scriptures, therefore and necessarily unscriptural? Is it not evident that we use this expression, "not scriptural," in three widely different senses? We sometimes use it positively as equivalent to *anti-scriptural*, or literally forbidden; sometimes indefinitely in the sense of *not positively and expressly* commanded,—and yet again, inferentially to mean *not in harmony with the spirit and tenor of Scripture*. Now I need not tell the logician, that he must make his election in the beginning of the argument, which of these meanings he takes. We cannot allow him to take one in one premise and another in another, to suit the emergencies of the case.—Does he say that our Missionary Society is *anti Scriptural*, that is, especially forbidden in the Scriptures?—then we challenge him to the proof. Show us the passage and demonstrate its applicability, and we yield the controversy at once. But it cannot be done.—There is no such Scripture. Does he say that it is not *positively and expressly commanded;* then we demand by what canon of interpretation does he make mere *silence* prohibitory? You reply, the canon which forbids anything as a rule of Christian faith or duty, for which there cannot be expressly produced a "Thus saith the Lord," "either in express terms or by approved precedent." We like to treat a reasoner logically. He has a right to

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claim such treatment, and we violate no rule of courtesy, when we extend it to him. We ask this objector, then, Whence came this canon? Does he find it in *express terms* in the Scriptures? He will not say so. Yet he makes it a rule of Christian duty, that is, a rule by which he regulates his conduct as a Christian. In *adopting* the canon with his restricted interpretation of it, he *violates* the canon. He is like the man who says—"I believe there is no faith;" declaring in the first clause, what he denies in the second! When I say, "I believe," I declare that "I have faith," and in the next breath, I deny that there is any "Faith." So our objector announces the law, "No rule without an express precept in the Scriptures," and yet fails to find any express precept in the Scriptures, which authorizes his declaration.

But some one will ask, Do you intend to discard this favorite canon of the reformation? Is it possible, that a rule which has been an admitted criterion with us for so long, and has served us so well in so many contests with the traditions of sectarianism, is now to be set aside and declared to be erroneous? By no means. We adopt the rule with all our heart, and rely upon it, in good measure, in our argument in justification of our movement in the missionary organization. What we wish to do in the outset is, to strip the rule of the false interpretation that has been put upon it, by those that pervert it to the hindrance of the Gospel. Be it remembered, then, that we are indebted for this much cherished critical canon to the acute, logical, and scholarly mind of the much revered Thomas Campbell. It was first announced by him in the celebrated "Declaration and Address," which he issued in 1809. What did he mean by it? This we will best gather from the circumstances which led him to its adoption and the practical use which he made of it.

Be it noted, then, in the first place, that this Declaration and Address, though written by him, was sent forth by the united action of an association of "persons of different religious denominations"—and that they especially avowed that they "did not consider themselves a church, nor intend to assume the powers peculiar to such a society," but simply to institute a society of voluntary advocates of church Reformation, the sole object of which was to promote simple evangelical Christianity. It was called the "Christian Association of Washington."

In the second place, let it also be emphatically noted, that this association not only declared itself not to be a church, but organ-

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ized itself by the appointment of a standing Committee of twenty-one members, with a Secretary and treasurer, to be chosen annually, whose duty should be to superintend the interests and transact the business of the Society. This Committee was invested with full powers to act and do, in the name and behalf of their constituents in carrying out the previous determinations of the Society, and in case of any emergency, to call special meetings.

In the third place, it was a condition of membership, that each member should subscribe a certain specified sum according to ability, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, whilst it was also further provided, that "whatever the friends of the institution might please to contribute to aid in the support of ministers who might be sent forth by the Society to preach at considerable distances, should be gratefully received and acknowledged as a donation to its funds."

Here, then, is n organization, avowedly not a church, consisting of members by subscription, having an Executive Board, a Secretary and a Treasurer, sending out ministers to preach a pure Gospel, and receiving contributions to aid them, from any friends who might be generous enough to donate them. In fact, a Missionary Society organized to do, what no Missionary Society then in existence did, that is, to preach a pure gospel—to promote Church Reformation, and simple Evangelical Christianity.

Now it was this organization, which in the very act of forming itself, announced this canon! Did they mean to condemn themselves? Were they simpletons or hypocrites? Could they have meant or intended by the rule, what the flippant special pleaders, who are so fond of using it against us, employ it to prove? Surely not. Their organization was substantially similar to ours. It was, in fact, without the warrant of church authority, which, we shall show, underlies this Society—and therefore more exposed to the objections of our opponents than is this. In the face of such facts as these, is it not a gross perversion of the meaning and design of this canon, to use it to condemn this organization?

What, then, was the intended scope and significance of the rule? It is sufficiently declared in the address itself. It was pointed against creeds and confessions of faith:" against the assumptions of sectarianism, and the decrees of councils. It was intended to deny that these unauthorized ecclesiastic dictators

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had any right "to impose articles of faith," "terms of communion," or "rules for the constitution and management of the church, save what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles, either in express terms or by approved precedent." On this interpretation of the canon there is no division among us. It is only when half-learning, subsidized, we fear, in some cases, by the selfish spirit of covetousness, or the divisive schemes of local ambition, ingeniously attempts to pervert it to the hindrance of a free proclamation of the Gospel, that we find it necessary to recur to the lights of history in vindication of its original and legitimate meaning. Not only do the public acts of these pure and primitive fathers of the Reformation teach us how they understood this canon, but in express words they provide for the case which is now before us. They say, "With respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time and manner of performance, if such there be, no human authority has power to interfere in order to supply the deficiency by making laws for the church; nor can any thing more be required of Christians in such cases, but only that they *so* observe these commands and ordinances as will evidently answer the declared and obvious end of their institution." Again, "If any circumstantials indispensably necessary to the observance of Divine ordinances be not found upon the pages of express revelation, such and such only as are absolutely necessary for this purpose, should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention or division in the church.

We need ask no pardon for dwelling so fully on this point, because it is one of the fundamental principles of our movement, and many are departing from primitive ground, by a failure properly to understand it. It is upon this fundamental principle, thus limited and applied, that we at the same time oppose all ecclesiastical legislation, and yet form ourselves into a Missionary Society; that we deny the right of councils to impose upon us articles of faith, and yet voluntarily impose upon ourselves an evangelical alliance for preaching the gospel in all the world and to every creature; that we demand a "Thus saith the Lord in express precept or by approved precedent," for every feature in our church constitution and management, that we impose as

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of divine obligation;—and yet in circumstantials, necessary to carry out the divine commands, which are, nevertheless, not prescribed in the Scriptures, we fall back upon the combined wisdom and piety of the church, and adopt by general consent, a human expedient. We repudiate conventions for the formation of creeds, and yet form societies for the translation, publication and circulation of the Bible. We allow no man, nor organization of men, to dictate to us a constitution of a church, and yet we consult architects and employ mechanics to build us a house to worship in. We refuse all human legislation in determining the laws of church discipline and the terms of communion, and yet we fix the times of our meetings, arrange the order of proceeding and adopt a form of dismissing from and receiving into our fellowship, the recognized disciples of our Lord.

Let it not be said, then, that the disciples of Christ are to take the silence of Scripture on a given subject as a positive rule of prohibition against all freedom of action or obligation of duty. No rule could be more productive of mischief than this. That large freedom of thought and action, and that resistless spontaneity of benevolence, which make a Christian a living power for good, wherever he goes, would be cramped and stifled by so narrow a principle, till Christianity would become a timid and cringing thing of forms, and afraid to expand itself in free and God-like charities, lest it might startle some slumbering knight of silence into crying, "Beware—beware—the thing is not spoken of in Scripture. There is no express precept or approved precedent for it in the word of God. Beware, for according to our canon, you may not do it." How different is the exhortation of the great Apostle to the Gentiles:—"Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report,—if there be any virtue and if there be any praise, think on these things." (Phil. iv: 8).

Still we may be asked, is it not wrong to do that which is *inferentially* unscriptural,—that is, contrary to the manifest tenor and spirit of the Scriptures? Certainly, I think so, and this brings us to examine the reasonableness of the opposition which has been raised against us from this position. Is the organization of the American Christian Missionary Society contrary to the spirit and tenor of the Scriptures? It is sometimes affirmed to be so

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upon the charge, that it is an organization, extra of and different from the church, for the purpose of doing that which it is the special and exclusive prerogative of the church to do. To weigh this objection fairly it will be necessary to clear away a manifest obscurity which is thrown upon it by the ambiguous and confused sense in which the word church is used. The original word *ekklesia* (εκκλησια) means simply an assembly, whether organized or not, called together for any purpose, whether profane or sacred. It is used in this sense in the 19th chapter of Acts, where it is translated in the Common Version, by our word "assembly."—In Acts vii: 38, it is used to denote the children of Israel, as the organized people of God in the wilderness—"This is he that was in the church in the wilderness." Sometimes it is used in reference to a single family, and such Christians as might meet with them in their own private house for the purpose of worship. "Greet the church," says Paul, "which is in the house of Aquilla and Priscilla." (Rom. xvi: 5). So likewise, the church in the house of Nymphas. (Col, iv: 15). And again, "The church in the house of Philemon." (Phil. 2.) Very commonly it means a congregation of disciples meeting in a particular place, organized as the worshipers of Christ, with elders and deacons to order and manage its affairs, and provide for its edification;—specifically, To rule; to take heed of the flock; to watch against heretics; to feed the church; to teach the disciples; to labor in word and doctrine; to confute the gainsayers; to exhort; to be conspicuous for hospitality, and to lay on hands in ordination. Examples of this use of the word are so frequent that we scarcely need cite particular cases. Sometimes the word is made to embrace all the disciples of Christ in a given district or province, as the church of the Thessalonians. (1 Thess. i: 1). Again it is limited to the representative officers, as (Matt. xviii: 17). And frequently the Scriptures generalize the term to its widest comprehension and employ it for the universal body of professing Christians, who in every age, living or dead, and throughout the whole earth, hold Christ as the head. "And he, Christ, is the head of the body, the church." (Col. i: 18). "For the husband is the head of the wife, even as Christ is the head of the church," (Eph. v: 23). Paul delights in the conception of this grand unity. The *ecclesia pressa* or *militans*, and the *ecclesia triumphans*, the church militant, and the church triumphant, are to him one. He saw the whole body under the one glorious head,—"God having made known

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to him and to us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him; (Eph. i: 9–10): so that we have not come to a mount that is touched, and burning with fire, nor to blackness and darkness, and tempest, and the sound of a trumpet, and the voice of fearful words: but we have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the myriads of angels,—to the general assembly and church of the first-born, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect: and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaks better than Abel." (Heb. xii; 18–24). This is the glorious prerogative, the heaven-descended birth-right of every citizen of this kingdom of reconciliation, and the innumerable brotherhood that no man can number, who have all made themselves white in the blood of the Lamb.

We fear that this large conception of the Church Universal is too little realized by many Christians of the present day. Their ideas of the church, and of the responsibilities and work of the church, circle too much within the limits of a single congregation. The *kingdom* of God is scarcely recognized as commensurate with the *people* of God, and the sphere of its co-operative as well as of its free individual effort, as being as wide as the Commission—"Go ye into all the world and preach the gospel to every creature."—There were Christians before there was an organized church. We do not become Christians by being organized into a congregation, with elders and deacons. We may be disciples and members of the body of Christ, and even called a church before we are organized with the Scriptural officers whom I have named. Paul and Barnabas are said to have "ordained them elders in every church, (Acts xiv: 23); that is, in every congregation of Christians that they found in the cities which they visited, in the mission on which they were sent by the church at Antioch. The disciples of Christ will talk together about him as they walk by the way, and they will come together by the divine attraction of the Head even where there are no Elders to regulate them; and on the other hand, "where even two or three are met together in the name of Christ, there will he be in the midst of them."

The church, in the sense of a local organization, with Elders and

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Deacons, is designed to develop and perfect the Christian character—to nourish and train the disciples of Christ for the edification of the body in love, that it may grow up into Him in all things which is the Head. It is more for the necessities and enjoyment of its own life, than for the conversion of the world. It is designed to give organic strength and permanence to the body of the disciples. It stands to the wider public operations of the church universal, as the agricultural class in political States does to the mercantile and commercial. "As the landed order is the guardian and depository of the permanence of the realm," so local church organizations plant and maintain the fulcrum of the mighty lever of Christianity. And as the progression, the improvement and general expansion of the country are promoted more directly by the mercantile and commercial class, sustained however by the firm and fixed permanence of the agricultural class, so the expansion and universal diffusion of Christianity is the co-operative work of the free, restless and proselyting spirit of the universal Christian heart, fostered and stimulated and sustained in its wide discursions into the unsubdued realms of the kingdom of darkness, by the fixed and supporting power of the local churches. Thus the progressing power of the church universal is in its liberty—in its wide privilege and duty of *going* and *preaching*. In its sense of universal brotherhood under Christ, and obligation of divine charity toward all men, it breaks over the bounds of local organizations, and feels out with heart of fellowship for every child of God, and throws its arms of mercy around every wandering alien that is yet a stranger to the covenant of promise. These local organizations are means to ends, but not the only means, nor equally designed for all ends. As they do not comprehend the full idea of the church universal, so they cannot individually do its work. They stand to the kingdom of God somewhat as the States of the American Union do to the United States. There are spheres of duty, into which they cannot expand themselves without co-operation;—but these duties belong to the Christian because he is a disciple of Christ, not because he is a member of a local organization. They would be equally binding upon him, if he were not united to a local church. As the local organization does not originate this obligation, neither can it release the Christian from its discharge. The duty is not to the church, but to the head of the church, by whom also it is commanded.

It will be asked, Has this church universal the right to convene in whole or in part and make laws for the government of the

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disciples? Such questions are the merest crudities of impulsive and over-critical minds. No church—universal or particular—has any right to make any laws for the government of God's people. He is the only lawgiver, speaking either in person or through the inspiration of the Holy Spirit. All we have to do, is to discharge our duty. It is his to command, ours to obey.—If we are commanded to *go*, and no definite way is marked out, we must rise up and find a way—if necessary, cut a way,—for, go we must. What think you Paul would say to the Christian minister, whom he might find loitering by the way, and refusing to go, because he could not make it quite clear that there was an "express precept or approved precedent" on the subject? Halting in his mind lest it might be wrong to take passage on a steamboat, or a seat in a railroad car, because, forsooth, there was no approved precedent in the Scriptures, except for sailing vessels, taking it a-foot, or on the back of an ass!

The kingdom of God is primarily in the heart. The power of the Christian life within precedes its active expression without. This power of the kingdom in the heart acts through the organizations which it finds, or without them, according to circumstances. Paul generally goes forth in the freedom of his commission as an Apostle; but once we find him taking orders, with Barnabas, from the church at Antioch. His example is instructive. It shows us at once the government of a particular church, and the freedom of a citizen of the Universal Kingdom. They are but parts of a mighty system, for the conversion and sanctification of a world lying under the Wicked One. What a local church, cannot, by herself, do toward this work, but which, nevertheless, is laid upon the church Universal, as a duty that may not be neglected, she must enter into co-operation to perform. And if the local churches, as organizations, cannot or will not do it, then the individual member, in his freedom, as a citizen of the Kingdom, and under his own conscientious conviction of duty toward the great head of the church must push out the power that has been given him in search of other channels and co-operations, so that by some means at least the Gospel may be preached.

The co-operation of churches, as such, is a favorite scheme with some of our most excellent brethren. They are willing to have Missionary work carried on in this way, but not by a Missionary Society. If one church is not able to send out a Missionary, two or three may unite and do it. Now what is the difference? The objection to the Missionary Society is, that it has a President, an Executive Board, a Secretary and a Treasurer, and life-director-

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ships, life-memberships &c., upon a money basis. It is not such an organization as a church. But practically, how does this system of church co-operation proceed. Suppose twelve churches agree to co-operate. They will be spread over a large district.—They cannot convene on all requisite occasions in a mass meeting. If they did, such a meeting would at once merge the idea of independent church action into that of a general brotherhood.—You say the Elders must go. But by what authority? There is no thus saith the Lord for it—no approved precedent. Certainly this is not specified in their prescribed duties. But if it be conceded that *they* ought to go, another question arises,—Shall all go? or only a part or one from each Eldership? Again, who shall choose this one? Shall the other elders do it? Where, again we ask, is there express precept or approved precedent for this? And if the members choose, does not the choice go as a messenger of the church simply, and not as an Elder? When they have come together and a question of difference arises, how shall it be decided? By vote. But how shall they vote? By churches,—upon the basis of relative numerical strength, or that of the money contributed? Do the Scriptures prescribe the rule in the case? We cannot say so. The only precedents we have in the Scriptures seem to favor the selection and appointment of special messengers, for all co-operative work among the disciples. Thus Paul and Barnabas were specially separated; the charity of the church at Corinth was sent by a chosen messenger; and when questions concerning circumcision troubled the church at Antioch, Paul and Barnabas and certain other of them, were sent up to Jerusalem about it. When the decision was made, it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, to bear their letter. The men they sent were chief men, but as in all the other cases, not Elders. The idea of church co-operation through a convention of Elders, as such, has, then, no express precedent for it in the Scriptures, and as a *scheme*, rests upon the same footing of human expediency, that this Missionary Society does.

For this Society was formed by the churches. Its constitution was adopted by delegates from the churches, and its officers determined and elected by them. The convention which met Oct. 24th, 1849, in this city, was called a "convention of Christian churches." More than one hundred and fifty messengers were sent up, by nearly as many churches. The first resolution they passed, was an expression of their confidence in the step they were about to take. They resolved that the Missionary Society,

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"as a means to concentrate and dispense the wealth and benevolence of the brethren of this Reformation in an effort to convert the world, is both scriptural and expedient." Such as the Society is, the churches made it. As an organization, it is an expedient, embodying the delegated wisdom of the churches which formed it; it pretends to nothing higher. As a means, it is deemed to be in harmony with the spirit and tenor of the Scriptures, and wisely adapted to carry out one of the grandest enterprises ever undertaken by God or man—the salvation of a lost and ruined world. If it has faults, they are neither anti-scriptural nor irremediable. They are faults of judgment, as to what is wise in adapting the means to the end. Membership is made to depend upon the money basis, because the raising of money is the very first object of the organization. The churches that refused to send money to help the suffering saints at Jerusalem, had no voice in selecting the messenger that bore it, nor in determining what should be done with it. And what honorable Christian man could claim to control by his voice, benevolence to which he had contributed nothing? Does any Christian brother desire to have a voice in determining the direction in which our missionary laborers shall go? He can do so by first putting his hands into his pocket and contributing the means by which alone we can send him. If he demands to say with us, *where* he shall go, we demand that he shall provide with us, the *means* by which he shall go. The terms of this co-operation are made so low, that none need be precluded. *One* dollar makes a member, and the constitution makes no difference in the vote of a member who pays only *one* dollar, and that of a life Director who pays one *hundred* dollars, or one *thousand* dollars. Who then can fairly object to the Society on this ground! The obligation of its formation is *one*:—"Go ye into all the world and preach the gospel to every creature";—the means by which this may successfully be done, is money. The essential thing in all is, *money*. The practical method of raising this, is the criterion of the Society. This is the practical concern of all our wisdom. This organization does not create any new duty. It only proposes to carry out one already resting upon us. It is a Society, in fact, for raising money. How absurd then to object to it on this ground, and yet claim to be a friend to missions! If the Society were a money-aristocracy, giving peculiar privileges to the rich, or to those who give much money, then there might be some plausibility in these cavils.—But who can make this charge? *One* dollar a year gives as much power of voting as one *million*, and the real influence of any mem-

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ber in our deliberations is in the wisdom of his counsels, and not in the magnitude of his gift. The money that was given for the relief of the poor saints at Jerusalem, was raised by the solicitations of Paul. It was not a primary impulse of the churches. He asked for it—from place to place—and the contributions made to him for his own support were the fruit of the liberality of the Christians in whole provinces. The personal aid afforded him, was often the free personal impulse of noble individuals, acting without concert, and independently of all church control. And thus, we raise money. We send out a solicitor—we ask churches, we ask individual members. Our field of labor is the world, and our harvest is wherever there is a generous Christian heart, in whom we can excite the divine impulse to give.

Remembering then that the great object of our Society, as an organization, is to raise money for preaching the gospel, why should we think of abolishing the plan of life-directorships, life-memberships, &c.? These are mere names for certain classes of contracts. They give no power but that of superior benevolence —and no honor but that which virtuous deeds will always attract. They violate no Christian principle or precept. They are simply promises to pay, in instalments, so much to this gloriuos work. Their advantages as a system, are many; chiefly, it is a successful way of raising money—proved to be so by the experience, we may say, of ages;—it establishes a basis of operations that is permanent and reliable. We have always pledges in advance, that stand like so much fixed capital to warrant us in laying out our year's work with wisdom, and entering upon it with confidence;—and it economizes labor. If I can get a man to promise me twenty dollars a year for five years by visiting him once, it is surely bettet than to visit him periodically for five years in succession! But our time does not allow us to pursue these practical views of our system further. It is a duty, not a pleasure, thus to defend our work from attacks made by those of our own household. A few words will suffice for those who love missions—many words, for those who do not, were an idle waste of our energies.

What shall we say then. Shall we not go forward? Let us review the ground we have come over, and correcting the errors into which we have fallen, and supplying the defects which we have discovered, let us make this anniversary a new era in the life of our Society. We want efficient officers. An active, business, managing, energetic President,—a big, bold, pushing man, who will feel that financial failure is a disgrace—a man who knows the the brotherhood, and can command their confidence—

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whose head is as large as his work, and whose heart is as warm as the benevolence it represents,—a heart to feel for such a head, and a head to plan for such a heart. Instead of one Corresponding Secretary, we want many soliciting agents. Instead of an Executive Board, who will meet once a month to hear reports of nothing, we want an energetic, earnest, co-operating body, under a living present President head, to devise, plan, and enforce the execution of measures, and thus compel success. In short, we want officers—President, Executive Board, Secretary, Treasurer, &c., who feel that a great people have entrusted to them the business control of their greatest, divinest work, and that it will be like failure in their own private business, if they do not make it succeed—a disgrace, to be published in the newspapers, like bankruptcy, if they meet not the confidence reposed in them.—Andrew Jackson once said, when his counsellors were halting for a plan, and fearing to advance lest their plan might not prove a good one,—this wonderful man of action said—"Stand not on the plan—let me advance—give me any plan—even a bad one, and I will make it succeed." This is the spirit that this Society now needs, and this the temper of the men, President and Board, whom we ought to appoint to represent us. With this understanding let them accept the appointment, or let them decline, not the honor, but the responsibility. Let us say to them, "The business of this Society is a most definite work. It is to raise in the next twelve months $50.000. We lay upon you the responsibility of raising it. Will you accept it? If you say yes, we shall expect you to do it, and hold you justly amenable to public censure, if you do not do it." Let us banish this idea of honorary office at once,—and make office and responsibility synonyms.—Let no man say, "I have the honor to be President of the A. C. M. S., the American, Christian Missionary Society, but let him rather say, I am responsible for the success of this greatest work of the people of God in all these United States of America—and let the rest of his fellow-servants cry *amen*, and then we may hope to succeed. Who among us will look at this great charge of this great people, and in the love and in the fear of God, say, Give it to us. We will accept and do it." Show us the men and let us give the work to them and God will crown it with his blessing.

We want the prayer—the daily prayers of all God's people for the success of this work. God knows we are not in earnest, when we cease to pray for his blessing upon our labors. Purse service is very little better than lip service, if it spring not from

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an earnest heart. God will regard your money, like your prayers, but as abomination, if the heart be not given with the cash.—Earnest prayer makes a prosperous gift. Money pays expenses, plants, waters; but prayer procures the increase. Money moves men—prayer moves the Spirit of God. Will the brethren remember this, and pray for the success of our Society.

We want more Unity. Congregationalism does not express the unity of the church. Congregationalism does not comprehend the full idea of the church, and cannot, in its isolated action, accomplish the full mission of the church. Congregationalism does not reveal to the heart the grand and glorious nature and power of the Church Universal. It must go forth from its isolation, into the wide fellowship of national reunions; it must come out from the synagogue, and go up to the temple, —it must leave the cantons and join the procession that is majestically sweeping by for the city of the King. Congregationalism all over the land, is like the sweet fresh fountains, that spring forth from rock and crevice, and spot the earth with verdure and beauty, but the fountains well up and flow over and murmur for the sea. They run for a little while alone, and adorn with happy life, and sweeten with more than angelic music, the humble valleys through which they pass, but soon, as if moved by some divine instinct or sympathy of attraction, they begin to flow together—first a rill—then a rivulet,—anon a river—swollen into glorious unity and surging with majestic swell, onward to the call of the eternal ocean. The rill is sparkling and bright—the rivulet fresh and strong—but the river is the voice of many waters—the harmony of many tones, the strength of many torrents—all gathering and concentrating and moving to swell the music and the might of the shoreless sea. It is meetings like these that give us this mighty sense of our unity, and inspire us with the true grandeur of our mission as the church of the living God. It is here that we are made to feel that we are members of the congregation, the innumerable congregation of the first-born, whose names are enrolled in heaven. Let us swell the gatherings then from year to year,—put our hearts closer and closer to the great heart of the Church Universal, and bring them to beat more and more in unison with the will and the word of the King eternal, immortal and invisible, to whom be honor and glory forever and ever. (1 Tim. i: 17).

That which a man suffers for this world, fills his heart with darkness, but that which he suffers for the other, fills it with light.

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PRESENT TROUBLES OF POPERY.

The time was when the Christian world trembled before the Pope; when monarchs held their crowns at his mercy; when he claimed, and sometimes successfully exercised, the right and power of absolving nations from their allegiance to their sovereigns; when he cited these sovereigns before his supreme spiritual throne, and with haughty mien dictated *his own* sovereign will to them, and sometimes put his foot—not in a figure, but in reality—on the necks of the highest and mightiest of them; when with divine, unresisting authority he exacted tribute from all kingdoms of Christendom, and with overflowing coffers rioted after his own will in abundance,—built palaces, enriched his relatives and favorites,—sometimes the basest of men, with a nepotism that is one of the blackest stains in the Papal history; and fed and endowed hosts of priests and cardinals; when, finally, he sent forth princes and armies to extirpate, with fire and sword, with dreadful fury and desolations, the "heretics." The time was, when the Pope "sat in the temple of God," and with a heaven-defying front, essayed, with awful words of blasphemy, to rule the world!

Those days are of the past,—the dark and terrible past! they are gone, and will never return again! Whatever the Papal power is now, it is scarcely a shadow of what it once was,—what Pope Hildebrand made it, and hoped it ever would be. "The crown of its pride has gone to the mocker;" and he is fallen that was so mighty of old! The arm of the Almighty is smiting him day after day, avenging the countless iniquities he has, through the ages, committed against the Lord, Most High, and against his saints.

Most signally are these days revealing the weakness and the quick decay that is consuming the vital power of Popery, in the person of its head at Rome. These signs of decay are coming forth; they can no longer be concealed, however long and hard its friends have tried to hide them from the world. Rome has been very powerful in the past by the unlimited pecuniary resources at its command. By these, supplied at will from the Catholic world, it carried on its intrigues, and maintained a show and reality of power. These sources of power are exhausted, and the *poor* Pope, sits as a pauper in the chair of St. Peter, an object of pity to friends and of derision to foes. He that used to *command* money, by tribute, from an obedient, prostrate

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world, constraining by his awful terrors recusant princes, is now a *beggar*, in the actual sense of the word. We shall note one of the most remarkable illustrations of this fact,—remarkable for its actual occurrence and for its character.

The Papal State debt has become enormous, and there is not the remotest hope of its liquidation; the Papal government, in fact, is utterly *bankrupt*, and utterly without credit. The "vicar of Christ" has no means to pay his creditor,—his debts contracted in good faith with men! In the mercantile, carnal world, this would be called—dishonesty, villainy; what shall we call it in the case of the "vicegerent of God on earth," when he is bankrupt by his recklessness, by his improvidence, and must defraud his creditors? is it less dishonesty and fraud with the "Infallible (—does this apply to *economics* also?) Head of the Church," than with any other individual of human society? When the collector of tribute came to Jesus, he said to Peter, "That we may give no offence, go to the sea and cast a hook, and take the fish that first comes up; and when thou openest its mouth thou wilt find a stater; that take and give it for me and thee." This was Christ's idea of honest faithfulness to obligations, even in such a case as paying Roman tribute,—of doubtful obligation to many. His "vicegerent on earth" is neither so economical, nor so conscientiously and punctiliously regardful of not giving offence, in respecting his obligations before men; nor are his pecuniary obligations so small, even comparatively, as those of Christ. Let us see in what waters this present Peter is gone a fishing to find a stater to pay *his* debts;—and we ask the reader to compare the *financial* methods and resources of Christ, and those of the Pope as here given. From a secular paper in Pittsburg we extract the following *advertisement*, in full, that the reader may see the Holy Father in his financial phase:

"ROMAN LOAN.—AMERICAN ISSUE.

FOUR MILLION DOLLARS.

To insure the treasury of the States of the Holy See complete independence during the negotiations pending between the Governments of France and Italy for the liquidation of the Papal State debt, his holiness, Pope Pius IX., by Pontifical Act of the 11th April, 1866, decreed the emission by subscription of the loan now offered to the public

Although former loans have commanded nearly par, His Holiness, in view of the present condition of monetary matters, not wishing to impose a sacrifice upon those willing to assist him in surmounting his present temporary embarrassment, as well as to present inducements to capitalists, has decided to issue this loan at sixty-six (66) dollars gold for the one hundred dollar gold bond.

The Bonds payable to bearer; are 500 francs, or one hundred dollars

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(gold), each bearing 5 per cent. interest per annum in gold, the coupons payable semi-annually, on the 1st of April and the 1st of October, in Paris, or in New York, Philadelphia or New Orleans, at the current rate of exchange. The issue being at 66 dollars (gold) will give more than 7½ per cent interest on the investment.

From 1870, $12.000 will be annually appropriated for the purchase of the bonds; the amount of interest of those cancelled will be applied to the further reduction of the debt.

It is believed that this loan will commend itself to capitalists generally, and undoubtedly will to all good Catholics having at heart a desire to prove that His Holiness never addresses himself to them in vain.

No investment can present greater security than one guaranteed, as this is, by the pledged faith of a State which has always punctually fulfilled every engagement of its Pontifical Head.

Subscriptions received and Coupons paid at the following Banking Houses:

Messrs. EDWARD BLOUNT & CO., Paris, France.

Messrs. DUNCAN, SHERMAN & CO., Nassau street, New York.

Subscriptions received by

Messrs. DREXEL & CO., 34 South Third street, Philadelphia.

THOMAS LAYTON, Esq., President of the Southern Bank, New Orleans.

Mr. JOHN B. MURRAY, No. 18 Nassau street, New York.

PATRICK DONOHOE, Esq., Boston, Mass.

Messrs. JAMES T. BRADY & CO., Pittsburg, Pa.

Messrs. GILMORE, DUNLAP & CO., Cincinnati, Ohio.

GEORGE LEETE, Esq., Providence, R. I.

Mr. Robert Murphy having presented to us letters of introduction from the Apostolic Nuncio at Paris, we hereby cordially commend the object of his mission, to the venerable clergy and beloved faithful of our Diocese.

M. DOMENEC,
Bishop of Pittsburg."

PITTSBURG, July 7, 1867.

Here is the penniless Peter, the *ninth Pius* one, not like the penniless St. Peter of old, at the Beautiful Gate of the temple, meek and lowly, with heavenly power armed,—but in a pompously beggarly attitude at the gloomy gate of trading stock and bond-brokers, offering to sell worthless bonds to pay his debts. Surely, the case of the Pope's exchequer must be the worst possible to force him to come thus before the world, and reveal himself in this pitiful plight. The world may be sure, that only the direst extremity could have forced the Pope to expose his "broken state" before us thus! His temporal dominion and power is nearing its end. Of this we may rest assured. No better proof of it than the pitiful appeal of this loan to the world. What a fall is here! what a change from the past! It is impossible for the Pope to maintain his temporal throne much longer, when his coffers are empty and cannot be replenished. All over Europe attention is fixed to this hopeless condition of the Roman See.—The most urgent and almost frantic appeals are made by devoted

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Catholics to the faithful, to help the bankrupt Pope. We will cite a few of them. In the official report of the St. Michael's Society of the arch-diocese of Salzburg, in Austria, the following passage occurs:

"In reality, it must be acknowledged that the circumstances in which the Holy Father found himself, at the close of the year 1865, and yet finds himself, in 1866, are not only not better than they were before, but, regarded with human eyes, in consequence of their long continuance and from other causes, are much worse. In the first place,—let us confess it,—*the pecuniary embarrassments of the Holy Father are growing constantly greater.* In the second place, we may name the so-called "Convention of the 15th of September,' 1864,—a treaty which Napoleon III and Victor Emmanuel concluded between themselves, and that is constantly making the condition of the Holy Father worse;—indeed, it is altogether designed to bring his troubles to the extremity.—According to this treaty, among other things, Napoleon is entirely to remove the French military force, that thus far has served for the protection of the Pope in Rome and in the Roman territory, (the beginning has already been made in 1865), and the Holy Father is to be delivered into the protection of Victor Emmanuel,—that is, he is to be placed at the mercy of *revolution.* In the third place, we may refer, as another cause, *the rage and fury of the enemies of the Church and of its head,* that not less contributes to the continuance of the distresses of the Holy Father, and to their increase. As long as the present distresses of the head of universal Christianity continue, we as his faithful children have no more pressing and no holier duty, than that of coming to the rescue of our persecuted and afflicted Father."

In a pastoral letter of the Bishop of Mayence, it is said, "As long as the Holy Father is in his present position, it is a duty for every Bishop constantly to exhort the Christian people, by voluntary contributions to come to his aid. The Holy Father is still robbed of by far the greater part of the territory, justly belonging to him, and therefore bereft of almost all resources necessary for the government of his country, for the conduct of the concerns of the whole Catholic church, and for the satisfying of the countless necessities that, through the pressure of the times have even increased beyond all proportion." The *Fribury Catholic Church-Journal,* (Kirchenblatt), of the 20th of June, writes: "There is at present no alms in the world by which more can be accomplished with so little, as the good works of the *St. Michael's Society,* and the other similar Societies, for the collection of vol-

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untary offerings for the Holy Father. Besides the prayer for the continually oppressed Holy Father, there is only asked the gift of a kreutzer (about ½ of a cent, or less), monthly. But if in the whole world every Catholic, that can give this small amount, actually contributes it, this would really make a sum sufficient to sustain the government of the church in these sad times; and at the same time it would constitute a beautiful and firm bond of union to unite all Catholics. The times are grievous for us, and what is here asked of us is no great sacrifice. So then, Catholic brethren of all ranks, on St. Peter and St. Paul's day, think of the much-tried and glorious successor of St. Peter in the apostolic chair, our Holy Father, Pius IX."

These extracts are but specimens of the general tenor of the lamentations and appeals in behalf of the Pope, now sounding throughout the entire Catholic world, and such are the means adopted to rescue him from the extreme, and nearly hopeless financial bankruptcy. Now in the face of the facts of the Pope's pecuniary affairs,—what shall we say to such statements as are found in the above advertisement of the *Roman* Loan, *(Papal* loan would not have sounded so well in this Protestant land,)—? Here, in this remote occidental world we are told that, "former (Papal) loans have commanded nearly *par*"; that "it is believed that the loan will commend itself to capitalists generally," &c. Who believes this? "No investment can present greater security, &c., &c." Now what intelligent man in his right mind believes one word of all this? It is an instance of effrontery, of bold-faced, impudent—what shall we call it—*lying?* that the Jesuitic chicanery of Rome alone is capable of and habituated to. And observe, this "greatest security" is guaranteed by a bankrupt government that is so pushed to extremes, as to agree to give its gold bond of 100 dollars for 66 dollars in gold. We may remark also another piece of trickery of the Hole Father's government finance agents. In France,—and probably also in the east of Europe,—while these bonds were publicly held at 66 per cent, *privately*,—so extreme is the necessity, they sold for ten per cent less,—at 56 per cent! This maneuver all for his Holiness, the Pope. "*Lie* not one to another." What kind of *holiness* this is, is difficult to determine.

It seems, however, that with all the authority of bishops certifying to the excellence of this loan; with all the tremendous and incessant appeals,—the "faithful" themselves, to say nothing at all of the "capitalists generally," do not have much confidence in its "greater security." They much prefer U. S. bonds; and in fact the

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bonds of the shadowy Irish Republic sold immensely better to the Irish Catholics, than these of the government "of our much afflicted Holy Father." The *Universe*, a Roman Catholic paper of Philadelphia, thus bitterly complains: "It is a shame,—but the truth must be told; the priests and the people of this Diocese are utterly inactive in regard to the Pontifical loan." It asks: "What is the cause of the neglect,—of this indifference,—of the abandonment of the Pope in this his grievous hour of trouble? Is true Catholic pride dead here; has Pius IX no jurisdiction here; are the Reverend clergy and people of Philadelphia totally free from obligation to him? Think of it; in a Diocese of one bishop, and one hundred and sixty priests, and over two hundred and fifty thousand people, not three dozen of the Pope's bonds have been sold." This is ominous for the Pope's exchequer! it shows the clear view of even Catholics of the utter hopelessness of the Popes case as regards his temporal power. They may give him enough to support his household,—but in his government they have no hope. To this it has, then, finally come!—The hand of God is upon him; and he that so long,—through weary, bloody ages, tortured the bodies and "sold the souls of men," in the mad insolence of his pride, will soon be stripped utterly,—and that by his own Italians and by the French monarch, the "greatest son of the Church",—of all that power over men, that enabled him to torture humanity so long. A *crisis* with him is evidently at hand; the wisest Catholics themselves see it, and in mute fear and trembling await it. Cardinal-Archbishop Cullen, on the 21st of August, held at Dublin his first *levee* to receive the congratulations of the Irish clergy on his election as Cardinal-archbishop. On that occasion, the first of the kind that ever occurred in Ireland,—he said in his address to the clergy among other things, that "the dignity with which the Pope had clothed him, was a proof of the Pope's high estimation of Ireland, the land that had nobly striven for the faith, and had preserved its fidelity to the Holy See. And never had the Holy Father had greater need of the devotion of the Irish people than now. The spirit of revolution triumphs everywhere, and has destroyed the power of all Catholic States. Austria had been the last State that had given support to the Pope; and now this too is overthrown, and the Pope is entirely helpless, as the Emperor of France, as it is to be feared, will give over the Holy See to the mercies of the Italian revolutionists. Within half-a-year this crisis may come. The Pope, though abandoned of all, will never yield anything of the principles of the Church." We may rest

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assured, that such mournful forebodings and prophecies would not be uttered by such eminent prelates of the Romish Church, if there were not most positive ground for it, and if the facts on which these prognostications rest were not clear to the world. The triumph and attitude of the liberal Government of the Italian Kingdom, that is going on from step to step to break down the ancient, tyrannous prerogatives of the Romish Church; and now, finally, the marvellous victory of Prussia, the greatest Protestant power on the European Continent, over Austria, annihilating the dominant power of the latter forever; and the merging of almost all the Protestant German States into one,—and doubtless ere very long they will *all* be so merged,—establishing a great controlling Protestant power of the first rank on the Continent, and this in close alliance with Italy,—leaving no government of any power to support the Pope;—all this has broken the last hope of the Papal temporal power. The only government that yet remains to the Pope in its devotion as a government, and offers it help, is Spain; but, alas, it has no name, no power, no influence among the nations, and is *utterly bankrupt*, twice over itself! That fond word that, for so long, long a period the Catholic has cherished and pronounced with such devotion and trust—"The Holy Roman Empire,"—by which the Austrian Cæsardom was meant,—has a meaning no longer!—it is numbered among the things that were and are not."

The great events of our day are marvellous to man; but they are the mighty revelations of the great purposes of God, whose word has gone out of his mouth in righteousness, and shall not return void, but shall be accomplished,—that unto him every knee shall bow.

These are great and significant times in which we live. In the light of the Divine Word we need not misunderstand the meaning of the wonderful events we see. The breaking down of the power of Rome, is one of the most prominent of these events.—Let us rejoice that God is vindicating his name against the most ancient and most long-enduring powerful iniquities of the earth. But the end is not yet. We must yet wait, and hope, and labor in long patience, for the full revelation of God's arm of righteousness among men, and the final universal triumph of his Kingdom. C. L. L.

Earnestness and cheerfulness, strict order and liberty, go hand-in-hand.

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DEATH OF H. S. GLASIER.

At a called meeting of the Board of Managers for the 16th District of the O. C. M. Society, held at Barnesville, Belmont co., O., on the evening of the 13th Oct., A. E. Myers, Jas. H. Ferguson and Dr. Jas. Smith, having been appointed a Committee to draft resolutions expressive of the feelings of the Board on the announcement of the death of Bro. H. S. Glasier, one of its members, reported,

WHEREAS, in the providence of our Heavenly Father one of our number, since the last meeting of the Board, has been called away by death,

Resolved, That this Board deeply feel and regret the loss of our energetic, efficient and beloved Bro. H. S. Glasier, in the effort to evangelize and set in order the things that are wanting in this district.

That notwithstanding the cause of Christ seems to us to have sustained a great loss, we firmly believe that our loss has been his gain, and feel to say that he who searches the hearts and tries the reins of the children of men, knows and does what is for the best. With meekness and resignation, therefore, we submit to this mysterious working of God's providence.

That we do most sincerely and tenderly condole with our much esteemed and beloved Sister Glasier, and the immediate friends of the deceased, in their bereavement, and pray God to give to her and them grace equal to the trials of life.

That a copy a these resolutions be sent to our beleved Sister Glasier, and also to the Millennial Harbinger for publication, with the request that the Review and Standard copy the same.

A. E. MYERS, JAS. H. FERGUSON, JAS. SMITH, Committee.

☞ We add our warmest Christian sympathies to those of the brethren above given. We knew Bro. Glasier well. He was a graduate of Bethany College, and an honor to the institution and to humanity. We preached his funeral, and felt with the vast concourse that assembled to mourn his loss, that it was indeed irreparable. He was one of God's great workers. All his learning was brought practically to bear upon the question of daily duty which ever pressed upon his earnest heart. Whatever his hand found to do, that he did, manfully and at once. Everything that tended to the improvement of his fellow-men, was a work for his teeming energies. Early and late and long he worked for the salvation of the lost. From house to house, he labored—in the lanes and allies—along the highways—on the steamboats, the rail cars—and in the secluded cottages and log cabins of the hills and hollows of his neighborhood;—wherever there was need of the word of life,—thither he went, and from lips sanctified by a pure life and a divine love, he breathed the comforts and the sustaining nourishments of the bread of life.

He fell in the prime of his powers and of his usefulness—fell at his post—pleading the cause of his Master. How rich must be his reward! Brother Glasier had been the constant Pastor of the congregation at Bellair, O., from the time he left College, till his death. Under his

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faithful labors, that congregation had greatly prospered—so that in a few years, it had more than doubled its numbers. But his active Christian zeal had also spread itself widely around him, and he was frequently called to labor in other places of the kingdom. It was during one of these works of extra service that he gave way, overcome by a zeal too great for his body. In the month of August he was called to hold a protracted meeting in Pittsburg, Pa. He had labored with great earnestness for several days. The weather was warm, and much speaking very exhausting. He spoke his last discourse at night, apparently in the best of health—but before morning, he was seized with acute disease, and in a few days, was brought to an untimely grave. His remains were brought to his church in Bellair, that his funeral might be preached in the presence of his congregation. And, as in the closing scene, hundreds and hundreds of those who had known him long and loved him well, passed in mournful procession before his sleeping corpse—it was plain that one, who was more than a brother, had been taken from them forever. Strong men looked, as if robbed of their strength,—and women, tender and loving, wept as if despoiled of their comfort. All classes were there to testify that a good man had fallen. And thus amid sobs, and tears and deep heart-rendings, he preached his last, silent sermon—the voice and example of the virtuous dead to the thoughtless and imperiled living. His widowed wife and the little orphan, their only child—were there to see how beautiful is the latter end of the righteous. The flowers which she placed so tenderly about his placid sleep, seemed to remind her of the immortal bloom of the heavenly life, and thus attract to the fading corruptibility of the mortal, the power and the beauty of the incorruptible and immortal.

He is buried in the cemetery at Bedford, O., among his kindred, and none will gladlier welcome the call that shall summons th silent tenants of the grave to meet the judgment, for though called at an hour that we thought not, he was ready. W. K. P.

INDIANA MISSIONARY SOCIETY.

For the first time, we had the pleasure of attending an anniversary of the State Missionary Society of Ind. We have long wished to form a better accquaintace with our numerous brotherhood, in this great and rapidly growing State, but our country is so large and our duties so pressing at home, that it is impossible to mingle with the brethren on these public occasions as frequently and as generally as we desire.—These anniversaries are held at Indianapolis, the beautiful and enterprising capital of the State. On this occasion, the attendance was large and the interest in behalf of missions lively and hopeful. We did not reach in time to see many brethren, who had been in session,—but we enjoyed the interest of the closing deliberations, and listened with much pleasure to several profitable discourses from distinguished preachers

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appointed for the duty. We were in time to hear, as a part of the general discussion, a very earnest effort from Bro Lord in favor of "making the issue" of our plea against sectarianism, a prominent and constant feature of our evangelistic work. Brother Lord evidently has confidence in the good old Jerusalem blade, and is both ready and able to wield it. If occasion does not present itself, he is in favor of making it,—and thus keeping the world admonished of what we "as a people" are driving at. There seemed to be some diversity of opinion on this point, but, I believe, the proposition was pretty unanimimously carried—That the Evangelists employed by the Society, should be instructed to give especial prominence to the discussion of our peculiarities.

At 11 o'clock the order was for Bro. L. L. Pinkerton to address the Convention. This he did in a very frank and earnest application of the lesson found in 1 Sam. 2: 3. "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." Bro. Pinkerton speaks in the spirit of the old prophets, but the people will not perhaps concede to him the authority of their inspiration. We should remember, however, that it is good for us to hearken to the words of wholesome reproof.

During recess we were conducted by Bro. Burgess to the hospitable board of Bro. Wallace, where we enjoyd a very pleasant interview with several brethren, old friends whom we had not met before for many years. We sympathize with Brother Wallace in his recent heavy affliction, the loss of his beloved wife, and trust that he may improve this and all other dealings of the great Father with him, to his own eternal good. Returning to the church, which, by the way is a very tastefully constructed edifice, we were greeted by many other old friends—among them, Brothers Campbell, Goodwin, Vandake, Jemison, New, Taffe, and a host of others we need not name. Others of whom we had heard, but whom we had never before met, gave us also cordial greeting,—among them we recall with pleasgre, Bro. Elliot, whose photographs have done so much to give our preachers notoriety—Bro. Drapier, the accomplished phonographer—his affectionate wife—and the devoted sisters McFarland—at once our sisters in the Lord and fellow-laborers in the great work of teaching.

In the evening we had a cheering discourse from Bro. D. P. Henderson. He fascinates his audience by his exuberant electricity. His power is in his presence. It goes out from him like an aura. He holds one, like a magnet holds a needle. He spoke from the 2nd of Acts, and the controlling thought of his discourse was the Missionary character of the church, as exhibited in the first and original church at Jerusalem.

We shall ever remember with gratitude the large Christian hospitality with which we were received by the brethren in Indianapolis. Mrs. Pendleton, myself and our beloved Sister Miss Julia L. Richardson, were the guests of our young Brother J. D. New, who with his accomplished lady did more than we could have asked to make our sojourn pleasant and profitable to us. We shall long remember the delightful ride we took together, with Brother Burgess and his most amiable wife also, through and around the city, and out to the Asylum for the Insane. This Institution is under the management of Bro. Lockhart, and in its arrangement and management, is a model worthy of all imitation.—We thank him for his marked and considerate courtesy to us in showing us through its labyrinth of wards.

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Having been urged by Brother Burgess, who has so ably ministered to the congregation for the last few years—we concluded to remain over Lord's day and address his audience. We were thus allowed several evenings of social intercourse with the brethren, which we spent very pleasantly,—one evening with the sisters Elliot and Boaz, where we enjoyed also the presence of brethren Errett and Henderson,—and one with Sister Duncan. Here we met a large circle of friends and sat down to supper at a board, long drawn out and only too rich with the bounties of our bountiful land. Sister Duncan is evidently one whose happiness is greatly promoted in making others happy, and we shall not soon forget her, nor her kindred household. Of her family, we think, were Bro. Beatty and wife and Sister Gaskill, whose husband was, we understood, absent in the interests of a recent invention of his, which consists of a gun, that will shoot so fast and so hard, as to render fighting in a good measure useless! Who knows but that the very excess of destruction may at last prove a means of preventing it altogether! Revolving guns may yet put a stop to revolutions!

Notwithstanding the rain, we had a large and intelligent audience, both Saturday night and Sunday morning. The order of the congregation is excellent and they have evidently enjoyed no ordinary pastoral care. On Lord's day afternoon I was to have spoken to the students of the University in the University Hall, but for some cause or other it was deemed proper to let the appointment go by default, (I think it was said to be the rain), so we accompanied President Benton to his house and spent the hours very pleasantly with him and his family. We recall with much satisfaction the great kindness and courtesy both of himself and his affable wife, and hope to renew the pleasure frequently. Here we met brother W. T. Bastion—formerly a Presiding Elder among the Methodists—and a superintendent of missions for them on the coast of Africa, but now regularly identified with us, and at present a minister of the primitive Gospel at Tuscola, Ills. He is well educated, has a deep and conscientious piety, and we should judge, a fine facility in communicating his varied fund of knowledge.

On Monday morning, Oct. 22nd—we took our leave for the General Missionary Society at Cincinnati—of which we propose to speak when we have more space. W. K. P.

Aid for the Suffering Brethren in the South.

During the sessions of the last day of the Indiana State Missionary Society, we had a beautiful exhibition of the Christian love that belongs to the children of God. Bro. Brown of Ky., was present as a delegate from a convention of Disciples held in Franklin, Tenn., to procure relief for our suffering brethren in the South. He was allowed to present his plea—and Bro. Fillmore, who had also been present at the Franklin meeting, sustained it by a recital of observations of his own. Tears of genuine sympathy flowed from many an eye, and I doubt not the generous impulse will lead to many a noble act of Christian benevolence, to the relief of these afflicted and suffering brethren. May the Lord put it into the heart of his people everywhere to remember with a liberal hand the noble example of the primitive Christians in a similar case, and cause them to send up promptly of their abundance, to supply this grievous and crying want. *Many are likely to starve for the want of food and to freeze for the want of clothing. This is the plain, unvarnished, literal truth.* Bro. Brown assures us, that money, provisions, and clothes—old or new—are all needed, and will be gratefully received. If any body wishes to send *money* for this purpose, let him or her send it to me, and we will see that it is wisely and judi-

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ciously applied. Money, provisions and clothes can be sent to Metcalf & Broe., Nashville, Tenn. Brethren can rely on the men and the arrangements appointed for this work. We hope no one will neglect the first generous prompting of this divine virtue of Christian benevolence. Send, brethren, promptly and liberally. *Let it be said again, "See how these Christians love one another!"*

W. K. P.

GOOD WORDS FROM OUR CORRESPONDENTS.

PATRICK C. H. Va., Aug. 10, 1866.

DEAR BRO. PENDLETON:—Since my last communication to you, there were 6 confessions in my own county, Fluvanna; among these a young man who had attended my school, and to whom, under the blessing of God, I look with much hope.

I am now in the highland counties of Southern Virginia. Last Saturday, closed a meeting of a week, commencing 5th Lord's day of July, with 25 additions. Also, 6 at this point.

HOME, Oct. 4th.—Arrived at home to-day, after an absence of 11 weeks and 5 days. Of this period I was preaching about 10 weeks, generally out doors, under groves and arbors; delivered upwards of 100 public discourses, with corresponding exhortations, basides numerous private discourses and exhortations. 192 were added to the church. Of this number again the Baptists and Methodists contributed a fair proportion. These meetings were held in the counties of Patrick, Henry, Franklin, and Pittsylvania. I have never found the public ear more open to conviction. The walls of the modern Jerichos cannot stand up amid the blasts of the old Jerusalem trumpet.

In passing along, I have not forgotten the claims of Bethany College and the Harbinger.——Your brother in the good hope, G. W. ABELL.

LOUISA C. H., Va., Oct. 20, 1866.

DEAR BRO. PENDLETON.—Bro. Walthall and myself held a meeting at Gordonsville, resulting in 19 additions. At my last appointment at Zion, Hanover, there were 11 additions, five of whom were Methodists. I held an all-day meeting last Lord's day in Nelson co., in a Baptist meeting-house—2 additions. Our cause is looking up in Virginia. L. A. CUTLER.

GREENVILLE, Butler co., Ala., Oct., 1866.

BRO. W. K. PENDLETON:—The old Jerusalem doctrine, which is the Sword of the Spirit, is becoming a formidable weapon here. We have recently made a push at the King's enemies,—78 were slain, and many wounded. The Captain of our salvation, Jesus, is braver than death. For death fled before him. He is well skilled in heavenly tactics. He has a little work (the New Testament) on this subject, which is being extensively read by the soldiers of his cross. The army will soon be skilled, and then they will fight to conquer. The band here are brave as Spartans. They have unflinching confidence in the skill and prowess of their leader, and the righteousness of his cause. And if this mighty band will cultivate union in the Holy Spirit, victory will perch

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high upon their banners, and songs of triumph will be sung,—Hallelujah, Hallelujah, for the Lord God Omnipotent reigns. The truth will prevail. Brethren, love one another; bear each other's burdens, and so fulfill the law of Christ, which says, "A new commandment I give unto you, that ye love one another." Co-work, and industriously work for the Crown; and may the God of all grace bless you.

WILLIAM C. KIRKPATRICK.

DEAR BRO. LOOS:—We had on last Lord's day nine accessions to the church in this city. God is giving us a constant increase.

A few days since I returned from Bethel Fayette Co. Pa. Our meeting continued 17 days and 29 souls were gathered into the fold of our Redeemer; 23 on a profession of their faith, were buried with Christ in baptism: 5 were restored and one who had been immersed came from the Methodists. Our work is a glorious one.

JOSEPH KING.

ALLEGHENY CITY, Pa., Oct. 17, 1866.

OBITUARIES.

Died, at Oil City, Pa., Nov. 19, 1865, at the age of 36 years, Mrs. Mary Brown, wife of J. B. Brown. This departed sister united with the Christian church at West Liberty, W. Va., when but 14 years old, and after her marriage, lived in full fellowship with the congregations at West Middletown, Pa., and also at Bethany, W. V., exhibiting, day by day, where surrounded by the ills that flesh is heir to, the fruit of the Holy Spirit in all joy, peace, long-suffering, and Christian resignation.

Her death, like her life, was another undeniable proof that he who humbly confides in Jesus, is given faith to overcome "the prince of the power of the air," so that, "to live is Christ, and to die is gain."

L. S. B.

Died, at his residence, near Paris, Ill., Sept. 22nd, Elder Abner Leitch, aged 76 years and 18 days, after a wasting illness, under which he had been sinking for several years.

He was born and raised in Eastern Virginia, and was the first to propose to his brethren of the Baptist church a denunciation of all human creeds, and to take a stand on the "Bible alone platform," when Elder A. Campbell delivered his first discourse on the subject in Fredericsburg. His time and means were liberally bestowed in behalf of the gospel and church, in whatever section he lived. The little band who, with him, determined to be governed by the Bible alone, finding themselves too weak, and receiving little encouragement from his townsmen, to build a house of worship, appointed him to collect funds for that purpose. He traveled through several neighboring States, defraying his own expenses, and found friends who responded liberally to his call—and a house was immediately erected. At its consecration, he was unanimously chosen bishop of the little flock, over which he presided with satisfaction to all, till his removal to Edgar City, Ill., in the year 1836. Here again he was chosen to preside over a church on the primitive order, which grew and prospered under his presidency. He was remarkable for mental independence, taking

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nothing for granted, but putting all questions claiming his attention to a rigid investigation, he continued a fearless, zealous advocate of primitive Christianity against all innovations of modern and popular systems. The church and the world had the highest confidence in his piety and Christian character. Knowing that he never suffered himself to be actuated by personal or party considerations, all who knew him esteemed him. During the last four weeks of his life his sufferings were intense, but his patience, courage and meekness, exhibited his confidence in the Father of mercies. He leaves behind him the afflicted wife of his youth, with whom he had spent fifty-four happy years.

His children rise up and call him blessed. In early youth he was their revered Bible instructer—in later years their beloved and honored counsellor.—Oh! may they never forget his teachings and his example. No pen can tell his worth to them, nor the loss they have sustained. But he has gone to his reward.

Gone to the mansions of rest,
From a region of sorrow and pain;
To the glorious land of the blessed,
Where he never can suffer again:
The pangs of affliction are o'er,
The cloud on his pathway will darken no more.

ALBANY, Ky., Sept. 13, 1866.

BRO. PENDLETON:—The subject of the following obituary, was one of the most prudent and pious Christians of my acquaintance. I knew her well before she became a Christian, and after, till her death. In 1858 she was a pupil in my school; and, of the hundreds that I have had under my instruction, none were ever more dutiful and diligent, as a student, than she. I immersed her into Christ in the fall of 1858; she took membership immediately with the church at Gamaliel, Monroe co., Ky., and continued with that church till her departure for the "spirit world."

Her maiden name was Abigail Harling. She was the daughter of Bro. James and Sister Mary Harling, of Monroe co., Ky.; born, Sept. 17, 1836; immersed into Christ, 1858; married to Bro. J. Conkin, Jan. 1, 1861; and fell asleep in Jesus, Aug. 29, 1864. Her remains quietly sleep with those of her pious grand parents, and many other personal relatives and brethren, who sleep in the Gamaliel grave yard. They sleep in *hope*. In this grave yard is also interred the pious and able preacher, Samuel De Whitt, who died in the fall of 1853. Sister Abigail Conkin left two interesting children; and, for *their* future benefit, Bro. Conkin wishes this published in the Harbinger for 1866.

ISAAC T. RENEAU.

Died, at her residence near Mt. Vernon, O. Oct. 2nd, Sister Elizabeth Rhineheart, in her 51st year.

Thus passed away from the toils of time, another devoted child of God. She was a faithful Christian for more than twenty years, and a member of the church in Mt. Vernon since its organization. During the last three years of her life she was afflicted with partial blindness, an affliction which she bore with great patience and cheerfulness. She was universally beloved for her natural sweetness of temper, and excellent Christian deportment; and died comforting her heart with the exceeding great and precious promises of her Heavenly Father. "The memory of the just is blessed."

R. M.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 37.] BETHANY, W. V., *DECEMBER*, 1866. [No. XII.

IN MEMORY OF ALEXANDER CAMPBELL.

The fifty volumes speak for themselves to the present age, and will so speak to posterity. Their wealth of wisdom, their store of learning, and their devotional spirit need not the feeble breath of applause. They rest on their own merits. The man that approaches them with a proper spirit, and reads them with understanding, arises from the perusal an enlarged being, and in recognizing their author as a divine instrument, bestows on them their highest eulogium.

The two thousand churches founded directly or indirectly, with their one hundred thousand members, in America, Europe and Asia, is a mighty fact, which in itself bears testimony to the mind and energy which awoke the first impulse, under the divine control.

The minds of the thousands of Evangelists who disseminated what he originated, which bear the impress of the master mind in their ideas, show the power of his life and the burden of his mission.

It remains for the hearthstone to speak. It becomes proper for the "still small voice" of the domestic circle to bear tribute to him as a husband, a father, a friend. It remains for the fireside to answer.

There have not been wanting numerous and able eulogies on him. The heart of the brotherhood has been deeply touched, and it has sent forth throbs of agony for the great loss. Indeed, so

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powerful and effective an impression had he made on the minds of thousands, that to each one it appeared as if

"Life had lost some chords,
Which, when touched, gave golden words."

It was a favorite idea of Bro. Campbell's, that every one had a mission in this world; and this idea his own life illustrated. But while this was the case, his life also illustrated the great results which one man can produce in this world by energetic labor induced by a desire to do the will of God, and encouraged and sustained by the sympathy and co-operation of a congenial and appreciative help-mate. In searching for the causes which evolved his life, we feel ourselves impelled to view Bro. Campbell under these two aspects. In our estimate of these things, every interested impression is carefully excluded, and we merely express the ideas which an intimate acquaintance with him and Sister Campbell from our earliest years, has produced in our mind. We have seen with regret and astonishment certain notices of his life in which all allusion to the companion, help-mate and partner of his bosom for thirty-seven years, has been omitted,* and we are constrained to say, that could he now from his glorious home in heaven look once more on the scene of his labors, he would say he could NOT have been what he was but for *her*;—in whom he found a tenderness that never flagged—a respect that never diminished—a devotion that never faltered—an energy that never wasted—an appreciation that never erred—a memory that supplied his own omissions—a piety that ruled the household according to her teachings—a hand to guide the tottering steps of his age—a heart to enshrine him as the one thought of life—that made the home pleasant, and the fire side congenial, and which even now, when lingering near his last resting-place, his grave, seems to hear him say, "Not here, not here, but with God the Father." A man with the large and genial social sympathies of Bro. Campbell, required such a home, to give him strength for the performance of his great intellectual labor; and when, in 1861, he had completed

* The reason of this omission probably was, that Sister Campbell having traveled extensively with her husband for many years—most of the circumstances herein alluded to are well known. Desiring, however, that the lessons of his life might have their full effect on those at a distance, or as on future years, we have thought the view we have given might not be unacceptable to the brethren and sisters.

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fifty years of his married life, he celebrated his golden wedding, and, annexing the years of his first marriage to those of his second, he said he had been more fortunate than Solomon, who had not found one good woman among a thousand, while "I," said he, "have found two." His first wife was a woman of remarkable excellence of mind and heart, and these qualities survived and were perpetuated in the lives of her five amiable and most Christian-like daughters; and among her departing words she indicated the person who in her estimation would make a mother to her daughters, and a Christian wife to her bereaved husband, if consistent with his own wishes. This providentially took place, and the lady indicated, baptized by himself in 1822, superadded to the endowments of the former, a rare energy, and a strength of constitution and mind which not only relieved Bro. Campbell of all necessity of attention to household and farm affairs, and thereby enabled his mind undisturbedly to grasp the mighty ideas of his mission, but also, by well-timed suggestion (his constant practice being to read aloud to her his more important essays), to smooth the asperities of expression, and by a view from another stand-point, to render them more acceptable to the reader. No man ever treated his wife with more respect, and in this regard, as in many others, he exemplified the Christian religion which has so elevated the sphere of woman, and given to her who was last at the cross and earliest at the grave, her due position. The man of intellect and learning and letters needs a congenial help-mate more than any other, that, like the hero of old, he may derive strength and consolation whenever he touches the sacred soil of home—and drinks at the fountain of domestic happiness.

No wife ever better understood her husband, or ever labored more assiduously and untiringly, under the influence of a sense of duty as well as affection, to anticipate all his wishes; and it was one of the most affecting sights of his sublime and beautiful old age, to see with what affection he regarded her. If out of his sight for one moment, he would ask, "Where is mother?"—and repeat the question twenty times a day. The grander and higher parts of Elder Campbell's mind never failed to the last, but the recollection of names and dates and incidents did fail; and these she always supplied, and he had constant reference to her,—and wearisomeness and fatigue are words unknown in the vocabulary of affection. His old age was indeed sublime. The weight of years and of age had frosted his head. The might of

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far-reaching thought—close, suggestive, critical, analytic—had departed. The ability to construct an elaborate, impregnable argument in defense of Christianity, which no socialist, skeptic or sophist could assail, was dormant. The power of enchaining an audience to such a degree that hours seemed but quarters, was a thing of the past. But the grand old Christian gentleman was still there. The heart had not departed. At times, too, the aged vase became lightened by the fire within. The power of mind was simply benumbed and chilled by age, not extinguished. The aged frame once more felt the perennial vitality of Truth, and was inspired by immortal mind, though "the outward man perished day by day." Even his last discourse to the public, a few weeks before his death, electrified his audience with the power of old. "Do you think," he said, "that there is any stand-still point in Heaven? No; the soul is ever onward, thirsting for the fountains of righteousness that make glad the city of our God."

The nature of Bro. Campbell's teachings in the domestic circle was such, that while he imparted, he also received strength; and to him impartation was a necessity. He was so full of the light of truth, that while he scattered he yet increased, and nowhere was he so eloquent as in some of his natural and extemporaneous bursts of fresh thought and feeling in the home circle. Let us look in at the scene presented at the family altar for many successive years. The bright sunlight streamed in at the windows of the large, bright and comfortable parlor; for, though Bro. Campbell never proposed to make money, and was no speculator, yet the blessing of God descended on him like the dew, and without an effort on his part, there gradually grew around him a competence, which came as naturally as the leaves on the trees, and the hospitalities and comforts of life were most abundantly and kindly dispensed to the numerous crowd of visitors who found always a most warm welcome at the hands of Sister Campbell, while they thronged to listen to the feast of reason that came fresh, warm and glowing from the lips of her husband. The silver and clear waters of the Buffalo creek wind around the homestead, and the high, rugged hills stand around like Gothic arches. Around the family parlor are the portraits of several of the departed. The venerable and benign face of grandfather Campbell is there—that of Barton W. Stone and others. There, too, are those of the daughters of the first family—Lavinia and Clarinda, who left their Christian character on earth to enjoy the beatitudes of Heaven. There too is

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that of Margaret B. Ewing, first wife of the estimable friend and brother, John O. Ewing, recently deceased. She died young and was a most lovely woman. There, too, is that of Wickliffe, a most interesting and amiable boy, who by a mysterious dispensation of God, was drowned in his eleventh year, while Bro. Campbell was absent in Europe. This child was peculiarly dear and devoted to his parents and gave promise of a useful future, whom for inscrutable but doubtless wise reasons God took suddenly to himself. These now repose in the family cemetery, near the home where now sleeps in peace their venerated parent. While their portraits look down there also mingle recollections of the times when they in the wealth of beauty and youth mingled their prayers also around the family altar. Of the living members we find present, Alexander, eldest son of the family, married some years ago to a most excellent lady, a native of Louisiana; Virginia, recently married to W. R. Thompson, Esq., of Louisville, Ky.; Decima, married in 1863, to J. Judson Barclay, Esq., recently U. S. Consul to Cyprus, and one of the "Missionary family" of Dr. Barclay, long and usefully engaged as Christian missionary in Jerusalem. The youngest is William, who now inherits the homestead. He and all the others are consistent and useful members of the church. Sister Campbell is herself a descendant of an ancient, pious and respectable English family—the Bakewells, and was born in Litchfield, England, in the year 1802. We may here mention that Bro. Campbell was born in the county of Antrim, Ireland, on the 12th of Sept. 1788. Besides the above there were always present other inmates of the family, visitors and servants. Bro. Campbell's method of proceeding at morning and evening service was different. In the morning each permanent resident was supplied with a Bible, the lesson being from the Old Testament, and each one read five verses, and when the chapter was completed, he proceeded to question each one *seriatim*, and when the subject therein treated was exhausted, he usually gave a learned and general, and interesting elucidation of some principle in morals, history, or religion inferentially connected with the passage read. Then followed a hymn and then prayer. In the evening the method was to hear each member of the family recite a portion of the Scriptures, from one to ten verses, committed to memory during the day. Thus it will be seen that Bro. Campbell practiced what he preached, and that his object was to make the Bible first, middle

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and last, and that its divine teachings might permeate the minds and souls of all with whom he came in contact. Indeed his life was evolved from the Bible. It was the legitimate growth of Bible reading and teaching. He was a Bible man, and the Bible was the radiating point of his existence. The great results that followed were not foreseen by him at the first. He said his desire was at first to get a single church that would be founded on the Bible alone—that would learn from the Bible alone, and as it learned put into practice what it taught. The Bible is exhaustless. "If you read it," said he, "honestly and prayerfully, you will get right. But you must discard the teachings and the creeds and disciplines and confessions of men. The Bible does not need them. It is the source of Truth, and will reward the diligent student of it by the richest treasures. The Spirit of God is in it, and it is his means for converting the world." He studied it constantly himself, and whether plowing in the field, as was sometimes his recreation in early life, or riding along the road, to preach without pay, his custom was to carry the Greek Testament in his pocket, and at the end of the row or pausing in the road to take it out and read a verse or two, and then ruminate, reflect or consider it for an hour or two, and thus its teachings passed into his head and received their due weight. A church soon grew around him. There were some 41 members. Among the names are found those of Sister Campbell, of the first Sister Campbell, her father, John Brown, Esq., a pioneer among the settlers of the West, Mrs. Alicia Clapp, Bro. Campbell's sister, and others, some of whom are yet living at an advanced age. But Truth is mighty, abounding and ever onward. The aged hills around could not keep the sacred treasure confined among them. The elm and the beech trees that bend over the clear stream seemed to feel the whisperings of the voice of truth, and wherever Bro. Campbell traveled, often accompanied by his father-in-law, Mr. Brown, clustered attentive listeners. His object was not to found a new sect, it was simply to tell what he had learned from the Bible. The Bible made him speak. The voice of truth would not be repressed nor silenced. The success that attended his labors arose from the blessing of God and the might of omnipotent truth. He shook off the trammels of ages and the enticements of powerful denominations. The Presbyterians claimed him, the Baptists also. With the doctrines of the former, strong with the strength of first impressions, and

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with the applauses of the latter fresh in his ears, he was constrained to discard them, as he found the Bible did not speak such language. "Baptism is a burial," said he. "It is not therefore sprinkling or pouring. It is for believers. It is therefore not for infants. It is for the remission of sins—a divine command—a positive precept." Important positions he might have got in either denomination. But one attribute of his mind was, reverence for truth and independently obeying it. "I am afraid," he said to the Baptists, "you will like me less the more you know of me." His father, Elder Thomas Campbell, had preceded him in America, and had begun a close and diligent study of the Scriptures, "to know what they taught and to do what they commanded," before his son's arrival, and after that event, he read to his son some writings of his yet in manuscript, tending to a more enlightened knowledge of the Bible, and its substitution for creeds. His son was silent when the reading had closed. He was then a young man scarcely over twenty years of age. The bloom of health, the youth and vigor of an athletic and commanding person were his. A collegiate education at the University of Glasgow had stored his mind with science and knowledge. The future appeared to open before him. Soon after his arrival a lucrative position in an institution of learning was offered to him. It might be a stepping stone to something greater. The old gentleman regarded him with attention, "My son, do you intend to accept the position?" "No, father,"—"What do you intend to do then?" "I intend to go and preach the doctrine which I have just heard from you." "If you do, then, my son," was the response, "you will have to wear many a ragged coat." He then said: "Father, if you discard creeds and confessions, and take the Bible alone, we shall have to give up Infant Baptism." This shows the stuff he was made of. Long years after, he was in Glasgow, the study-home of his youth. Age had whitened his hair, and his name was in two hemispheres. A fanatical anti-slavery preacher caused him to be arrested and immured in a damp cell for five days on a false and malicious charge.—"Name what bail you choose to demand," said Bro. Campbell's warm English friends to the Sheriff. "What can you give?"—"A hundred thousand pounds sterling," said the brethren. "If that will not suffice, five times as much." "We have come to bail you," said his friends. "No," said he, "I am willing to suffer for righteousness' sake, and for the truth of the Gospel."

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On the trial, ten thousand dollars damages were awarded Brother Campbell, which it was his purpose to give to to the poor of Ireland, but his persecutor proved insolvent.

In respect to the late civil war, Bro. Campbell's position was such as became a man of his Christian character—strongly in favor of Union, but yet opposed to war, in feeling and sentiment. He was in favor of submitting to the powers that be—sustaining the government—fearing God—honoring the king—but not voluntarily entering into war.

It is rare that the talents of speaking and writing are found preeminently in the same person, but they were found united in Bro. Campbell. Power was the characteristic of his speaking, and logic, of his writing. He had the rare gift of holding up a subject before his mental vision till his intellect had examined it, and when he had exhausted a subject, few intellects could find anything more in it. His eloquence was natural to him. He was as eloquent at times around the fireside, or in his morning lectures as professor and President of Bethany College, as he was before a brilliant and immense audience.

It was unforced, natural, spontaneous. His grasp of a subject was broad and comprehensive. His faith and confidence in the Bible were almost remarkable. He dealt with the facts and promises of the Gospel as if they were almost material tangibilities. He said that, "Could a man be so situated as to have all the books of the Alexandrian Library at command, and without the Bible, and another man be so situated as not to have any other books except Biblical ones, the latter at the end of a given period of equal diligence, would be found the more enlarged, and the greater and better man." This is the secret of his greatness and his success. The Bible makes such men.

There are at least five respects in which Bro. Campbell may be contemplated, and who is there that will not assign to him a superior degree of talent in each of them, as though each of them were his sole endowment?—a public speaker, a popular lecturer, a debater, an author and a Professor. But as a man—a Christian, he stands higher than all. The years of his active life had been given to his work—to do his Master's will. This, however, had to some extent, deprived him of the sweet solace of absolute domestic retirement, for which his heart yearned. Several thousand miles travel each year for many years, were common events. But at length his work was done. For some two or three years

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before his death the world heard less of him. His essays were less numerous in the Harbinger,—his labors in the pulpit more rare than before. Where was he now? He was at length restored to his family. The heart of his companion now claimed him as all her own, and he was permitted some years of rest—of sublime, beautiful and happy old age, "ere his change came." The intellect was as the sun, past the meridian; but what came in place of it? The heart—a thorough spirituality—a child-like and yet grand-like gentleness, indicating that he was almost

"Close to the realms where angels have their birth.
Just on the boundaries of the Spirit land."

He was never grander than now. Yet the vigorous physical frame maintained the senses in acuteness to the last. "People think me deaf because I am so gray," he said, "and speak very loud to me." A few weeks before his death his sight was so good that he could count the pannels of a fence, a quarter of a mile off without glasses. This period was to him a Sabbath. Poetry memorized in his youth, such as the immortal Elegy of Grey, was often recited by him.

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me." &c.

Or the following by Addison:

"The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their Great Original proclaim."

"For months preceding his death he used to recite with great feeling, the following verses of different hymns:

"And when this lisping, stammering tongue,
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

"Till then I would thy love proclaim,
With every fleeting breath;
And may the music of thy name,
Refresh my soul in death."

"A hope so great and so divine,
May trials well endure;
And purify our souls from sin,
As Christ himself is pure."

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

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Bro. Campbell always had an audience, either when he wrote or spoke, and perhaps few men have had more completely the power of transfusing their modes of thinking and of reasoning into the minds of their audiences than he had. It is perhaps not too irreverential to make the comparison, but it is true, that so weighty an influence did he exercise on the minds of young men especially, that it was easy to discover they had been with him; as in the case of the apostles of old, of whom it was said, "They took knowledge of them that they had been with Jesus." This showed in an eminent degree the power of his mind. You would recognize in many persons a strength not their own, which was clearly traceable to him. Yet no man was ever kinder to all, especially to the young, than he. He never wearied of discoursing about the "Good Book," or in answering questions relative to it.

Few came within the sphere of his influence without being sensible that they were in the presence of a remarkable man. His personal appearance—his lofty brow—his hearty and genial manner—his piercing, intellectual eye—and the energy that pervaded all his movements, will long be remembered. But that noble tree is now cut down, and will never again bear fruit or blossom. But Br. Campbell continues indeed, in his writings, to be a living monument of the truth of Christianity. To him it was a positive institution—a substantive reality.

In the forthcoming memoirs by Dr. Richardson, will be found a view of his life and his history, and a defense of his teachings where it is necessary, drawn by an able hand and a sincere and conscientious friend. Letters will be introduced also in which he will speak for himself. As a specimen of his Christian love and regard for his wife and family even in the most active period of his life, the following leter is subjoined:

"MAYSVILLE, July 27, 1838.

"MY DEAR SELINA:—I safely arrived here in 48 hours from Wellsburg. I have found some ministering brethren here, and will tarry till to-morrow, when I shall depart for Lexington. My health is a little better, but my spirits are not so elate and joyful as I could wish. We need the fountain, the perennial fountain of eternal love—the streams of which make glad the city of our God. We are empty cisterns, but the streams of mercy never fail. The Lord desires us to open our hearts and he will fill them abundantly. We are never straitened in him. In ourselves all our embarrassments are found. He says: "Open thy mouth and I will fill it abundantly." "I stand at the door and knock. Open and I will enter, I will sup with thee." What a blessing!

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to sup with the Lord. Well may we fast for such an entertainment. Fast from the world—and shut up ourselves to keep company with the Lord. Set times, appointed seasons!—are all important. "The hour of prayer." How ancient and venerable! "The morning and evening sacrifice!" Extemporaneous, ejaculatory prayers are always in season; but a habit of prayer at certain hours is a good habit. Our Lord prayed much—Paul prayed much, and commanded Christians *to pray always.*—Continue instant in prayer. "*Watching unto prayer.*" "*Watch and pray,*" said the great Teacher. Prayer keeps the Christian armor bright, elevates the heart, comforts the soul, strengthens faith, hope and charity, and overcomes temptation. One hour at the throne of grace imparts more strength than a thousand on the wandering thoughts of a world life.

"Farewell, my dear Selina. In all affection, Christian and conjugal, I remain ever yours, in one hope.

"A. CAMPBELL.

"My love to all my children! Present most tenderly."

The lady to whom this letter is addressed, lives among the mementoes and thoughts of the departed. Whose heart would not feel most acutely the vacuum created by the departure of such a life as his, and a separation after a happy union of nearly thirty-eight years? The incense of daily prayer still ascends from the family altar, kept up now, in his final absence from earth, as of yore during the temporary deprivations of his society, under her superintendence. When descending into the valley of the shadow of death, he told her how short would be the separation, and how glorious would be the re-union. She, who had been the dispensator of his numerous and earth-extensive acts of benevolence—who had kindly proved an affectionate mother to his first children, and had brought up his and her children in the "admonition of the Lord," lives yet to illustrate the teachings of his life and the power of the hope he professed. Touched by her sacred sorrow, I have unsolicitedly added this tribute to the many, and spoken of matters understood and implied, perhaps, by all—but yet expressed by but one or two—but which are true, to my personal knowledge. May other men follow the illustrious example of Alexander Campbell, and may others imitate in their Christian character the hospitality, gentleness and affection of Sister Campbell—and to God be the power and glory of all!

E. K. WASHINGTON.

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OUR MINISTERS.—NO. 1.

This essay is intended to suggest to our preaching brethren several particulars in which many of us are very defective—particulars as to which the church and the world have a right to look for better things in us. We do not wish to include the few good pastors of churches in some of the cities who are wearing themselves out with labors, prayers and tears; although when we crack the whip over the team in hope of starting up the lazy horse to his duty, we frequently fail of the desired effect upon him and only render more anxious and even nervous, those that are doing well. The difficulty, however, in reaching the right result is not sufficient reason for not trying to improve in some things that I will now specify.

1st. All that class of preachers who visit churches once or twice a month to preach a sermon or two, eat a few good meals at rich tables, seldom visit a poor family and never pray with them, form the acquaintance of one or two dozen members and never inquire into the spiritual condition of these, and then return home by the first train on Monday morning—all these would better begin to make up the best excuse they can against the day of Judgment. I recently met one of these ministerial caricatures going to his appointment on Saturday morning, who never preached Saturday afternoon, Saturday night nor Sunday night—only Sunday morning. This criminal inactivity would have been less offensive to God had he been on his horse meanwhile at all the intervals, riding round the neighborhood, calling on, at least, six different families during his stay, saying good things to the children, counselling the young members, warning the unruly, and comforting the feeble minds; but such was not his course—two good meals on Saturday, an afternoon spent by a comfortable fire, wasting somebody's time to keep him company, late rising Sunday morning, no family prayers, but three more good meals and one cheap sermon brings him to Sunday night complaining of the "labors" of the day! Hercules, what a son of labor thou hast produced! Teeth, stomach and lacteals all at work laying up for themselves a good supply of adipose! Home he goes and back he comes next month to go through with the "labors" of the ministry, "bearing the burden" of a stomach too full and the "heat" of a very comfortable fireside.

The charge I am now making is, *(and I mean it to be a charge,)*

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too many, especially of those who preach for country churches, go straight to the meeting house and straight home again, scarcely making an angle in their course except to find good lodging.—They seem to have but poor conceptions of the work to be done, or else have very little concern for the real upbuilding of the church members in spiritual life. Why go always on the turnpike to their appointments? Why not take some other route a good deal farther round that they may visit, and, if suitable, pray with several families, see some delinquent and wake up some that are asleep? Why not take another route on his way home and do likewise? Or why not spend Saturday and Sunday afternoon in riding round the community to "see how they do"? I know several preachers who live near enough to the churches to go Lord's day morning and return home the same evening. The church members tell me, for I have been there, that their pretended and oft-mentioned "labors" amount to nothing and to less than nothing—a minus quantity—that instead of circulating in the communities, as they ought, they simply walk up the aisle to the pulpit and straight out again, after shaking hands with a few that always sit on front seats. Now these young men were educated at two of our best colleges, had some help from the Education Society and were "*prepared for the ministry*." "*Prepared*" they may have been in some respects, but certainly the grand essential—*a preparation of heart* for their work—is a lamentable failure. Yearning for the souls of men and for the welfare of Zion, is as unknown to them as the Sanscrit.

I am writing this article in a neighborhood where the church is enduring the monthly visits of one of these "*laborers* in the vineyard," but unfortunately they feel that his digestives labor more than any other part of him. And when the good plain people were telling me of all their wants in the community—members needed visiting and stirring up, young disciples coming out amid strong opposition and no one strengthening them, Sunday school running down and preacher never attending it, families, whole families, of sinners once interested, now becoming indifferent and seldom coming to church, and all the while the "prepared" man saw nothing to urge him out from the fire side—I resolved not only to write a few plain things concerning it, but hereafter to advise all churches to get rid of such preachers as soon as possible.

I do not wish to leave the impression that the faults just described

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are confined to *young* ministers, nor that they are found as often among them as among the older ones. Men from 30 to 60 years of age are frequently found *who do no pastoral labor in their churches* simply because they are not located in the immediate vicinity of said churches. But the fact that the churches are at a distance should create more concern in the preacher's mind for them, and should generate a greater activity on his part while in their midst. Paul strove mightily to present every man under his charge "perfect in Christ Jesus." My brethren, do we reflect that the Judge will hold us responsible to an alarming degree for the condition of every member of the church for which we are ministers? If the Lord should come next Lord's day, are all the members of your churches in readiness? You and I are reponsible to a great extent for their preparation, just as a teacher is responsible for the preparation of his class on examination day. Every professor in college feels to partake of the shame and disgrace incurred by his class that has failed. We profess to be teachers in Israel and the churches are our classes, the Bible, the text-book, of which the Holy Spirit is the author. Every good teacher often finds it necessary to teach outside of his recitation room, at other times than the regular class hours, and in private, to show, encourage, and inspire the pupils. Our churches will all soon be examined and we must give account of our stewardship among them. "Behold I come quickly, and my reward is with me." The Lord wake us all up.

"Oh wake thy slumbering virgins,
Send forth the solemn cry,
Let all your lamps be burning,
The Bridegroom draweth nigh."

The lion is still going about, the world is still spreading its charms, sin is deceitful as ever, sinners are growing harder, young disciples neglected and falling away, death upon our path, eternity in sight and yet even the ministers too dull to rouse a sleeping world. I think I am not slow to appreciate the unearthly energies and spirit of the men whose voices are heard all along the ranks of the hosts of God; but let us *all* try to be numbered among those whose voice is heard above the battle roar that we may be crowned together in the day when storms shall be quieted into calms, when death shall be turned into life, labor into rest and not one wave of trouble roll over our peaceful breasts. It is not enough to preach on Sundays. The flock of God must be

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visited, and taught, and prayed with, and encouraged. Our churches are languishing on account of the dullness and inactivity of their preachers. We must do better or another party will rise up to do what we neglect. Let us "watch for their souls" as those that must give account to our God.

THOMAS MUNNELL.

Noble Munificence to Literary Institutions.

Our attention is daily arrested by most remarkable acts of large munificence in our land. Perhaps no period in the history of this nation has been so signalized, in this respect, as the present;—*millions* have been given, as free gifts, within two or three years, in the United States, for the advancement of our higher literary institutions. Considering, too, that this is done at a period when the nation,—not a man here and there, but the nation, including every man, from the richest to the poorest,—is under a financial burden of the most unusual character, affecting every branch of industry, and calling for general economy;—a period, too, when men seem to manifest a peculiar passion for sordidness and avariciousness;—this extraordinary *outbreaking* of a spirit of munificence on so large a scale, is most cheering and surely calculated to arrest our attention. That men all over our land have been becoming rich lately, is no news to anybody;—yet we know,—sadly know, that becoming rich and becoming largely benevolent, are two facts that do not by any means, as in course of nature, go necessarily hand-in-hand; were it so, what a fund of charity would be, to-day, accumulating! like the coffers in the second temple, the urn of charity, would have to cry, enough! too much! hold in!—but we have in our benevolent operations not yet heard such a cry.

We greatly rejoice at these marvelous acts of generous munificence, wherever bestowed. It teaches us the goodly lesson that there is yet here and there much good in man;—that the hearts of men scattered throughout society, yet respond to nobler calls, and are the home of high and manly sentiments. It shows to us that virtue and duty have not in all cases lost their power over men; that although *generally*, increase of gain chills, shuts up, and deadens the human heart,—yet it is not *always* so. Thank God for this! Some men do not forget the ardent, pure and generous pledges and vows made to God and their own consciences, and to the world, in the days of their humble beginnings, when

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they have realized the hopes, sometimes the loftiest hopes, of prosperity; these noble few have remembered these vows, and hastened to pay them; and the paying of their vows, is a faithfulness to themselves, as well as to God and their fellows. Again we say, we thank God for these men. What is it that these these are doing? Who asks this? You my sordid friend?—is it you, who with uneasy, troubled heart, ask this question? Answer it yourself, my good friend. You who are—as the world would say, *worth* one or two hundred thousand dollars,—what would it be to *you* to give ten, fifteen, twenty, twenty-five thousand dollars? Feel around your heart-strings, and answer it yourself.—What would it be to you, to give the tenth, fifth &c., of all *you* have? You can answer that question better than we can, for we do not know what the agonies are of the sordid rich, when anything generous in benevolence is asked from them. They must be extreme.

We desire to call attention to a point or two here. First, not only sound reasoning, but now the best and fullest experience has brought us to the convictions that all great benevolent institutions, that are to be for the general good of mankind, must and can only be made strong and efficient by a large munificent liberality. To this class of institutions belong not only Missionary and Bible Societies, but also literary institutions. Experience has so effectually settled this question in respect to these, that it has become an accepted truth, that Universities and Colleges must be liberally endowed to be able to do their work right. Tuition alone will not support these institutions; it will not suffice to build the houses, furnish the libraries, apparatus, museums, &c. &c., which are so essentially necessary to the efficiency of schools of a high order, such as the people now demand and ought to have. Besides,—a final, but not by any means less important reason, farther to the same end is, that these,—the very highest institutions, should be accessible to the poor as well as the rich; to those that can *not* pay, as well as those that *can* pay. We want, for the good of humanity in every way, to lay hold of the noble youths in the masses of humble life, to make these,—as they generally will be, the most efficient laborers for the enlightenment and elevation of our race. We want to bring the richest fountains of knowledge to this humbler class that they too may be lifted up; we do not want to keep up any longer the false and injurious ways of the past, and have our Colleges designed only for, and filled only by, the aristocratic class in society. But how shall this be done? How, for example, shall Bethany Col-

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lege be able, in these days, to do what it has continually sought to do, and always has done,—educate one fifth or one fourth of all its students free? We have never turned one young man away because he could not pay his tuition, and with God's blessing we never will. But how shall we be able,—how shall other noble institutions be able, to be mighty in power, and generous in benevolence, unless they also are made the depositories of the large munificence of the benevolence of our land.

Another reflection: we do by no means hold and teach that to be rich is a sin. By no means,—yet the path of riches is a dangerous one; so the Bible and human experience teach us. But what makes legitimate,—what justifies, one man or family having far more than supplies most liberally every just want? One consideration only, and that is, to *use* it, unselfishly, as a good steward for God to whom all belongs and from whom the rich,—if they have not *dishonestly* gotten their gains, have received all they have, for the good of the world.

We may rest assured that while it is true, that God abundantly blesses the widow's mite,—the gifts of the poor, he at the same time demands *much* from the rich, and that our institutions of benevolence,—Missionary Societies, Colleges, &c., will only greatly prosper, and be eminently powerful for good, by the abundant, hearty munificence toward them of those among us whom God has made stewards of his gifts.

We take pleasure in publishing below an account of some of these noble benefactions to literary institutions in our land, and while we rejoice to know that Bethany College has not been forgotten, but has already received high marks of appreciation and favor, we trust that these generous testimonials are only the tokens of a good future. We thank God for what so many noble-hearted men among the brethren and friends have done and are doing for Bethany College and our other institutions.

C. L. L.

"ENDOWMENT OF A PROFESSORSHIP AT HARVARD COLLEGE.

"Mr. George Peabody has given to Harvard College the sum of one hundred and fifty thousand dollars 'for the foundation and maintenance of a Museum and Professorship of American Archæology and Ethnology.' Of this sum forty-five thousand dollars are to be invested as a fund, the income to be applied to the collection of antiquities relating to the early races of the American continent. The income of a like sum is set apart for

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the support of a Professor of American Archæology and Ethnology in the University; and the remaining sum of sixty thousand dollars is to be "invested and accumulated as a building fund until it shall amount to at least one hundred thousand dollars, when it may be employed in the erection of a suitable fire-proof museum building, upon land to be given for that purpose, free of cost or rental, by the president and fellows of Harvard College, the building, when completed, to become the property of the college, for the uses of this trust, and none other.'"

"The value of the Peabody professorship in Harvard can hardly be over-estimated. With the liberal endowment it has received, the new department may be made a most useful agency in the solution of vexed question in archæology and history, and the character of the conductors of the University, and of the trustees to whom Mr. Peabody has committed his charge, is a sufficient guaranty that the trust will be worthily applied."

"THE GIFT TO YALE COLLEGE.

"Mr. George Peabody has also given $150.000 to Yale College, vesting the trust in Professor Jas. D. Dana, James Dixon, Robert C. Winthrop, Professor Benj. Silliman, Professor George J. Brush, Professor O. C. Marsh and George H. Wetmore. $100.000 are to be immediately expended in the erection of a building to be used as a museum of natural history. The sum of $25.000 is to be invested until it amounts to $100.000, which is to be used in completing the museum years hence; $30.000 is to be devoted to the care of the museum and increase of the collections; three-sevenths of the amount being devoted to Zoology, three-sevenths to geology and one-seventh to mineralogy. No more than four members of the Board shall ever be members of the College faculty. The Governor of Connecticut is to fill the next vacancy in the Board, and continue ever afterward member *ex-officio*."

"LIBERAL DONATIONS OF BAPTISTS.

"The New York *Examiner* enumerates several recent instances of liberality among the Baptists in endowing literary institutions. The first named is that of Mathew Vassar, of Poughkeepsie, who has given nearly five hundred thousand dollars for the establishment of a College for young ladies. Gardner Colby, of Boston, has given fifty thousand dollars to Waterville College, Maine, securing also other donations of equal amount. He also gave half that sum toward the erection of a noble building for the theological seminary at Newton, Mass. Brown University is receiving an endowment of two or three hundred thousand, largely from

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Baptists in Rhode Island and elsewhere. Messrs. Colgate & Trevor, of New York, have given seventy-five thousand to Madison University. A gift of twenty-five thousand dollars by Tracy H. Harris, of New York, has secured to Rochester University a subscription of a hundred thousand, to which John F. Rathbone has added twenty-five thousand for the library, and has been followed up by a subscription of one hundred thousand to Rochester Theological Seminary. The brethren in Pennsylvania have just added one hundred thousand to the endowment of Lewisburg University. With a passing allusion to what has been done for the Douglass University at Chicago, and Shurtleff College at Alton, the *Examiner* adds:

"'There are like good things in store. It is well understood that a much-needed building for a theological seminary is to issue from the liberality of a young New York merchant; and we could tell of departments in Colleges, and general college endowments, destined to have similar origins, by the blessing of God, within brief periods. Nor let it surprise our churches, but only give new occasion for magnifying the grace of God, which puts such things into the hearts of his servants, if they see, at a central point where no such institution exists, a theological seminary arising endowed with a degree of liberality corresponding in all respects to the wants of these times, and with no appeal whatever for aid in the accomplishment of that result—the whole the spontaneous offering of a family who desire to honor their Savior and promote his cause, by this consecration of the wealth which has been placed in their hands.'

"Such things are an honor to the name of the Christian denomination in which they arise, and a blessing to our common country."

"THE SOUL.—Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine; and on that account, must neeessarily be eternal."

"Home is home, however lowly;
Fenced around by many a spell;
If within its precincts holy
Room be found for Love to dwell.
There is, sure, no spot on earth,
Wheresoe'er our steps may roam,
Can outshine the smiling hearth
Of a tranquil, happy home."

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CONSCIENCE, AGAIN.

DEAR BRO. PENDLETON:—This is Thursday, a dreary, drizzly, dark autumn-day, fit emblem of the period of life through which I am passing. My spring and summer of life are gone, forever gone; autumn, with its sighing winds and falling leaves and mournful scenes, is upon me; and soon "Pale concluding winter comes, and shuts the scene." Be it so. I hope to be ready.

> "I would not live always, I ask not to stay
> Where storm after storm rises dark o'er the way."

But where am I wandering! I have been reading "The Greyson Letters," by the celebrated Henry Rogers, of our Fatherland, the author of "The Eclipse of Faith," &c.; and finding an excellent letter on the subject of Conscience—a very important, though difficult subject, in some of its phases—I thought I could not do the readers of your useful paper a better service than to transcribe it for publication. This subject has lately been ably investigated, in a very courteous and Christian spirit, in your excellent monthly. And I think it will be found, that the views of my namesake, in the main, harmonize with yours and those of your correspondents. It purports to be written by request, to correct the errors of a youth in whom the writer feels a deep interest. It will be found in "The Greyson Letters," on pages 294–8.

JOHN ROGERS.

"LETTER 68. R.——— S.———

"ARRAN, Aug. 12, 1851.

"MY DEAR SIR:—If I do not comply with your request so fully as you may wish—for I have time only for a few hints—it is, as you may be sure, for no lack of interest in your pupil. As the son of an old friend, his welfare will never be indifferent to me. But to the point. He says, 'It seems it can never be wrong to follow conscience, let it lead to what it will, and to do it must always be pleasant; that, therefore, even a conscientious atheist, must be blameless, and may be happy and safe!' But suppose there is no conscientious Atheist! What then? At that supposition he would, no doubt be indignant. Well, then, let us waive it.

"J. T——, is like many other youths of his age, enamored of a half-truth, and none the less that, seen in that state, it looks

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like paradox, and moreover seems to promise, what youth so dearly loves, a "Principle" which admits of no modification, no exception. His statement contains a truth indeed, but he must not suppose that there is anything very novel in his discovery.—It is an undoubted truth discovered long before J. T—— was born, and clearly enough laid down by a host of moralists and casuists,—by Barrow, Jeremy Taylor, Stillingfleet, Chillingworth, —that a conscience, however erroneous, *obliges*! But though it is true that a man must follow his conscience, *when made*, the question returns, whether he has not had a trifle to do with *making it*. It does not follow that because a man must obey his conscience, he is blameless in so doing. To make him so we must assume, that up to the time he is called upon to act in obedience to its authority, he has had nothing to blame in the process by which he has come to have such a conscience; no prejudice, no indolence, no remissness in investigation, no disengenuousness, no momentary listening to vanity, waywardness, interest, or any other of the ten thousand warping influences, which bias our judgments. Only in the case in which a man has impartially dealt with evidence, up to the full measure of his opportunities and abilities, is he *blameless;* and he is blameless, much or little, as he has, much or little, deviated from this standard. So far from its being true, therefore, that to follow conscience, (no matter whither,) is certainly a safe and pleasant duty, it may be, and often is, the very curse of a man's past unfaithfulness. In a thousand ways may a man contribute to the state of mind, in which he at last believes a lie to be the truth; and in proportion as he has done so, the necessity under which he brings himself to follow the 'blind guide,' is certainly no matter of congratulation, unless it be such, 'that both shall fall into the ditch.'

It is true, indeed, that however pitiable his condition, it is still blameless, (I fear it is an apology which will rarely avail,) if it was absolutely impossible for the man, be it from the structure of his mind, or his inevitable lot in life, to prevent the result or modify it for the better.

"We cannot doubt, I think, that many a Thug—many a Mohammedan fanatic—many a Romish Inquisitor—many millions of idolators—have conscienciously performed acts which *we* call the most detestable crimes. Well, the erroneous conscience, while they are in *that* state, coerces them, as much as a more enlightened conscience binds an apostle. Does it, therefore, leave

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them as blameless? Are we not only to pardon a Dominick, but to regard him with complacence—as we must if your pupil's principle be true? Is it not absurd to say so? We cannot even *pardon* him, (as I have shown), unless the state of mind into which he has been brought is wholly and absolutely involuntary. If it be, pardon him we must; but even then we shall, at most, pardon and pity; or shall we, like our young philosopher, say that a Bonner deserves admiration as much as a Hooper,—for both are *conscientious?* If J. T—— shrinks from this, and says 'No,' for it cannot be that any man *can* conscientiously mistake acts, in themselves inhuman and cruel, for duty, (though I fancy he has too much sense, in the face of history, to affirm that,) we should of course say, that this is begging the question. If he should say, (what perhaps, he would say,) that his apology for 'an erroneous conscience,' is not designed to apply to the 'practical,' but to the 'speculative' only—to 'opinions,' not to 'actions,' then the next thing must be,—and a difficult task he will find it,—1st, to state the limits within which the apology for an 'erroneous conscience,' does *not* apply, by making the requisite distinction between 'speculative opinions,' and their consequences, involved as these are, especially in all matters of a moral and religious nature, with one another. This complication all superstition too plainly proves—for as is the belief, so, as a general rule, is the practice. 2nd. To prove that man is not responsible for his *head* as well as for his *heart;* for his speculative opinions, as well as for his practical principles; that while an 'erroneous conscience' does not excuse him for the state of mind in which he conscientiously believes it is his duty to roast heretics, it does excuse him for conscientiously holding the Pope to be infallible, amidst so many proofs to the contrary, or that there is no God in the Universe, amidst so many proofs that there is one! And yet who does not see, in these very instances, the impossibility of separating between the speculative opinions and their practical results: for he who holds the former of these tenets will naturally obey it, and like many a Dominick of the Roman church, end by roasting heretics, if the Pope bids him; while he who holds the latter will not, I think, have much difficulty in coaxing his conscience to any practical principles he pleases.

In accordance with the spurious charity which characterizes our day, J. T—— is, I perceive, most indignant with those who think unfavorably of any body for conscientiously acting upon

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his opinions, be they what they may. The very argument is self-confuting, and the bulk of mankind are absolved from attending to it. For if men *conscientiously* think, as most men do, (and are likely to do, I imagine,) that men are deeply censurable for the condition of mind in which they take egregious falsehoods for truth, and practice abominable crimes for duty, they are excused for conscientious condemnation, of such conscientious people, by the very terms of J. T——'s own arguments. We surely are not to be blamed for *following conscience*, any more than such mad apologists for its eccentricities. Such are a few hints which, if I were near you, I would give him.———Yours truly,

R. E. H. G."

OUR MINISTERS.—No. II.

In last month's paper we noticed the lukewarm conduct of many of our ministers who visit country churches once or twice a month. There is a very general impression that country churches either do not need pastoral labor as much as city churches do, or that because the churches do not demand it, the preachers are excusable for neglecting it. The preachers seem to feel but little responsibility in this direction except when they are located in a town with one church. But how sorrowful to go around and find the coldness of some, the apostasy of others, and sometimes the longings of the mose godly after a little religious conversation with some one who is willing to go with them to the fountain of living waters. The elders never visit them religiously, and the preacher "has'nt time." As this has been spoken of in the former article, I now invite attention to another neglect.

2nd. Who has not observed the good effect upon a family, especially if they are poor or neglected in society, for a minister not only to visit them socially, but before he leaves, to get the family together, children and all, and read the Scriptures and pray with them. You will introduce it, perhaps, by saying—"Well, we have enjoyed a happy interview; now let us, before we seperate, read and pray together." They are generally very well pleased with the suggestion, although seldom heard before except when the preacher might tarry all night with them. Then, of course, they will have family worship, unless the habits of the ministers have favored the neglect of it. But to visit a family in the day time, on the outskirts of the congregation, whom you may not see again for three months to come, how refreshing to

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have their minister bow down with them in prayer, asking the Lord to bless them and preserve them from sin, invoking his smile upon the parents and the children; then taking them each by the hand as he leaves, saying to the little girl, "Good bye my dear; be a good child, and don't forget your verses for Sunday School" —and what is the result? They feel that *he is* their spiritual helper; the parents love him, the children love him, and all will love that Savior more whom he has so well represented. But, brethren, how few of us ever do this! How cold-hearted we are when we do make calls. We think it is not a proper time to propose such a thing; apologize to our conscience, and go away trying to justify ourselves; but at the same time feeling not very well satisfied with the excuse. Some ministers make it a rule, if the circumstances of the family at all justify it, to always worship with them the first time they call on them. This is right, for it at once places you in your proper attitude toward them, and will give you more influence for good ever after, whether it is always repeated or not. The main fact that I wish to state, in this paragraph, is, that this habit is very much neglected; for when we circulate widely among the churches, we find few families act as if they had ever been used to it. But you enter a family brought up under the discipline of old Scotland, and there taught how to enter the kingdom, and you will find the children all gathered around the mother and looking up to hear what the minister has to say to them, and the Bible lying on the table at your side; while in this country our ministerial habits are so loose and irregular, that half the time no one suspects any such thing to be in our minds. The infrequency of our calls multiplied by the infrequency of the right kind of influence when we do call, is like involving a fraction with a fraction, for whoever visits only one fourth as often as he should, and only makes one in three of those visits what they ought to be, has only done one-twelfth part of his duty, whereas we are responsible for our whole duty in trying to "present every man perfect in Christ Jesus."

"How careful, then, ought I to live;
With what religious fear;
Who such a strict account must give,
For my behavior here?"

3rd. We not only fail in our "house ministry," but often fail in the kind of sermons we preach for the churches. A brother visits a cold church and thinks the best way to ervive it is to baptize a number of converts. So he sets in to show when the

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kingdom was set up and when it was not; the laws of induction into the kingdom; refutes total depravity and so on, until by appended exhortations and a great deal of outside friction the church acquires quite a florid complexion, which he mistakes for a very good sign of spiritual life. A number are baptized, the preacher leaves and the church relapses. He should have begun at the very heart of the church. Among his first texts should have been—"The backslider in heart shall be filled with his own ways." He should have shown the *danger* of backsliding into final apostasy; Heb. 6: 10. He should have shown the *signs* of backsliding; such as the neglect of Bible reading, secret prayer, and irregularity in attending church, especially prayer meetings, and Lord's days when there is no preaching. He should have shown them that a growing illiberality, stinginess, selling goods on Sunday, unconcern for sinners and for the church's prosperity, a fault-finding spirit, still-houses and a score of other things are infallible signs of spiritual decay. Preach directly to the hearts and lives of the church until they begin to doubt, if possible, whether they are really in the faith. Create a self-examination, a prayerfulness, a remorse for past indifference and they will soon be in a condition to receive new members: sinners will see that Christianity is no cheap affair, and will come not only better prepared for baptism but *in greater numbers*, while the religious life thus inspired in the church will not die out as soon as the evangelist is gone.

4th. Our young ministers and many of the older ones need more independence, boldness and executiveness in the churches. I do not suggest the assumption of clerical authority but a manliness that is adequate to the right discharge of their duties. It is far easier to fight infant baptism than to fight a still-house; to chide a little sister for dancing, than to rebuke a big brother for selling drams promiscuously through the week and selling dry-goods to negroes on Sunday. Young ministers should remember Paul's advice to Timothy—"Let no man despise thy youth."—Youthfulness, while it should always be accompanied with modesty and deference, forms no apology, in a preacher, for inefficiency and cowardice. I could here give the names of several who permit themselves to fall into the rear and carried along by the momentum already in the community without seeming themselves to be any figure in the calculation of events to be brougl t about. While due respect should always be paid to older members, especially those of intelligence and piety, the preacher

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should always feel that he has a right to speak whatever God has told him to speak—speak as the oracles of God—and this will screen him from the charge of presumption and assumption of authority in his own name. A false conception of his true relation to the church and obligation to God has caused many a young preacher to excuse himself for leaving undone much of the work that is surely laid upon him as a minister of Christ. He lets sin pass uncorrected when found in influential families, because he is a *young* man; makes but few pastoral calls, because he is young, seldom prays with the family, for the same reason; and thus feeling no confidence in himself, he sinks below the consideration that is indispensable to his success.

The only proper remedy for this deficiency in the preacher, young or old, is to feel that he is speaking the words of God and is not responsible for their effects upon the people, provided he speaks them in the fear and love of God. These words are equally authoritative whether uttered by an angel, or coming "out of the mouths of babes and sucklings." The presence of this single thought continually armed the Apostles of Christ with invincible power, that caused the people to hear their words, not as the words of men, but, as they are in truth, the words of God.—And even modern men, filled with the fear of God and the love of men,—such as the Wesleys, the Campbells, J. T. Johnson and C. H. Spurgeon,—have spoken both in youth and old age, as those that must give account to God for the charge committed to their hands. I feel profoundly sensible that the minister of Christ even while young, is not, in extreme modesty, to stand back on all occasions till the resolution is "moved and seconded" by the church, but is to remember that both God and man look to him to be a *leader* of the hosts of Israel, and not to fear the face of man. But just while I am thus trying to rally others in this fight of faith, I feel the need of encouragement myself. Lord, "who is sufficient for these things." Blessed be his name, "Our sufficiency is of God." Would that I could fathom the spiritual depths of Paul's holy saying—"The life which I now live, I live by the faith of the Son of God who loved me and gave himself for me." But it consoles us to know that others are now in glory who but recently felt as we feel, feared as we fear, hoped as we hope: we will therefore wait and labor on—

"Enough, we'll wait the appointed day.
Blest Savior, haste and come away"

THOMAS MUNNELL.

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A BIG PROPOSITION.

MONTGOMERY, Ala., Nov. 10, 1866.

"Wherefore laying apart all *filthiness* and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls."

Thus writes the Apostle James to the twelve tribes scattered abroad, and thus do I desire to write to my brethren scattered abroad throughout the United States. To the use of edifying? Our Heavenly Father has mercifully preserved our lives amid the ravages and desolations of war, and permitted us to turn our attention again from things earthly, to our Master's business. Recently, the churches (nine of them) composing the co-operation for Middle Ala., met, through their delegates, with the congregation of Disciples at Antioch, Pike co., in our annual meeting. A single brother, who, on account of his profession (being a physician), was permitted by "the powers that be" to stay at home during the war, and represents probably one in 20,000 who were not *forced* into the conflict—mostly, if not entirely, at his own expense, erected a very pretty, neat and commodious house of worship, considering these *hard* times, and had it all *nice* and *clean*, ready for the meeting; for which he received the hearty thanks and congratulations of the entire brotherhood. On Friday night, the assembled multitude walked into the pretty sanctuary, upon as pretty and *white* a floor as the most fastidious taste could possibly desire. Everybody seemed happy and joyous as we seated ourselves side by side "in heavenly places in Christ Jesus" and *seemed* to enter heartily into the "prayers, supplications, and giving of thanks for all men." Another twelve months had rolled around, and with its checkered scenes, had passed many over to "the innumerable company," but added also upwards of 500 to our little army in the kingdom below. Many good Christians we here met, who only meet once a year in this world, but who yet confidently expect to meet after awhile in a world of perfect bliss, where parting will never come! Glorious contemplation! But the hour for adjournment for the night comes, and we repair home with the brethren to rest and sleep, to be ready for worship on the morrow. Morning arises, and we are again assembled at the meeting-house; but alas! what a change! The once beautiful floor, is beautiful no longer!

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"How vain are all things here below!
How false and yet how fair;
Each pleasure has its POISON too,
And every sweet a *snare*.

The *brightest* things below the sky
Give but a flattering light;
We should suspect some *danger* nigh,
Where we possess delight."

Smeared, and spattered, and puddled all over, on the men's side, with *filthy* tobacco juice! lying in every direction may be seen a large chewed quid of the stuff, in open view!! What a sad comment on our poor, miserably perverted animal appetites!

Reader, what will you say when I tell you that this body of Christian brethren came to the conclusion (and I suppose truly too) that "we are too poor to sustain an Evangelist for next year"! While conversing of these things, an old pioneer veteran, who had been battling, single-handed a great part of the time, against the combined hosts of sectarianism, for a quarter of a century, but now alas! laid on the shelf for want of a support, proposed to deliver to us a lecture on "the use of tobacco among Christians," and commenced reading the Scriptures for a "*text*" or foundation on which to build his discourse. One brother suggested, "Let no corrupt communication go out of your mouth;" another, "Touch not the unclean thing;" another, "Let us cleanse ourselves from all filthiness of the flesh;" another, "Put away all anger, wrath, blasphemy, *filthy* communication out of your mouth;" and still another, "Wherefore lay aside all *filthiness*, and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." The last was preferred, but other business coming up, the old brother was prevented from delivering his talk, which was much regretted.

Now for the proposition. Not that I am going to try to persuade anybody to abandon the use of the nauseous weed. O no; that would be "signing away" their dear liberties. Neither am I going to undertake to prove that a Christian has not the *right* to commit suicide by a slow poison, as well as by chloroform, arsenic, a sharp knife, or a bullet! No. We are all too *free* and love liberty too well for that. Neither is it my purpose now to speak of all, or any of these rights—but——In the city of Montgomery, Alabama's once proud capital, nearly *all* the sects have large and commodious houses of worship, and the Disciples, who profess to

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"take heed unto a more sure word of prophecy," have no house at all; not even an upper room to meet in! More! There are about a dozen good and true men with us in the State, three-fourths of whom are very poor—preachers of the gospel of our salvation—who would be glad to give their time and talent to the ministry of the Word, but *cannot* do so for want of means. More. There are tens of thousands of our fellow-men (of course not all Christians) scattered all over the South; very many of whom lack "this day their daily bread." More still. We are just now entering upon a new year, which is admitted on all hands to be the *hardest* and *scarcest* we have yet passed through. Not over one-fourth of a cotton crop made, not half a corn crop, and less meat than has ever been known in this country before! Now I propose to our Christian brethren and sisters, "when it goes well with them," and when they go to purchase this useless article called tobacco, that they will stop and think of us—and to any such who will not only *think* but *act*, and wish to *do* and not *get* "pure and undefiled religion before God and the Father," If they will enclose to me in a letter a *small part*, a mere *tithe* of the money thus foolishly if not *sinfully* thrown away, I pledge myself to faithfully apply the amount so sent to the spread of primitive Christianity, and to relieving the wants and necessities of *as many* of the poor and needy, of the "fatherless and widow," as you may aid me so to do. God forbid that I should have any other than the purest Christian motive in making this appeal, and as this is not the result of only one moment's reflection, but of many days' and nights' study and humble prayer to God—that you may know me, I take pleasure in referring to most of the Disciples in Alabama, many in Georgia, and to all acquaintances. This war has taught me, as said Paul, to know how to be exalted and to be abased. Daily I become more and more assured that this world, with all of its allurements and contaminating influences, "is all a fleeting show," and that there is nothing lasting, permanent, or enduring, but the Christian's hope! May the Lord grant that whoever among us "hath this hope within himself, may purify himself (daily) as He is pure,"

I did intend to show, by a neat calculation, that we (the Disciples) in the U. S., spend over half a million dollars yearly for tobacco; but my sheet is full.——In hope of a blissful immortality,

C. S. REEVES,
Near Montgomery, Ala.

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SHALL WE NOT DO IT?

What Christian can remain unmoved by this plain and earnest appeal of Brother Reeves? There is no mistaking the sincerity of this cry for help, which is coming up so loudly from these portions of the South. They are truly in need. Ought they not to be helped? Who will say, no? If any, let him know, that to him the king shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not." Thus near does the Lord stand to his people,—that what we refuse to do for the relief of even the least, that are his, he takes as a refusal to himself. You believe this my brother, and you pray every day for the "poor and needy," but when they come "naked and destitute of daily food" you dismiss them with a prayer! What is this but to repeat the mockery so pointedly rebuked by James—"Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Surely this is a case beyond the sophistry of theology, in which faith without works, cannot save. How powerfully these sufferers must feel, that your faith, if it have not works, is dead!"

We are fond of praising the faith of Abraham; and it deserves all praise. He is justly styled the father of the faithful. His faith was greatly tried and grandly did he bear himself under the trial;—but is our faith never tried? Not in this way, indeed, but yet, surely in many ways, does God yet try our faith. Every command of God, that crosses our selfish inclinations is a trial, not so *strong*, indeed, but yet *like* that of Abraham. This call from our hungry brethren in the South—is it not a trial? God, who hears the ravens when they cry, will doubtless take care of them in some way. If it should be his pleasure to afflict them to death, he will not forsake them in the struggle, but will give them strength of soul and patience of spirit to bear it in triumph. Still, this will not exempt us. If, before another harvest, the criers should all be hushed in the long relief of the grave, and plague *us* no more, on earth, with their petitions, it will be no answer to the question of the last day, "Why did ye let them die?"

It is said, "If thine enemy hunger, feed him; if he thirst, give

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him drink,"—how much more, when our Great Father, in his inscrutable Providence, places before us, in these sad extremities, his own children—our brethren in the Lord! Brethren, I believe this is a trial of our faith. God is putting us to the test,—to see whether, with all our boasted pretensions to Christianity, we will not repeat the selfish cruelty of Dives, and let a fellow-man, yea more, a brother-Christian perish at our doors. It is an easy thing to contend earnestly for true doctrine. In this land of religious freedom, we only honor our pride of intellect very often when we "contend for the faith which was once delivered to the saints." There is no peril in it, and where we hold the stronger side, certainly no shame in it. This is no longer a trial—by itself, no longer any very high evidence of fidelity to God. Once it was. When the opponents on one side had power to fry those on the other, it was a great trial to defend the faith in the face of such peril. From such trials we are happily relieved. This is not now the phase of Christian trial. The weakness of the church is in the want of religion,—in the worldly selfishness of her members. We have fought about doctrines,—opinions,—creeds,—ordinances;—till we have forgotten religion and love.—We forget that we owe any duty to our fellow men—but to teach them sound doctrine. Words in abundance we have for them—but no bread. O, harder than stones, to him who is crying for bread, are the vapid words with which we think to pay the tribute of the divine charity! "Pure religion, and undifiled before God the Father," does not consist in words, nor in transient emotions—but in this, "To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

Sometimes the trials of God are in good measure limited to individuals—but when there arises some great characteristic fault in the church, it is the order of his providence to present a special trial, that shall be as general as the defect, and specifically adapted to awaken his people to their duty. Such, it appears to us, is the present condition of affairs. The country has been engaged for years in one of the stormiest contests that ever convulsed a people. The most terrible passions of human nature have been aroused to their sublimest heights of energy and desperation. The church has been largely involved in the conflict,—and now that the storm is over, she finds herself exhausted, spiritless, and lukewarm. She is prostrate from the struggle of a strange and uncongenial work. Gentle charity retired before the rude breath of war, and the offices of mercy gave place to the

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sterner calls of vengeance and conquest. She must be saved from this fatal condition; some powerful reaction must be excited to rouse her from her lethargy, and restore her to her wonted life. Has she life enough in her to bear the trial! Infidelity says, *No.* Christianity, says the Rationalist, is worn out—its power is exhausted—the world must find something better. So, indeed, it seems to him, who does not know Christianity—who, looking at it from without, has never seen its manifold power for good. Infidelity sees it only as a theory; because, unfortunately, it has been too much as a theory that its advocates and professors have exhibited it before men. That day is past. The question now is, What will Christianity do for humanity, when it is suffering, and crying for bread,—bread for the body and bread for the soul, at the same breath? God, in his providence, has raised this question, on this large scale, that the world may see what the power of the gospel is, in this divine attribute of charity, which is greater than faith, and greater than hope. I confess, I look with intense interest to see how the church will meet this issue. I believe, that out of this providence, fresh life will spring up everywhere among the disciples,—that the old Pentecostal times will be revived, and that the Lord's people will again show the world how they love one another, and can throw their means into a common treasury, for the common relief.

Such gifts are called by Paul, *the manifestation of God's grace.* (2 Cor. 8: 1.) They are the richest fruit of Christianity on earth, so that, though the Corinthians abounded in all gifts, in faith and utterance, and knowledge, and earnest zeal, and love for Paul, yet this great apostle could not think them perfect till they had superadded, also, this crowning grace of them all. The churches of Macedonia are immortalized, because "in the heavy trial which proved their steadfastness, the fullness of their joy overflowed, out of the depth of their poverty, in the riches of their liberality." "They have given," says Paul, "I bear them witness, not only according to their means, but beyond their means, and that of their own free will; for they besought me with much entreaty that they might bear their part in the grace of ministering to Christian people" (2 Cor. 8: 2–5). Would that this spirit might again shine forth in similar deeds, "that our Lord Jesus might be glorified" in his people!

In the memorable examples which are given us in the Scriptures, the *Christians of Judea* were the sufferers, and the *Gentile*

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converts of the far-off countries beyond the Mediterranean were the helpers. There was no *national* sympathy to move them; on the contrary, there were deepest national prejudices. A famine in China would not concern us less, than did this famine in Judea the great masses of the people among whom Paul and Titus labored to raise relief for their Jewish brethren. The intercourse was difficult and very irregular. Any help that might be transmitted, would be long in reaching its destination. At the same time, a fierce persecution of the political powers was raging against them. James the Apostle, brother of John, had just been martyred; Peter was in prison, and the disciples everywhere within the Judea in peril. The circumstances could not have been more discouraging. Yet such was the power of Christian sympathy; so strong and universal the bond of Christian fellowship, that this cry for help is met with the largest liberality, and messengers are promptly sent over the waters, by a long and tedious and perilous voyage to bear the rich benevolence of one portion of the common family, whom the Lord had blest with abundance, to relieve another, that was suffering from famine. But *this* appeal, comes from our own kindred and people,—from those who are near us,—whose cry comes up to us by daily telegrams,—the hospitality of whose homes many of us have known and enjoyed in happier years,—with whom also we have sung the songs of Zion, eaten the symbols of the Savior's sufferings, and felt his love, "in that he laid down his life for us:"—ought we not to help them? "But whoso has the world's sustenance, and sees his brother having need, and shuts up his pity from him, how abides the love of God in him?" Brethren, let us not love in word, neither in tongue; but in deed and in truth. And in this we shall know that we are of the truth, and shall open our hearts before him." 1 Jno. iii: 17–19.

The destitute are many—both white and black,—and the degrees of destitution various. To meet all demands, contributions may be made in money, in provisions, or in clothes, old or new. To facilitate transmission, and to give full confidence to all contributors, that everything will be done economically and with *Christian fairness and equality*, the brethren in Nashville, Tenn., have designated bro V. M. Metcalf, Nashville, Tenn. as general receiver, and Brethren P. S. Fall and D. Lipscomb, an advisory Committee, to take charge of and distribute our contributions to the needy. Any who may choose to transmit money directly to Bro. Reeves can do so, but he will of course be in communication with these brethren in Nashville, and as consignments for

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both Alabama and Georgia will have to pass through Nashville, it will be better and simpler to send them to Bro. Metcalf at once. We expect to be in conference with both of these brethren, and will gladly receive any contributions in money to be transmitted to either of them.

Let every congregation take the matter in hand immediately—appoint some business man in their nearest town to receive contributions in provisions or money, to be shipped to V. M. Metcalf, Nashville, Tenn., marked, "For the destitute South"—and the hungry will be fed and the naked clothed,—and the richest blessing of God brought upon the givers. W. K. P.

The Strictures of the 'Gospel Advocate.'

In a Nov. number of the *Gospel Advocate*, published at Nashville, in an article from the pen of one of its editors, Bro. Fanning, occurs this passage:

"In what is improperly called '*A. Campbell's Millennial Harbinger*, for June, 1866, and on page 274, we have from the pen of '*Prof. C. L. Loos*,' one of the editors, the words, viz: 'The evidences from all quarters of our land, and from other lands, demonstrate that the great matter of missions—organized associations for co-operative efforts, is really no longer a doubtful question among us; that it is decided and accepted. The whole matter has been thoroughly sifted, and may now be regarded as settled. This does not imply that there are no voices of opposition at all. There will always be men opposed to every movement, however justifiable and important. There are men in our land even yet opposed to common schools, (Where, in the name of Heaven, do they live? T. F.) and among these, educated men, (surely not T. F.) as well as the lowest stratum of ignorance; other thousands opposed, on religious and secular grounds, to colleges. So in the churches, there is yet opposition to Missionary associations and education of the ministry. (Did you say opposed to education and the ministry? T. F.) The few who have been of late days persistently and noisily denouncing missionary associations, have, by their unsanctified bitterness and rudeness of their attacks, (Is this the spirit of missionary societies? Is this union? T. F.) given full evidence of the causes of their opposition—a lack of knowledge, of an enlightened piety and a true spiritual culture. To attempt to teach such men, is well nigh useless, as it is almost hopeless." Was it a minister of peace who spoke thus? This is a horrible picture drawn by one who would stand near A. Campbell's chair. Who are these ignorant, unspiritual, offscouring of all things, that are opposed to common schools, colleges and strange organizations to do something called the work of Christ? Thus Prof. L. denounces all the be-

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loved in the Lord in Canada, Brethren Beatty, Colston, Ash, Olphant, and thousands of the best people known to us. Thus he casts overboard all the brethren of England—David King and the rest, ninety-nine hundreds of the best men and women in the eleven ill-fated States South, and if we are not mistaken, Prof. Loos consigns to the infamy of ignorance and degradation a large portion of the pious and more talented of the Northern, Middle and Western States of this great country of ours."

Had Bro. Fanning undertaken to show that our views of missionary organizations were unscriptural, and that we were mistaken in our estimate of the relative numerical strength of the friends and of the opponents of these associations among us, we would have accepted it as perfectly proper and just. These are matters about which good men may differ, and these differences they may discuss with all candor and good will. Bro. F., however, did not choose to confine himself to these points; the main point of attack against us is this, that "Prof. Loos consigns to the infamy of ignorance and degradation a large portion of the pious and more talented of the Northern, Middle and Western States of this great country of ours," &c., &c.; and that we number all such among the "ignorant, unspiritual offscouring of all things," &c. This is the only point we design to notice in our answer.

It seems to us, that to charge us with entertaining and publishing such a sentiment as is attributed to us here, and which Bro. F. now for the second time, we believe, labors especially to enlarge upon, and to paint in the extremest colors, to our damage before his readers, is to deny us the most limited degree of common sense and common charity; for to our judgment, it is perfectly clear that no man could possibly be guilty of entertaining and uttering a sentiment so grossly outrageous against his brethren—against any good man—as this that is attributed to us, without breaking over all the bounds of common prudence and charity. It would surely be a sad evidence of insanity both of head and heart. If Bro. F. thinks this of us, we cannot help it; but we have no fears, that even after this exhibition to our damage in the Gospel Advocate, any one who really knows us, would come to such a conclusion as this. Now, to the charge of Bro. F., we answer,—that we have never entertained, never uttered, and never published any such a thought. The tenor of feeling that would dictate such thoughts, we thank God, is a stranger to the entire current of our life;—to entertain or utter such a thought is with us simply impossible. What, then, of the words which the Advocate has quoted, and on which its coadju-

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sions rest? The passage as we wrote it, and as it stands printed in the Harbinger of last June, is this:

"The evidences from all quarters of our land, and from other lands, demonstrate that this great matter of missions—organized associations for co-operative efforts to send the gospel abroad—is really no longer a doubtful question among us; that it is decided and accepted. The whole matter has been thoroughly sifted in the past quarter of a century, and may now be regarded as settled. This does not imply that there are no voices of opposition at all. This could not reasonably be expected, and can never be. There will always be men opposed to every movement, however justifiable and important. There are many in our land even yet opposed to common schools, and among these, educated men, as well as the lowest stratum of ignorance; other thousands opposed, on religious and secular grounds, to colleges. So in the churches, in like manner there is yet, and ever will be, opposition to missionary associations, education of the ministry, &c., &c. A general, settled harmony does not imply, or demand, the universal voice of every individual man, in anything. *Some excellent, good men, from motives that are to be respected, doubtless, are yet unsettled on this question.* The number of these, however, is small. Excepting this class,—those few who have been of late days persistently and noisily denouncing missionary associations, have, by the unsanctified bitterness and rudeness of their attacks, given full evidence of the causes of their opposition,—a lack of knowledge, of an enlightened piety and a true spiritual culture. To attempt to teach such men is well-nigh useless, as it is almost hopeless. Such opposition we do not take into the account in deciding upon a general consent to a great and good movement."

The reader will notice the sentence we have here italicised;—this sentence, so explicit, which contradicts and rebukes the interpretation Bro. F. has given to our words,—which indeed entirely forbids such an interpretation, he has altogether omitted. Instead of saying, as the Advocate makes us say, and which is enlarged upon in the above extravagant style, that *every one not* in favor of Missionary Societies, is "ignorant, degraded, unspiritual,"—"the off-scouring of all things,"—we had positively, in the clearest language, stated the very contrary,—stating what we now believe, and what we always believed, that "some excellent, good men, from motives that are to be respected, doubtless, are yet unsettled on this question." How and why Bro. F. has chosen in this very extraordinary way to omit altogether this sentence, we know not, and shall not seek to inquire into. That it is extremely unjust to us, is most evident.

We know the sentiments of the brethren in Canada; with many of these brethren we are familiarly acquainted, having visit-

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ed a number of their churches, and they well know, in spite of the words of the *Advocate*, our high esteem of their intelligence and eminent piety. Our visit among them is one of the pleasant places of our life. Such men as Bre. Ash, Black, Sinclair, and many others, we look up to with reverence. The brethren in Canada have had a controversy among them on the subject of organized co-operatian for evangelical or missionary purposes, but the great body of the brethren were in favor of such concert of action, and they now have a general co-operation of churches for evangelizing, managed by good brethren chosen for this purpose.

As to the Southern States, we have this to say: Nowhere, so far as we know, did the missionary cause, and the A. C. M. Society, meet with a heartier response, and according to the proportion of their numbers and their ability, with a larger liberality, than among the noble and intelligent brethren of Virginia, the greatest of these "eleven States." At one of the State meetings at Richmond, as Cor. Secretary of the Missionary Society, we received a larger contribution than we have ever seen given for this purpose at any meeting outside of Cincinnati. The church at Richmond,—one of the best we have ever known anywhere, in the bosom of which we have spent some of our pleasantest days, has been one of the truest and most generous friends of the missionary cause. The brethren of Virginia were ready to take the Jerusalem mission into their hands, as it was in their hearts, as a peculiar trust. They have now, and have for many years, had, a State co-operation for the preaching of the Gospel. If there were anything peculiar in the Southern States that would tend to make them differ with other States on this question,—and we know of no such thing,—*that* peculiarity would have applied to Virginia and Kentucky as much as to any other of these States; yet in both these the brotherhood have been strong in their attachment and liberality to the Missionary Society, and the latter has also a strong, well organized, efficient State Mission of its own. Just before the war, the brethren in the South-West—including Arkansas and Louisiana, were entering upon a systematic missionary enterprise. Besides all this, the A. C. M. Society, has always had among the generous brotherhood of the South, some of its most liberal friends;—even now with the concurrence of the brethren there, it is maintaining a mission in Atlanta. So also in Missouri the Missionary cause has had many devoted friends. Yet, with all this,—if in any of these,

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or any other States of the Union, or regions of the earth, good men cannot conscientiously give their support to organized co-operations for evangelical purposes,—we shall not the less esteem them. We know nothing of that narrowness of heart, and bigoted blindness, that anathematizes a man because he cannot in good faith, see as he does, especially, as in this case, in matters of expediency.

We believe, with our excellent Bro, Lard, with whose wise and hopeful sentiments on this point in his article, "Can we Divide," we most cordially agree,—and with every other liberal-minded man, and with the common principles of the freedom of the human mind and soul, in the largest liberty of sentiment, and discussion, consistent with a high-minded courtesy in thought and word. This is our creed on the subject.

As to "those few," (and very few, happily they are,) who have in a very violent, unbecoming manner assailed the Missionary Societies,—we have not one single word to abate of all we said of *them*. We desire to record a strong testimony against *such* methods of dealing with any question proper to be discussed among us.

Finally, in our language in the extract above quoted, we spoke of no one special society or *form* of co-operation. We spoke only of "organized associations" for missionary purposes, and by "opponents," were meant those opposing all methods of co-operation for such purposes. We have no special attachment to any particular form of concert of action for missionary work, and we never had. We shall freely accept, and work with, any form the brethren anywhere for State or general purposes may in their wisdom adopt, so long as it proves itself efficient, and is not really opposed to the Word of God. We have no objection even to the scheme proposed by Bro. Fanning himself, if only it prove itself competent to do the work—although, as Bro. Lipscomb suggests, it is as liable to meet with objections as the other missionary organizations. If a committee in a single church or several neighboring churches can manage the matter of evangelizing in a State, and can do it right, we have no objection to that. We presume it would be as legitimate to do that, as for a committee of the brethren in Nashville to receive and distribute the gifts of the brotherhood for the aid of the destitute brethren in the South;—both are alike the work of the church,—both a high and holy duty to us, both the carrying out of the word and spirit of

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the Gospel. Indeed, in one of our States, the State Missionary work was entrusted by the churches to one single congregation, and a committee of this church attended to the matter,—just as the good brethren of Nashville are now generously undertaking the work of supplying the wants of the needy.

We shall open no controversy with Bro. F. on this subject; we have no disposition to do so. He, or any other one, may prove us wrong in our view of missions, or in our judgment as to comparative numbers. This is perfectly allowable. But we reserve to ourselves the right to protest against any effort to represent us as saying what would be grossly disparaging to good and excellent men,—a sin we have never committed and never intend to commit.

C. L. L.

HELP FOR MISSIONS.

CINCINNATI, Nov. 1st, 1866.

DEAR BRETHREN:—At the last General Missionary meeting held in Cincinnati, I was appointed Corresponding Secretary of the American Christian Missionary Society, and it becomes my duty as it is my pleasure to urge on my brethren the importance of co-operative missionary work.

We have Missions established in Kansas, Nebraska, Michigan, Jamaica, Troy, N. Y., Georgia, among the freedmen, and in Western Pennsylvania. These Missions must be sustained and new fields must be occupied. About six thousand dollars was subscribed during the meeting, and the hope was entertained that with your help the sum might be increased to fifty thousand dollars.

In order that we may have a simple, practical scheme of co-operation, it is proposed that all churches friendly to this Missionary enterprise take up a collection for the support of Missions on the second Lord's day in December, and that every brother and sister who is unable to attend church on that day, lay apart something and forward the next day to me at Cincinnati.

As a receipt for the money, I will return an engraved certificate of contribution. Let us co-operate on this day as one man to send the gospel to the poor. A free will offering thus made will certainly be acceptable to our Lord, and will help to carry on his work in the earth.

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When you forward the contribution, please state to what Mission you want it appropriated. Do not cast this circular aside and forget it, but let a great multitude unite in this good work.—Let the rich give of their abundance and the widow her mite.

Direct to JOHN SHACKLEFORD, Cor. Sec. A. C. M. S.
LOCK BOX 966, CINCINNATI, Ohio.

C. S. REEVES AND AN ALABAMA MISSION.

CALHOUN STATION, Lowndes co.. Ala., Nov. 1, '66.

DEAR BRO. PENDLETON:—I have thought for some time of addressing you again in relation to our Master's kingdom, but secular matters have demanded most of my attention for several weeks. The Harbingers you so kindly sent to our brethren, were all received, and are now regular monthly visitors. Could you hear their expressions of gratitude and thankfulness, while they pore over the pages of truth, and read and re-read the old pioneer paper which brings to mind all of our early recollections of reformation, together with the life and character and triumphant death of its great and good projector;—I say, could you witness these things, as I do, I doubt not but you would feel already rewarded—yes; *abundantly* rewarded. The consciousness of *doing good*, and of trying to *do good*, certainly affords more true happiness to the Christian, than all the gayeties and vanities of earth combined;—"Than the loud laugh, the festive song or triumphal arch, bestowed by the sons of men, upon some favorite child of fortune and fame."

Perhaps, from my stand-point in the premises, I may not be a competent judge, being a little prejudiced in *favor* of Bro. Myers' Universal "Missonary Society;" but I think that his "Missionary Address" in the Oct. No. of the Harbinger, comes more nearly up to the spirit and genius of New Testament Christianity, than anything I have seen or heard from any uninspired source. Sorry it was not longer. And then your response to Bro. Beta, (why do any of the brethren hide behind these fictitious letters at this late day?) on the subject of Elders, Bishops &c., is undoubtedly worth more to me, and, I hope, *will* be worth more in the future proclamation of the Word, than forty subscription prices. Indeed, since we are exhorted to "leave the principles of the doctrine of Christ, and go on to perfection," I have already giv-

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en this piece a niche in the corner of my private library, among some other *perfect* scraps, for future reference. The idea of *ordaining* or setting apart to office a *young* man, and in a few minutes making an *old* man of him, to me, has always been absurd. There are some other things referred to, that I hope, and doubt not will be of signal benefit to many others, as well as my humble self. You will observe by reference to a future number of Bro. Lipscomb's G. Advocate, the proceedings of our late co-operation meeting in Pike. The Lord has greatly blessed our evangelical labors during the last year. The united labors of the brethren within the bounds of the co-operation including a small congregation in Mississippi, organized by Bro. Hopkins, sum up over 500 additions to the good cause from all sources. Praised be the name of the Lord.

But you will be pained to learn from the report of the Evangelizing Committee for the ensuing year, "That in consequence of the present very short crop, the hog-cholera, and the general devastation produced by the war, we are unable to employ any evangelist to give his entire attention to the work," &c., &c. This we regretted exceedingly,—but I was one of the 9 committee men, and could truly appreciate their conclusion, for in relation to our poverty, we only "spake that we knew and testified to that we had seen"! All of us will have to work hard, and must necessarily give attention to "those things that are needful to the body," and should our Heavenly Father smile on us to make another crop, we hope to be able then, to put more evangelists in this great field, now already white unto harvest.

Ever yours, in Christ, C. S. Reeves.

AN INVITING FIELD.

Here is a truly inviting field. This Bro. Reeves and Bro. Kirkpatrick are already in it. They are known and tried men, ready to work, but bound down by poverty. *They can both be employed for the small sum of* $1200, *to evangelize the whole State of Alabama for one year.* This is not equal to the salary we give one good local preacher among ourselves. They propose to labor in co-operation, but alternating between Eastern and South-Western Ala. They know the ground and the people and are known by and have the confidence of those among whom they will go.—The Missionary Society would be glad, we doubt not, to say to

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these two brethren, "Go ahead, we will support you," but they must wait for the brethren to give them the means. Brethren, read our excellent Secretary's appeal, and what you do, do at once. Let us send the bread of eternal life to these hungry multitudes, without stint. Enlarge our liberality in the Gospel and let the glad tidings run and be glorified. We pray that obstacles may be removed. Here is an open way, and an earnest call. Let us heed and enter. Send to Bro. Shackleford at once and tell him to put these good harvesters to work without delay.

W. K. P.

QUERY ON MARK 16: 15-17.

BRO. PENDLETON:—In the Oct. number, page 453 of the Harbinger, I notice a question by "Aleph," and answered by yourself respecting the promise of "signs which should follow those who believe," as recorded in Mark in connection with the "commission."

Please permit me to ask a question or two.

Might not this promise apply directly to the Apostles, to whom the commission was given, and not to those who should "believe on their word"?

So that if they had turned away from the truth, however much they might have wished (from mercenary or any other motives) to perform miracles, they, occupying the place of disbelievers, or what is worse, apostates, would not be able to do so. Could it not be truthfully said that the signs or miracles followed the disciples and not those who believed on them?

Can the above view of the promise be a true and scriptural one? I offer this merely as a suggestion.

Respectfully, T.

ANSWER.—The foregoing query is from an esteemed brother, and, if we understand it, asks, cannot this promise be restricted to such of the disciples then addressed, as might then be or continue to be believers?

This might relieve the passage of some difficulty, but we can scarcely take such a liberty with the grammatical structure of the connection. When our Savior addresses his disciples then present he addresses them in the second person. "He said unto them,

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go ye" &c. But in this promise of miraculous signs he uses the third person. "These signs follow them that believe." He does not say "These signs shall follow such of you as believe"—but "*them that believe.*" Besides, in the 16th verse he says, "He that believeth and is baptized shall be saved"—and then immediately extends this promise of miracles generally to *them that believe.* We cannot, I think, take the liberty of making the 17th verse descriptive of a class of the disciples addressed in the 15th—and promissary of the blessing of miracles to them only—but must understand it as referring to those who, in the 16th verse, are already introduced as believers. It is said of them they shall be saved—and also work these miracles. Suppose we drop the 16th verse, and read the 15th and 17th in connection. "Go ye into all the world and preach the gospel to every creature—and these signs shall follow them that believe." Now what is evident here? Plainly that the two verses are not grammatically related to each other—that is that the persons addressed in the 2nd person in the 15th verse, are not those spoken of in the 3rd person, in the 17th verse. To justify the interpretation suggested in the query the verses should read thus: "Go ye into all the world and preach the gospel to every creature, and these signs shall follow, (not them) but, *such of you* as believe." A change in the grammatical construction, requires us to understand a change in the persons referred to. W. K. P.

AN APPEAL BY H. T. ANDERSON.

To those who have money, I must make my appeal for aid. I am engaged in a work that will do much good, and I want means to live until I perfect it.

I want a home in a quiet, retired place, where I can pursue my studies without hinderance. I appeal to those who have money, that I may be able to buy a home, and live for the advancement of the truth.

Send me money, my brethren; send it as you would have it sent to you. I have devoted my life to the service of God; and I hope I have a number of years yet to spend in his service. Help me, brethren, and the Lord will help you.

I am yet at Harrodsburg, Ky. H. T. ANDERSON.

☞ A scholar who works for the public ought to be sustained; and we hope that this appeal will be promptly and liberally responded to. W. K. P.

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THE LAST NUMBER FOR 1866.

This number closes our Volume for 1866. Perhaps it will remind some of our readers that they have not yet paid us for our labor and expense. If so, we shall feel obliged to them for a remittance. *Nearly all our readers are regular subscribers.* A few have subscribed, with notice to discontinue at the end of the volume. These we will strike off from our roll, unless they reconsider, and notify us to the contrary. The rest—the *more than nine-tenths*, we will retain on the list, and continue to send them the Harbinger, as usual. We dislike to part with a single reader. *A notice to discontinue looks like a judgment against the value of our work*, and of course this is somewhat discouraging; no matter how politely it is done. It seems that a good paper ought not after a year's acquaintance to be rejected. We think we are not vain in accepting the verdict of many of our oldest and most intelligent brethren that our paper is a good one. We shall try to make it better, and we ask our friends to lend us a generous aid, while we thus strive to serve them and the cause. Reader, while your eye rests upon these lines, let me ask you to make the resolve to get me at least, one new subscriber—and forthwith rise and go about it. This will be a small favor to an old friend. Think of how many hours and days we have given for your edification and pleasure, and you will not deem it unreasonable in us to ask this small acknowledgment. To the many, many friends who have helped us to extend our circulation, we return our warmest Christian thanks. They will need no entreaty to make them continue their efforts for us. We have many important things to write about and an increasing corps of good writers to help us. We shall present the best on all subjects, and strive to give no uncertain sound on any matter properly belonging to the scope of a religious journal of apostolic Christianity. We strive to write with the primitive models ever before us, and to be, in letter and spirit, conformed to their example. This may not be so popular as other courses, but we believe is in harmony with the best interests of the church, and this is ever our supreme rule. To all who be like-minded, we make our appeal. The January number for 1867 shall be issued soon, and sent out on its mission, to stand or fall upon its merits. W. K. P.

☞ Those owing for 1866, will send $5 to pay arrears and renew for 1867. Agents who pledge for 20 subscribers will send me $2

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for each subscriber and retain the balance. *See club rates, 2nd page of cover.* Many ask us why we do not offer "big premiums" like other publishers. *We answer, we cannot afford it, nor do we understand the system.*

QUERY.

PROF. PENDLETON:—What would you think of an Episcopal Minister who refused to read an appointment to his congregation, for a Christian gentleman of your connection, to preach.

Your brother, H. O. A.

ANSWER.—I would think he had a little head and a puny heart,—a head ignorant of the truth, and a heart devoid of divine love;—and so —I should profoundly pity him. I doubt not one use of such *Episcopi* is to teach humbler men charity. W. K. P.

GOOD WORDS FROM OUR CORRESPONDENTS.

Bro. James Darsie, writes us from Somerset, Pennsylvania, where he is now located as preacher, that he has just concluded a meeting with the church at that place, assisted by Bro. Joseph Johnson, from Johnstown, which resulted in the addition of twenty-seven converts to the church. Bro. Darsie writes that Bro. Johnson proved himself a worthy laborer in the work of the ministry, and that the converts showed a true knowledge of the step they were taking, and a proper preparation of mind and heart. We rejoice at the continued prosperity of this excellent church, with which we labored so long, and with which, in our heart, so many delightful associations are linked.

Bro. Darsie is a true servant of the Lord, whose work, we know, the Lord will bless wherever he is. C. L. L.

AKRON, O., Nov. 2, 1866.

BRO. PENDLETON;—Our church here is in a very prosperous condition. Bro. L. Cooley has recently become our pastor, and is much liked.

As a matter of Church News I would state that Bro. Cooley for the last two weeks has been holding a very successful meeting at Ghent, 11 miles distant from this point, and up to the present time there have been 24 additions, mostly heads of families. Ghent is where our Yearly Meeting was held, and where Bro. Franklin by his powerful preaching stirred up the entire community.

Bro. J. H. Bauserman, late of Kansas, but now of Wooster, has just closed a meeting at Wadsworth, 12 miles from here, with 46 additions, many of these also being heads of families.

Bro. Franklin closed a meeting of 10 days in this place, with 16 converts, the majority of these, too, being heads of families. So the glorious work goes on. Very truly yours, in Christ, J. F. ROWE.

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Bro. D. A. Snow, Wytheville, Va., writes: During the summer I have been preaching in barns and out of doors, being forbidden the churches, except in two instances. I have organized a church of 24 and baptized 16 in the last 3 weeks.

DAYSVILLE, Ky., Oct. 31, 1866.

BRO. PENDLETON:—Owing to sore throat and lungs I have not been able to preach any of consequence for about 9 months. I am recovering slowly. I pray the Lord that I may soon be restored to health and permitted to resume the labors in which I take so much delight. The Lord crowned my labors with near 500 additions during the last fifteen months I was well. To Him be all the glory and praise. I regret to add, but little is now being done in this section to propagate the truth. Fraternally, M. P. BAILEY.

WESTON, Mo., Nov. 9, 1866.

Brethren Waller and Akers have just closed a meeting at Platte city, with some 80 or 90 additions. In the last four or five months these brethren have added to the congregations in Clay and Platte counties over five hundred additions.

J. W. STEELE.

OBITUARIES.

WEST LIBERTY, W. VA., Nov, 29, 1866.

DEAR BRO. PENDLETON:—Another saint has gone to rest. Sister Sarah Hodgens, relict of James Hodgens, near Warren, Jefferson Co. Ohio, died on the 11th Oct. last, in the eightieth year of her age. She was immersed with her husband by Walter Scott in 1829, near the old Brush Run church-house, in Washington co. Pa., and became identified with the congregation there. She was one among the early advocates of a pure Bible Christianity, and was one of the kindest, and most motherly women for many years past, in all her acquaintance. Her house and heart were ever open for the brethern, and she was ready for every good work. I have for several years in my evangelic labors called on her every few months. I always found her ready to converse freely on Bible and Christian themes. She was a regular reader of the M. Harbinger and other religious papers, and was up to her last illness familiar with the movements of our own brethren, and to some extent the religious world. Few persons of her age read the Bible and religious news more than she, or were capable of understanding what they read as well as she.

While she was yet confined to her room from the second paralytic stroke—for it was with this disease she died—last spring I called to see her, and she spoke very feelingly of our venerable Bro. Campbell who had just passed over the Jordan. She loved him much in the Lord, and thought they should soon meet again in a better land than this. She was a noble Christian woman, and leaves many relatives to mourn her loss. May we with the poet say:

"Go to thy peaceful rest;
For thee we need not weep,
Since thou art now among the blest."

Yours &c. A. E. M.

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